

**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 7

**Hearing held at
L'audience tenue à**

**Delta Hotels Victoria Ocean Pointe Resort
100 Harbour Road
Victoria, British Columbia**

**November 29, 2018
Le 29 novembre 2018**

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HEARING ORDER/ORDONNANCE D'AUDIENCE
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 Victoria, British Columbia, Thursday, November 29, 2018
Audience tenue à Victoria (Colombie-Britannique), jeudi, le 29 novembre 2018

BOARD PANEL/COMITÉ D'AUDIENCE DE L'OFFICE

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

APPEARANCES/COMPARUTIONS

(i)

Applicants/Demandeurs

Trans Mountain Pipeline ULC

- Mr. Sander Duncanson
- Ms. Cassie Richards
- Mr. Max Nock
- Mr. Phil Symington
- Mr. Jamie Andrews

Intervenors/Intervenants

Natural Resources Canada

- Mr. David Murray, Senior Policy Advisor

Squamish Nation

- Mr. Jamie Arbeau
- Mr. Chris Lewis
- Chief Ian Campbell
- Elder Vanessa Campbell

Stó:lō Collective

- Ms. Joelle Walker
- Chief Dalton Silver

National Energy Board/Office national de l'énergie

- Mr. Paul Johnston

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--- Upon commencing at 12:31 p.m./L'audience débute à 12h31

3045. **THE CHAIRPERSON:** Before we commence our hearing today, the Board wishes to acknowledge with respect the Lekwungen-speaking people in whose traditional territory we are gathered, and the Songhees, the Esquimalt and the Saanich people whose historical relationships with the land continue to this day. It is with truth and respect we would like to acknowledge all the Indigenous ancestors of this place and reaffirm our relationship with one another.

3046. Good afternoon, everyone. Welcome to the Oral Traditional Evidence phase of the National Energy Board's hearing regarding the Trans Mountain Expansion Project Reconsideration. My name is Lyne Mercier. I am the Chair of the Panel. With me and 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 those listening in to the webcast.

3047. As a matter of housekeeping, I'd 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, the muster point for the venue is the waterfront walkway. Please exit in an orderly fashion through the lobby. At the muster point, please ensure your party is accounted for.

3048. In addition to the Panel, we have staff in the room to answer process-related questions that you may have. You will be able to recognize them by their brass name tags.

3049. With respect to our schedule for hearing traditional evidence, today we have scheduled time to hear from two Indigenous groups. We will normally plan to take breaks if it is required.

3050. In order to be fair to all presenters we have allotted up to two hours to hear from you. If two hours are not enough, at the end of the session please feel free to file additional oral traditional evidence by electronic means, such as a video or some other method.

3051. 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.

3052. The Board understands that the Squamish First Nation has an oral

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tradition for sharing knowledge from generation to generation and this information cannot always be adequately shared in writing.

3053. Sharing your traditional knowledge and stories about the use of your traditional territory is of value to us. We appreciate that you have chosen to be here today.

3054. 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 questions orally, or at a later date in writing, or a combination of both.

3055. With that, I believe we are ready to get underway. Before I call onto the Squamish First Nation to present their evidence, I'd like to have the representatives of the Proponent, Trans Mountain, identify themselves.

3056. **MR. DUNCANSON:** Thank you, Madam Chair.

3057. Good afternoon, everyone. My name is Sander Duncanson with the law firm Osler, Hoskin, and Harcourt representing Trans Mountain. With me is Cassie Richards who is also from our office, and Max Nock with Trans Mountain. Good afternoon.

3058. **THE CHAIRPERSON:** And I would also ask if there are any other intervenors in the room who would like to introduce themselves or if there are any preliminary matters they would like to raise. And for the record, if you could please indicate who you are and who you are representing. Thank you.

3059. **MR. MURRAY:** Thank you, Madam Chair. Thank you, Panel Members.

3060. My name is David Murray and I'm a Senior Policy Advisor with Natural Resources Canada. I am 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.

3061. I do not intend to ask any questions today, but rather, I am here as a representative of several federal department and agencies that are registered intervenors.

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3062. If necessary, we will ask additional questions through the NEB's Information Request process.
3063. Finally, I'd like to note that I'm honoured to be present at this hearing in traditional territory of the Coast Salish. Thank you.
3064. **THE CHAIRPERSON:** Thank you, Mr. Murray.
3065. Any other intervenors? I see no other intervenors or any preliminary matters.
3066. So I understand that the members of the Squamish First Nation wish to affirm to indicate that the information they are presenting is accurate, truthfully, and to the best of their knowledge and belief.
3067. Ms. Comte, can you please proceed?
- IAN CAMPBELL: Affirmed**
VANESSA CAMPBELL: Affirmed
CHRIS LEWIS: Affirmed
3068. **THE CHAIRPERSON:** With that, we are now underway, so I will turn to the lawyer, Mr. Arbeau, to lead his witness. You can use yours. It's just that mine was not turned off. So just give me a second, please.
3069. **MR. ARBEAU:** Thank you, Madam Chair.
3070. Good afternoon, Madam Chair, Panel Members, representatives of Trans Mountain, and Board staff.
3071. My name is Jamie Arbeau. I am legal counsel for the Squamish Nation. The Squamish Nation will have three witnesses presenting evidence today. Starting on the far end we have Chief Ian Campbell who is a councillor in the Squamish Nation. In the middle we have Vanessa Campbell who is a Squamish Nation elder. And sitting immediately to my right is Councillor Chief Lewis -- Councillor Chris Lewis, my apologies.
3072. The Squamish intends to proceed today by way of a relaxed, direct examination style. I'll be asking questions to kind of guide the witnesses through

their evidence.

3073. The witnesses are happy to answer questions in order to clarify their evidence, but any substantive matters, we would prefer to be answering in writing. And I just would note that Squamish Nation continues to rely on the evidence provided to the Board in October of 2014.

3074. Chief Campbell, welcome to the hearing. I believe you would like to acknowledge the ground that we're on?

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR SQUAMISH FIRST NATION:

3075. **CHIEF IAN CAMPBELL:** (Speaking in Native language). I just wanted to say hello. And good afternoon. It's wonderful to be here. I appreciate this opportunity to speak on behalf of our Squamish Nation and certainly want to recognize my relatives from the Songhees, Esquimalt, and Saanich First Nations, whose territories we are on.

3076. My ancestral name is Sekyú. I am a hereditary chief of the Squamish Nation and I've been elected for four consecutive terms as an elected representative for the Squamish, along with my colleague Councillor Chris Lewis.

3077. And I'm very honoured to be here with my Aunty Iyal, who is one of our historians and our language experts.

3078. I've been fortunate to be raised by my grandparents with my language and my culture. Myself and my sister were immersed from a young age in the oral tradition of our people.

3079. And my late grandfather Chief Lawrence Baker was an orator in our longhouse ceremonies, so we visited all of our families along the Salish Sea, including the families here on Vancouver Island, as well as Puget Sound, Fraser Valley, the Lower Mainland, where we continue to practise our culture to this day. Our spiritual ceremonies have maintained in the face of adversity our authenticity to our ancient spiritual beliefs.

3080. I find it ironic -- and I have to make this on the record -- that we swear to tell the truth here when in fact we invited the NEB representatives to our longhouse to swear in this exact format. So I want to ensure that there's mutual

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reciprocation in us swearing to share our sacred information with you that this will be used in the best of your ability; that you will weigh this and that you will take it to your heart and your minds.

3081. And that's something that I -- I had the privilege of presenting to the NEB in 2014 as an intervenor representing the Squamish Nation, and it was not clear as to how NEB representatives would take this information and use it. So that's something I'm still not clear on in sharing today.
3082. Nonetheless, I will make it very clear that there's some information we cannot tell you in this setting, because in our laws, in our teachings, much of the spiritual and cultural beliefs can only be demonstrated to you in context, which is in ceremony in our longhouses or out on the land, in our canoes, which becomes our place of governance. It becomes our church, our hospital, our place of economy. It continues to this today throughout the Salish Sea.
3083. And that's something I continue to invite you to take into consideration. Please join us in our communities and see firsthand what it is as a government, as a people, as a nation, that we continue to maintain to this day.
3084. In saying that, I am happy to share what I can with you today, along with my relatives from the Squamish Nation to talk about some of the cultural and spiritual beliefs that we hold near and dear to us.
3085. So as I mentioned, we continue our spiritual practices around the Salish Sea where our people are initiated in longhouse ceremonies, and they live in our longhouses for many months out of the year.
3086. I'm a speaker in our longhouses. I've been groomed from a young age to continue those traditions. So I travel to many different longhouses and speak on behalf of different families when they're hosting gatherings.
3087. And at these gatherings you will observe specific types of ceremonies that we cannot sing those songs here to you. They are not public songs. We cannot tell you those stories. They are in context in ceremony. But we have been immersed in these types of traditions from birth.
3088. And what is challenging in sharing this today is that there was a deliberate attempt by Canada to eradicate our entire language and way of life and culture stemming from B.C. joining Confederation in 1872, paired with the *Indian*

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Act in 1876. It is quite blatant in the tactics used to try and annihilate the oral tradition of the Squamish people and the continuity of our use in spiritual practices throughout the Salish Sea.

3089. Alienation and marginalization is a reality in today's imposition of Canada issuing rights to third party interests that continues to affect our cultural and spiritual values and connection to our lands and resources.
3090. I was raised as a hunter and a fisher, and that's something I continue to do to this day is get out into our lands and our waters annually throughout the various seasons to continue our cultural and spiritual practices.
3091. So this morning, for example, I did go to our creeks, known as Xa7élcha, as one of our traditional creeks in north Vancouver, to conduct what we call *shopum*, which is a cleansing ceremony to go the water at daybreak and give thanks and to purify, strengthen our mind, our body, our spirit and our emotions to prepare ourselves for the responsibilities that we have.
3092. And I invite you to join me at the creek to purify yourselves, for the task that you have is not an easy one, and I want to commend you for the work.
3093. Speaking of spiritual connections, today we bring with us a strong mythological connection that we call (speaking in Native language), which goes back -- if you look at the mythology of our people, just like many cultures around the world, we have our creation stories that talk about the universe in darkness.
3094. We talk about (speaking in Native language), which refers to the spirit of raven, the seagull and the fox of daylight. The science community will call that the big bang theory, when the universe was created.
3095. We talk about our first ancestor stories, just as many cultures around the world.
3096. We talk about Si'nuscustan and (Native word), our first ancestors who appeared or were created with this physical realm. And we are the direct descendants of those people who have inhabited this part of the world for enumerable generations. Again science will try and define us as crossing some land bridge as a one-way door, which is not our story.
3097. We talk about the great mythological times when there were giant

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- beings that inhabited this part of the world. We don't believe in evolution, that all of the sudden the sabretooth tiger shrunk its fangs and became a cougar. We have stories that talk about relationship to all of the animal beings, both on land, and in the water, and in the sky.
3098. And those are spiritual and cultural foundations of our responsibilities as stewards of our lands and water, and it's built into our ceremonial structures as well as our governance structures. So as a hereditary chief we're raised to understand that respect and our responsibilities as a part of the ecosystem.
3099. Our mythology is important to continue to illustrate to you from the mythological times pre-glaciation.
3100. We also talk about our ancestral names, our lineages that connect us to our homelands through direct succession of lineage of ancestral names that are handed down from generation to generation. So you'll see big names in our territories like Xatslanexw, who some of you may recognize as Kitsilano, or (Native word), which some people may recognize as Capilano. These are anglicized ways of saying our ancestral family names. And with those names they connect us to specific stories of the ice ages.
3101. We then continue post-glaciation to an era, a universal story of the great flood, where we have sacred mountains in our territory that became the safe haven for our people, so Nch'Kay is known as Mount Garibaldi to the north of our territory, we have Sxeltskwu7, which is Ice Cap Peak in the western part of our territory and Xwsa7k, which is just to the south of us, southeast, which is known as Mount Baker.
3102. So these points of land become the stronghold of our Squamish people and our connection to the rest of our family, our kinship ties to other Coast Salish peoples, and that's something we maintain today, and it's verified through those stories that have been handed down through the millennia.
3103. If we go post-flood, which is a universal story all over the world -- I've been to about 36 countries now and many cultures talk about these chapters of change and transformation. We then transition into an era of what we call ta swa7s ts'its'ap, which would be an era of professionals that comprised our society prior to contact with European cultures in 1791 with Narváez followed by Vancouver in 1792.

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3104. So prior to that arrival we had many leagues of professionals that had responsibility and stewardship to maintain a strong economy of trade and commerce, not only internally amongst the Squamish but through marriage and kinship ties to all other tribes around the Salish Sea.
3105. With that, you have the toolmakers, you have the *tchatwe* (ph), the canoe carvers, you have the *tl'elhnáyem*, the mountain goat hunters, the (Native word), the small fur bearing hunters and trappers, you have *nuxtlunts* (ph), the weavers, you have a multitude of specialists. And those specialists could not just go out into someone else's territory and do as they please to issue rights to third-party interests, if you will.
3106. There was protocols and there was special permission that was granted the authority of our (speaking in Native language), of our chiefs and our matriarchs. We're the ones who would grant, if you will, in today's context, permits and licensing and the ability to extract the value chains from extraction to manufacturing to implementation and trade and beyond. Our people were quite affluent prior to contact with European cultures.
3107. If you go to 1791 with Narváez where we discovered him in our waters, you'll see that that's a catalyst of change where new tools were introduced to our people and we readily embraced those tools, in particular, (speaking in Native language) which are steel products like guns, ammunition, the ability to move beyond stone, bone, and antler. In being some of the best natural carpenters in the world, we then implemented new tools.
3108. And that's where we fast forward today to Confederation as well as the *Indian Act*, 1876. We sent delegations to England in 1906 to implore the Crown to seek honour in the Crown in their alienation of our lands and resources and the deliberate attempt to usurp power from Indigenous peoples and allocate jurisdiction to the provincial and federal governments atop of our Aboriginal title.
3109. We were never -- we never provided consent or were compensated for the loss and alienation of our lands and resources and our tribes were dissected in half by the Canada-U.S. border during these formulative times of Canada and U.S.A.
3110. We weren't even citizens in our land until about 1960, I believe. We had no legal recourse to hold governments accountable to their actions, to develop and issue rights to third-party interests. But amongst all of this challenge, we

continued to maintain our spiritual context and connections.

3111. So at one point in time, simply in my grandparents' era, the (speaking in Native language) known as orcas would calve in what we call (speaking in Native language) which is known as Burrard Inlet, in particular, the elbow of Indian Arm and Burrard Inlet where the current Trans Mountain project is located on Burnaby Mountain. That was the traditional calving grounds of the orcas before the advent of much of the industrial activity in Burrard Inlet.
3112. Another prominent area would be (speaking in Native language) which is known as Thornborough Channel in (speaking in Native language) which is Howe Sound. These were two of the critical calving areas for orcas which we no longer see orcas calving in these areas due to acoustic and other impacts to their habitat.
3113. I want to bring you now briefly before I hand it over to our elder and my colleague to some of the practices that we go through in our rites of passage, what we call (speaking in Native language). We're immersed from a young age to watch, observe, and listen to our elders. So the information I'm going to share with you isn't my opinion; it isn't something that I am making up. It's stories that are handed down through my grandparents, and my grandfather was taught this by his grandmother Tsiyáliya who lived in the 1800s. Many of these old timers were very humble and very respectful in how they shared this information.
3114. They would bring us to the ocean, to the Salish Sea to bathe and purify ourselves in the salt water for specific purposes before we go on long canoe journeys or hunting. We would have to purify ourselves. And there's different ways in which we do that that are proprietary. We can't tell you all the details of how we get involved in some of those specific ceremonies but there are areas that we continue to do this, but it's been impeded. And we have grave concern over the projection of increased tanker traffic that will continue to impact and disrupt our cultural and spiritual values.
3115. We're in an era of reconciliation where we don't go to other people's churches and tell them what they can and cannot do or what to believe. But we still live in a society that will impose projects and alienation to First Nations people to marginalize and remove us from our cultural and spiritual practices. So places like (speaking in Native language) or down at (speaking in Native language) or (speaking in Native language), these are all issues that I presented back in 2014 on cultural and traditional uses of Burrard Inlet and connections to

the Salish Sea.

3116. I invite you to go back and review that once again, and I'd be happy to elaborate on any of that information or clarify or add to that information, because it's hard to share thousands of years of history with you in two hours although it is important to have you consider the information we're about to share.
3117. So I do invite you to return to our longhouses and to our communities so that we can immerse you properly and you can be called as a witness, you could be blanketed, you could be welcomed, and observe first hand what it is we would like to portray to you as our cultural and spiritual practices.
3118. Today, our people continue to go on tribal journeys. We have many of our young people, in fact, thousands of young people gather every year throughout the Salish Sea. We have a resurgence in canoe culture since 1993 where we paddled to Heiltsuk territory, known as Bella Bella, Central Coast, B.C. Last year we paddled to Puyallup which is in Puget Sound where we had 110 canoes congregate from Oregon, California, Washington State, and B.C. as far as Alaska.
3119. And about 10,000 Indigenous youth gathered where we're seeing a resurgence in traditional culture where it was once forbidden for us to practise these traditions. I'm the first generation out of residential schools in my family, so my parents weren't allowed to speak their language in residential schools or practise their culture. It was even tougher for my grandparents who were sent to Sechelt and Kamloops and Mission to the residential schools where it was strictly forbidden for them to practise their culture or to speak their language. But our young people today are hungry and they're reaching out to our elders like Iyal to be immersed and to be mentored in our traditions.
3120. We also are practising rites of passage for our young people. Our young women go through specific ceremonies when their body goes through changes and they're bestowed an ancestral name. Our young men are put through rigorous training where they're in isolation. They fast, they do solos. That's just something we do with our children today. I was fortunate to experience those things. And we also do a number of cultural camps where we share the mythology and the songs and the dances and the traditions.
3121. I do want to describe the ceremonies more to you but refrain from that because I have to adhere to my elders' teachings that it's inappropriate for us to try

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and simply tell you these without context of showing you. So I hesitate and I apologize for that.

3122. But I think at this point I'm happy to look to my (speaking in Native language), to my Auntie Iyal to share with us a little bit more about the language and the culture around our connection to the marine life. And I would ask her to speak a little bit more about (speaking in Native language) which is a term I introduced to you earlier in my remarks that talks about our ability to converse with all beings, that in our spiritual beliefs, we look to the (speaking in Native language) or any of the animal beings in a spiritual context. They take their skins off and were in our spirit form and we can (speaking in Native language), we understand, we could talk to each other. And these are ancient teachings. And then when we see them in the physical realm, we then have reverence and we have a connection, a spiritual connection to these beings, so the orca, the wolf, the mountain goat, all of the beings to the eagle all have stories of transformation that inform us of our relationship to them.

3123. And we have a concern over the salmon, which I'm going to invite Councillor Lewis to talk and to speak a little bit more about the connection to Sts'úłwí7 and our laws and our teachings around salmon and the grave concerns we have over the current state of our salmon stocks on the mighty Fraser River and our other systems. We can spend all day telling you stories, and I would love to, but I'm going to pass it on at this time.

3124. So thank you very much.

3125. **MR. ARBEAU:** Ms. Campbell, would you like to take up Chief Campbell's invitation?

3126. **ELDER VANESSA CAMPBELL:** (Speaking in Native language).

3127. I just wanted to say it is good to be here with you today, to know that you understand and value the kind of information that you're asking for. In the past it's never been asked. There's lots of times when things have been taken and we've been told, "Oh, this is for the good of everyone." But it's never been good for us. So it's time we have to say we know our land, we know the creatures that we share our life with. You know these creatures too.

3128. There are people all over the world who are saying this is a time when you can do something so that the world that we inherited does not disintegrate

into darkness, and cold, and disaster.

3129. I want to share with you. (Speaking in Native language).
3130. In the long ago it is said everyone that walked this earth, that swam in the waters, and that flew in the sky, we understood one another, we talked to one another, we learned from one another. This is the way all of our stories began. This is the first understanding that we give our children, that we are only here to share the earth; we don't own it. We are here to take care of each other, to take care of them. It's not some kind of cliché.
3131. This is the role that we take when we are part of a community, when we are a parent, when we are an aunt and uncle, when we are grandparents. We are here to make sure there's something for the future.
3132. What are the ways we can do these things? Those are the things we're starting to understand now. We're not alone in this. We know that it's true.
3133. I know that there are concepts that seem strange or fantastic. For sure there are years and years when, in a very public way, we were never allowed to share, to teach, to celebrate the kind of world view that our elders learned at their parents' and grandparents' knees. These are the things now that we are starting to be able to share more openly, but still we hesitate. We don't want to be ridiculed, as we have been in the past. We don't want to be brushed aside and dismissed because we have no scientific proof. But we know and understand that all the creatures around us can tell us about our lives all the time.
3134. When I was young, the beaches all along Burrard Inlet, there were mussels, and clams, and oysters. One of the very famous incantations for our people was, "The tide is out, the table is set."
3135. Now, we know that food comes from everywhere around the world and we can think, "Oh, okay. We can get that -- it can come in from such and such a place." How many places are going to stay healthy like that if we don't stop doing the things that we have done that have made us unable to get the food that we need right from where we are? What are the steps we can take to make sure that we can do that?
3136. I would love to be able to just go down to the beach again, but now I have to go further and further away to find the healthy food, the healthy food that

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my body absorbs. If I have salmon, if I have clam, if I have any kind of game, my body takes it right away. But the food that I buy in the stores, it will sit inside my body and it takes a long time for my body to use it.

3137. These are the big changes that we've seen in our lives, in the way that our bodies are reacting to the things around us. So yes, we still try to teach our children these same values, to look at every creature with respect. Even if we're going to have an animal that we need for food, we say a prayer that tells that animal, that spirit of that animal, that we really appreciate who you are, we really appreciate that you can give us life, that we can share life with you. These seem like it's a very small gesture, but it has a great big meaning in our life, because it teaches our children to respect everything around them.

3138. I know that a lot of places in the world now are dealing with the same kinds of struggles that we're talking about here. But as an elder in my community, as leaders in our community, as leaders in your community that you are, you have to think about what is best, not what is going to be expedient.

3139. So I'm asking you to think about the things that we're saying, because they are heartfelt. We don't want our whole world to disappear. (Speaking in Native language).

3140. **MR. ARBEAU:** Thank you, Ms. Campbell.

3141. Councillor Lewis, I'd ask you to speak a little bit about Squamish's interaction with the marine life; you could even focus on the mouth of the Fraser, that could be useful as well.

3142. **MR. CHRIS LEWIS:** Okay.

3143. **MR. ARBEAU:** Thank you.

3144. **MR. CHRIS LEWIS:** Thank you, Jamie.

3145. And I just really want to thank everyone in the room.

3146. (Speaking in Native language). Just opening in our language saying it's great to see each and everyone of you today.

3147. My ancestral name, as I mentioned, is Syetáxtn. That name has been

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given to me by my grandparents, who raised me in X̱wemelch'stn, which is now known as Capilano IR Number 5, which is at the First Narrows, underneath the Lions Gate Bridge.

3148. So I was raised there from birth until I was a young man. And then I moved a block away. And then I moved a couple blocks away. And I'm still there. So I'm still very connected to my community.
3149. Everything we do as Skwxwú7mesh people is based in place. Our songs, our teachings, our ancestral names tell us of who we are and where we come from. My name is directly linked to Seṇák̓w, which is now known as Kitsilano underneath the Burrard Street Bridge. My ancestors have descended from there for time immemorial. The name also was first recorded in a village known as Chuck Chucks (ph), which is way up in the -- just before the confluence of the Elaho and Squamish River. It was recorded there and it was recorded in Seṇák̓w.
3150. The reason I tell you this is our people were seasonal people. We moved as a result of our kinship and our relationship with the resources.
3151. And I also want to recognize and thank the Songhees, the Esquimalt, and Saanich people for allowing us on their traditional territory to say these words. We are humbled. We are visitors. And we respect their hospitality at this time.
3152. As was mentioned by Xàlek and Iyal, that what we say has been passed down, or we have observed it ourselves in our lifetime.
3153. As was mentioned by Madam Chair, it is oral tradition that has been passed down from our grandparents.
3154. I think before I get to our relationship with the Salmon People, I do want to talk to you about a place called (Native word) which is in Stanley Park, which is up the hill from what we now know is Siwash Rock. It is a place where a woman was transformed while she was giving birth because her husband, who is now Siwash Rock was bathing himself to cleanse himself so that when his baby got into the world, he was just as pure as the baby and none of the negativity would go on to that child.
3155. At the same time, our supernatural links to the Creator, I guess you

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would say -- we call them the transformers, the (speaking in Native language), they were paddling in the water at the time and they told the man and the woman to make way while they were passing. And they defied them. And they turned them into stone, not as a punishment, but as a reward and a reminder to all the Sk̓wx̓wú7mesh people and the Coast Salish people of the responsibilities that we have as parents but also the responsibilities we have as Indigenous peoples to the connection to the supernatural realm and to the physical realm and all the realms that we know through our traditions.

3156. (Native word) was also known as a place where we would use it as a vantage point to harvest whales. And that's all that was told from us, that we would harpoon whales in the narrows. And we haven't done that for many, many, many generations but our teachings tell us that. And there's a teaching where the story of another chief up the inlet transformed a piece of wood into a whale. He breathed life into that whale. And the men harpooned the whale in the first narrows which we now know as Lions Gate or near Lions Gate Bridge or (speaking in Native language) to the Sk̓wx̓wú7mesh. And that imitation whale dragged our hunters, our whale hunters out, way out into the ocean and it took them a long time to get back.
3157. It was a teaching that we must not be greedy. We must let the whales do what they must do. And the story is that it was most likely porpoise and there was reference to the (Native word) which is the killer whales.
3158. The reason I mention this is because (Native word) which is the village on the north side and (Native word) is on the south side, and (Native word) which is the high bank where now Lions Gate Bridge comes on the south side, were strategic vantage points. (Native word) was a fortified village for a specific reason. It would keep outsiders out. And outsiders knew that if they didn't follow protocol, there would be troubles.
3159. The reason I say all of this is that connection to that place and to those narrows. (Native word) means "rolling at the mouth with fish". It's a testament to the tidal rollers that you see when you look over the Lions Gate Bridge and you see those big rollers, if you've ever been in a boat. And it's rolling with fish. And so no wonder why the whales were there because the fish were there.
3160. And I tell you this because my grandfather, along with my uncles and myself have observed transient killer whales, resident killer whales, training their young in the narrows where they line up side by side in the narrows as the tide

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- comes out of Burrard Inlet. And everything is draining out of the inlet and the (Native word) are -- they're like a firing line almost. And you can see their dorsal fins. And if they're residents, how we know if they're residents is they start flipping the fish around. You start seeing the fish flipping around. And they're teaching their young how to hunt and how to catch the fish.
3161. If they're transients, you will see the fish jump by them and then you will see the harbour seals flipping in the air because the transients will eat the harbour seals.
3162. I was at the mouth of Xwmelchstn River which is Capilano River and we have a point there and we were fishing. And I witnessed this with my uncle. And I didn't know what was happening and my uncle is one of our fisheries guardians, so from June til October he sits down on that point and on that river for seven to eight hours a day ensuring that he's upholding our fishing rights and ensuring that people are respecting our people fishing at that time. He's one of our guardians.
3163. And he told me, "Nephew, those are residents. Those are the ones that eat the chinook." Because you can see the fish. And then he told me the story of when he witnessed the same thing with the transients. And then he would tell me the story that my grandfather told him and also myself about how we would use the high ground and (Native word) to harvest various different resources at the narrows.
3164. So that connection to that way of life is still alive and well and has been passed down. I'm not that old. I don't have any white hair. And I've been fortunate to hear those stories and I will be passing those on to my -- and I hope my kids see the (Native word) hunting and teaching their little ones how to hunt the seals or hunt the fish in the narrows at Xwmelchstn.
3165. *Sts'úkwí7* which is our word for salmon is a keystone species to the *Sḵw̓xwú7mesh* people. Everything we do from the time they arrive to the time they spawn is in relations to harvesting salmon. We have many stories from many elders where we would leave a village and travel to the Fraser River to harvest Sockeye, to harvest chinook, to harvest eulachon, to harvest smelts. We would go to a village we know as (Native word) which is now known as the Pattulo Bridge. We had a village on the north side. We were forcibly removed from the north side because New Westminster became the capital of British Columbia. And under the *Oliver Act*, there couldn't be any Indians close to a non-

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Indian settlement. So they moved us across the river and created a reserve.

3166. In the meantime, they tore down any of our structures, killed any of our cattle, anything that we had.
3167. Our people and our ancestors are still buried on that hill. They are still in what we now know as Queen's Park. And our elders tell us -- they tell me that as one of the fisheries portfolio holders for Chief and Council, for Council of the Squamish Nation, never to forget that. And that village of (Native word) was an interaction place. We were there with our relatives, the Musqueam, the Tsleil-Waututh, the Kwikwetlem, our Stó:lō relatives up the river. We got to think of a time 200 years ago where what we now know as Richmond was probably all river mud. We have to think differently in terms of what the land looked like, and hence, why we would go upriver where the river narrowed to harvest *Sts'úkwí7*, salmon.
3168. Our teachings and our relations to the salmon people -- we call them the people because they occupy the underwater realm -- is if we don't treat them with the utmost respect, they will not come back. And we have many origin stories and many stories of the (Native word), the transformers going to find the salmon people and bringing them back because we wanted them to pity us because we've lost our way.
3169. So there's stories like that, origin stories that tell us that we must treat the salmon people with the utmost respect or they just won't return. And we have many stories where we've starved because the salmon didn't come back.
3170. The chinook, to us, the chinook salmon is the (Native word) of the salmon people. He is the chief. We must respect the chinook salmon. We must only carry the chinook salmon one at a time. We must not carry many. We must respect because that's like their chief.
3171. We also harvested smelts, herring, eulachon, skate, dogfish, sturgeon, rockfish, shellfish, trout, steelhead, seal, sea lion, and porpoise. So our connection to the underwater realm was very important to the *Skwxwú7mesh*.
3172. Our teachings tell us that when you go fishing you can't eat too much because a full fisherman doesn't deserve a fish. So you can't go out there with a full stomach. You've got to be a little bit hungry because you'll fish a little harder, regardless of what you're fishing for.

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3173. It also tells us that if we're transporting something of significance, such as a person who has passed on, or something of significance to the people, we must cover our paddles with red ochre, because the paddles will go into the underwater realm and stir up the water and the currents. And we must respect that, and respect that whatever's in that canoe cannot enter that underwater realm and that we have to -- we have to tell them that we're here, not having any harm.
3174. So we have teachings where our ancestors were being transported from a village, after they had passed away, to another village, and we would have our Skwta'a7ts, our ritualistic, our medicine people on the canoes telling the salmon to move out of the way because we were coming.
3175. It's no different today about our responsibility in relations to this project, and what's in the big canoe -- we see big canoes all the time now, not our little wooden canoes -- and how we show the underwater people that respect of whatever's in that canoe. And our Elders will remind us as leaders that we're falling out of line our traditional ways.
3176. I'll bring you into a modern context now. As I mentioned we have fisheries guardians on the Capilano River from June to November, 24 hours a day, seven days a week because we have our own fisheries bylaw that controls the fishery at the mouth of the Capilano River. And we own both sides of the bank, so Department of Fisheries and Oceans has no jurisdiction there. We control it through our guardians and we ensure that our people have access to that resource, where it was a generation or two ago we had no access to that resource on the Capilano because we were forbidden to fish on that river.
3177. So our guardians are there ensuring that our young children have the ability to learn how to harvest the fish and how to respect the fish. And that teaching that I just mentioned to all of you in those stories get passed down on that river.
3178. So just imagine yourselves; if the salmon did not return, the stories would not be told because there's no salmon. So that connection to the salmon and the Squamish People is very significant.
3179. We continue to fight and lobby the Department of Fisheries and Oceans for our rightful place on the Fraser River to harvest the sockeye and the other resources there. We continue to work with our relatives, the ha-Musqueam

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and the Stó:lō Nations, to ensure that governments aren't putting us against one another, because then nothing happens and no-one fishes.

3180. So I think that's all I have to say at this time. (Speaking in Native language); those are my words and that's the way it is. O siem.

3181. **MR. ARBEAU:** Thank you, Councillor Lewis.

3182. Councillor Campbell, did you have something to add to that?

3183. **CHIEF IAN CAMPBELL:** Sure.

3184. **MR. ARBEAU:** Thank you.

3185. **CHIEF IAN CAMPBELL:** (Speaking in Native language).
Thanking my relatives once again for their generosity in sharing.

3186. I just wanted to add a few more comments about our relationship to the natural world. One of the things that challenges us in presenting again today is cumulative impact throughout our territory. We've seen the loss and degradation of habitat, critical habitat, and the decline in resources due to Western management structures.

3187. Upon arrival with European cultures, there was a succession of gold rush mentality where you had the gold rush influx of settlers coming in, staking and claiming lands that belonged to the Squamish People and our Coast Salish kinship.

3188. You then have the fur trade, which was decimated in the west coast here by 1841. Paired with deforestation, that made a lot of settlers very affluent by stripping our most valuable forests, the old-growth forests, of the timbers that we use for our post-and-beam timber frame houses, known as longhouses, as well as our seven different makes and models of canoes; our hot rods and limousines that we used on the coast here.

3189. You then have, following the deforestation, the commercial salmon fishery that seen its heyday come and go, where the state today is very much in peril of the chinooks that my colleague spoke of, and the other aquatic resources.

3190. We have laws that he spoke of that are connected to our lineages and

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our place names and the territory. We have our Elders who have recently passed on that remember their grandparents would catch a salmon and they would look at its nose, they would look at its scales, and they could tell which system that salmon came from. They had an intimate relationship that has largely come and gone because much of the streams around our territory have been culverted in Vancouver or the lower mainland, or impacted through forestry and other industrial practices.

3191. When you go beyond the salmon fishing heyday and the collapse of the salmon fishery due to Western management practices, you then have oil, gas, and mining, which represents another succession of a gold rush mentality to access our resources outside of treaty, atop of our Aboriginal rights and title, where the legitimacy of the Crown is at question to issue rights to third-party interests atop of our Aboriginal rights and title, where we did not cede or surrender our title, our jurisdiction, and our authority to our homelands and waters.
3192. And you see it now with the real estate crisis, the affordability issue, not only in a major urban centre like Vancouver and the lower mainland, but it is that influx that continues to pose a significant threat, not only to Squamish people but you see the symptoms of that management system with the state of our orcas that are in danger. They're in peril.
3193. As mentioned in my previous statements we know where they used to calve, the orcas. We know where the octopus rearing is. We know where there used to be eelgrass and kelp; they're no longer there. My auntie said -- referred to Western science but our traditional knowledge is traditional science, it's Indigenous science built into our vocabulary. Where Western management has removed cultural and spiritual language from their Western management practices, we maintain that cultural and spiritual value built in and instilled in our lineages and in our Western -- or in our management practices.
3194. So we see the scarcity of resources that continues to be a demand with over 7 billion people globally, increasing -- projected to increase by 2100. We recognize the demand on our lands and resources but we need to move beyond the old narrative in Canada that tried to alienate us and marginalize us from decision-making, so we've continued to advocate for a framework that would look to share decision-making, economic participation, and environmental stewardship that takes what we're saying to you into practice.

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3195. That's something I don't feel assured of in sharing this with you today, that this is going to lead towards that kind of transformation and change collectively. So I remain optimistic, but nonetheless, the recent past will demonstrate that Canada will not listen to our traditional spiritual information, and I'm curious how you will weigh this, if at all; what this will mean to your decision-making.
3196. So, again, advocating for an improved relationship, because the state of the orca is a symptom of Western management practices. The state of the salmon is a symptom of colonial Western practices. The state of our Squamish Nation language and our culture is a symptom of colonialism and Western cultural practices that imposed regimes that were adversarial and detrimental to our entire way of life.
3197. The health indicators of our families as Indigenous people that my auntie spoke of; traditional foods versus Western foods have had a detrimental impact on our families' firsthand, diabetes in our families, and other health indicators.
3198. We would love to share with you places that are sacred to us in our territory, like Temtemixwtn, which is a portal into the spirit realm that connects us to a multitude of other realms of existence. I alluded to that briefly in the term "clayqustoi," the ability to converse in our spiritual context. There are a few portals in our territory that we believe very sacred but we've never disclosed those publicly.
3199. Our children are our future, and when we were paddling a couple summers ago, we did have a pod of orcas come underneath our canoes, which was a huge celebration for our young people to see the black and white just under the surface come right under our canoes. We considered that a blessing. It inspired our young people to find that connection and that awe-inspiring wonder that young people have to the natural world was invigorated.
3200. We also know from experience that when one of our prominent matriarchs or chiefs passes away, oftentimes the orcas will come into the village, such as in Burrard Inlet, and their presence shows us that there is a guardian spirit, that they will take our loved ones through those portals and transform them to continue their journey as a spiritual being.
3201. It's important for you to recognize that also what we're sharing isn't in

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- a museum, that it's a living culture; that we're not capsuled in time that tradition is 200 years ago, tradition is today. What we do today will someday be traditional. So it's a continuity of tradition.
3202. We're not an assimilated people, although there was an attempt under the guise of assimilation in Canada. We're not assimilated. We adapt.
3203. My colleague spoke of herring and eulachons and we're experiencing revitalization of herring biomass in At'kats'hm (phonetic) and Tokno'its (phonetic), known as Howe Sound. After decades of absence we're seeing the revitalization that has brought back orcas, resident porpoise, minke, greys, humpbacks.
3204. Moving towards Xay Temíxw, our land use planning exercises, our marine use planning exercises, we're not asking other levels of government permission for us to engage in those activities. We're mobilizing our members within our nation to look at our visioning on what's important to us and what we can protect, but also what areas are open and conducive for development and our participation in economic activity.
3205. So we're not adversarial to development it just has to meet our metrics, and we have metrics that have been instilled and practiced for thousands of years.
3206. There's areas like Papiak, in what is now Stanley Park, that were our octopus hunting grounds. I love octopus -- eating octopus. I can only typically eat it in sushi restaurants now. But it would be nice to harvest seafood from our own homelands and waters but the contamination is pretty severe in the seals and sea lions in the fats, where we rely on other First Nations for access to traditional foods.
3207. There's another term that came to my mind listening to my relatives in our language called eslhelhekwiws. My late grandfather talked about this as having great love for one another, but he also referred to it as our connections to all of creation so that eslhelhekwiws recognizes all the other beings as our family because of our old, old stories of transformation and connection.
3208. And another term my grandfather shared with me and my sister growing up was exex7eiek, which he said is very hard to translate. It's kind of like the Creator or creation. That we're all a part of that exex7eiek, that breath of

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- life, that energy that flows through all things in the universe that is sacred to us.
3209. That is what we represent through song, through dance, through ceremony, regalia, initiation ceremonies where you walk that life to honour your connections to creation.
3210. Our history is your history. We've been invisible in our own land for far too long, where the average person living, working, playing in our territory has no clue of whose lands they're on. They have no clue of who our heroes are, who our -- what our prominent mythology is that we shared insights with you today. Mountains transformed. Animals transformed. Places that are sacred to us. We would love to share that, but it has been systemically denied under Canadian oppressive legislation.
3211. There's areas like Nch'Kay that I spoke of earlier, Mount Garibaldi. That produced some of the best glassy obsidian on the west coast, next to Oregon. And the obsidians were traded far and wide. If you look at the tools that are in museums all over the world and you fingerprint them you'll see that a lot of the sources come from the outflows of some of our volcanoes in our territory which created a very strong economy where canoe-loads of obsidian would be traded across to these areas on Vancouver Island and throughout the Salish Sea Basin.
3212. So I implore you around the accountability of decision-making that we're simply relay runners, you know, we're really speaking on behalf of our future generations. And that loss of habitat, from our perspective, has been very detrimental to the continuity of our language and culture.
3213. So some terms in our language are associated with specific activities. Those activities have become obsolete because of marginalization or alienation. So we look to experts like my auntie to remember those old terms and revitalize them.
3214. So you see a lot of our young people getting back out onto the land and water to harvest and collect, but it means so much more to them when they can speak in their own language and understand that they are the direct embodiment of our ancestors.
3215. I think I'm going to leave it at that, that we're simply not a vanished race. That we are -- but we are invisible in our own lands. So these oral presentations, this would never be an option for my parents or my grandparents.

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And I welcome it that it is -- we are evolving as a society and maturing as a society to at least engage in dialogue with each other to delve into deeper understandings of one another. That it's not just about us swearing to you that we pledge to tell the truth but we expect you to also afford us the same respect.

3216. And, again, I invite you to our longhouses to witness firsthand the way we really live rather than us trying to describe to you in English what it means to be Squamish and the responsibilities that we carry.

3217. We do want to be a part of Canada but this has been a very challenging exercise when we see the guise of national interest imposed upon Squamish Nation, where we've heard that before. And that's why I cited gold rush, fur trade, salmon, deforestation, oil, gas and mining, real estate; it's all under the guise of national interest. That it meets the quality of life for you as Canadians, and Canadians are quite complacent on these matters, when Indigenous people still live in abject poverty, and that's unacceptable in this day and age.

3218. So this project and these oral submissions are directly related to that broader context of relationship and 150 years of systemic oppression. We can do better. Canadians deserve better. Our children deserve better. So that's why I'm here to share with you a small little piece of what it means to be Squamish.

3219. Again I'd love to keep going on and on to actually tell you stories, but I'm going to open it up at this time if you have questions or comments.

3220. Thank you.

3221. **MR. ARBEAU:** Thank you, Chief Campbell.

3222. If the Board has any questions or points of clarification?

3223. **THE CHAIRPERSON:** Mr. Duncanson, you have a question clarification?

3224. **MR. DUNCANSON:** If I could just confer for one minute, please, Madam Chair?

--- (A short pause/Courte pause)

3225. **MR. DUNCANSON:** So we don't have any questions. But on behalf

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of Trans Mountain, I'd like to thank each of you for coming and sharing your knowledge and perspectives.

3226. **THE CHAIRPERSON:** Member Murray?

3227. **MEMBER LYTTLE:** Thank you, Madam Chair.

3228. And thank you, panel, for a very articulate and heartfelt rendering of your culture.

3229. I've heard a number of times over the past couple of days the concept of worldview. And it's a term that I've dedicated a lot of my life to studying. So my question is really whether, when Indigenous people use the concept of worldview, are they using that as sort of a bridging term, or does that concept come out of your culture? And if so, how do you see it coming out? How do you use it within your culture, and how do you use it for bridging across cultures?

3230. **CHIEF IAN CAMPBELL:** Yeah, thank you for your question.

3231. In my experience, it's a relatively new vocabulary for us. Growing up I never heard my Elders use the term worldview. They simply told us stories, exemplified the cultural practices, whether it was hunting, or fishing, or spiritual endeavors out on the land and in the water, canoeing, going to longhouses. It was often solely in our language, in Skwxwú7mesh snichim, the Squamish language, which is a dialect of the Coast Salish language family.

3232. The never explicitly said, "This is our worldview." I think that's a relatively new term. But we certainly embrace, in context to articulate to the broader community, our worldview, that why I started off with the universe and darkness, for example, is something we hear from cultures all over the world. So it's something we can readily identify in one another. The science community will call that the Big Bang theory.

3233. So we start from there and we sort of continue with the many chapters of change and transformation leading to modern present times and our aspirations for where we want to go in consideration of the information before us.

3234. So I think that, you know, I hope that we can mature as a society and start to embrace; again, my closing statement said our history is your history. For far too long the average Canadian did not have access to this information, or it

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was systemically denied. And I think today is an exciting opportunity to utilize modern smoke signals through the Internet and live streaming, so that any and everyone can hear these stories and understand that this is told through the Squamish lens, but it's a story of humanity.

3235. It's a story of us moving forward in the face of adversity; we survive, we adapt, we pick up the best tools available to us and we ultimately pass that baton to the next generation to continue to invigorate culture. That culture is never stagnant, that we must continue to draw upon our rich history and past, but we want to celebrate that with all Canadians. And that's something that has never been achieved to date.

3236. **MEMBER LYTLE:** I think I'm going to give you a bit of a podium here with my next question.

3237. That is, how important is your language to your culture/worldview? I think I heard some of that already, but I'd like to hear you go into a little bit more detail.

3238. And I was encouraged when you said that there's a growing resurgence, I think was the term you used, of interest by young people in the language. And we haven't heard that from all the other groups that we've been talking to. So I would really like to hear more about that and why you think that is. And perhaps some of things, perhaps, that you've done that others may want to think about doing as well.

3239. **ELDER VANESSA CAMPBELL:** (Speaking in Native language).

3240. Just letting you know that the language is the way our Elders convey to us their understanding of our world, for us to have an understanding of how they see the world, how they saw the world, so that we can hand that down. We can see it through the way they used our language.

3241. Every language has terms that are distinct because it's related to where that language came from. And so I know that in our lifetime, say, when I was a young child, and I would hear my Elders talk to each other in our language, but they weren't encouraging me to learn, they weren't encouraging people -- people didn't speak our language in public because it was penalized, because it was considered primitive or something. But when you come to learn our language and understand all the things it says about who we are and how we saw things, you

realize that that was false.

3242. Every human community or society has a complex relationship with their environment. And understanding it and sharing it and teaching other people about it, including your own family and future generations, comes through that language.

3243. In our lifetime, we have seen our language become free again. I can go on a bus now and young people that are learning our language; we talk to each other in our language. And right away people understand that it's something they've never heard before and they're very interested. And that really encourages our children to say, "Yes, this is important to who we are."

3244. So this is the work we've been doing. Both the young men here were people who learned our language and are still learning. And we have many young people now who are doing the same, building a positive connection, another positive connection in our community through the language.

3245. So something that was very negative, that was -- you could be beaten for speaking the language, you could be denied work, you could be shamed, all these things no longer apply. And it's become a very positive way to be who we are to each other.

3246. **MR. CHRIS LEWIS:** Thank you for the question. I'll tie it in a little bit to worldview just because I had some thoughts around that, and then I'll connect it back to language a little bit.

3247. As I mentioned in my opening statement, our worldview is very much place-based. And our place names, as you heard throughout our presentation here, tell us about who we are and where we come from, but also how to conduct ourselves in certain places. It connects to the worldview that we explain things in a spiritual sense. So if something goes wrong, for an example, something happens, our Elders will put it in a spiritual context and they'll relate it back to a story, either an origin story or a story of a place, where they say we weren't following the rules, we weren't following the teachings that were passed down to us.

3248. A prime example is in the story I mentioned where the Kai's (phonetic) went out to the Salmon People and found them and brought them back. The teaching that came back was that when we finish the salmon, we must bring

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- the carcass back to the water and place it in the river or the ocean. And we must not leave one bone behind because in our -- in the story, it talks about a reincarnation of the salmon. And if you do that, the salmon will come back in four years. It will come back. It will reincarnate.
3249. And so there's always been that teaching where it's just like, "What do I do with my bones," you know? I used to ask my grandfather that all the time. He goes, "Just bring it to the river and throw it in the river." And I would ask him why and he would tell me that story.
3250. As I got older, I kind of said, "We're just nutrient loading the river, Grandfather," when I started figuring it out. And he goes, "Yeah, that's what the scientists say," right? And he goes, "But we've been doing it since the beginning of time because if we don't do it, the salmon won't come back." And then he said, "We're nutrient loading because when those little ones hatch from the eggs, they will eat their parents. So we get to eat, they get to eat, everyone gets to eat and we have a balanced ecosystem."
3251. He wouldn't say "ecosystem"; he would use some other word, but I'm just trying to put it in a modern context here.
3252. So when things go wrong, our elders will say, "You didn't follow the way." And we have many chapters of change throughout our history. As Xàlek mentioned -- sekyú Siyam, that there's floods, famine, starvations, ice ages. Our people have reasons why that happened. They'll tell us we were out of balance with the natural rhythm of the land.
3253. And one of the questions I always have with my Elders is, I said, "There's this -- it's kind of like the wave. It's kind of like the tidal waters at Xwmelchstn that you're rolling." Our life and our history is kind of like this. So sometimes we're in times of prosperity and sometimes we're in recession and depression and then we kind of come up. Our stories have many chapters of change like that.
3254. As leaders, we tend to ask our Elders, "Where are we on that wave," I guess you would call it. Some would say, "We're on our way up," hence the language revitalization.
3255. The scary part about language revitalization and that it's happening is that a part of the language revitalization requires you to be out on the lands and

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- the waters to teach the person. So, hence, I mentioned that we used to harvest porpoise; we used to do -- harvest seals, sea lions, all those types of things. Those things do not happen any more. We don't see that actively happening in Burrard Inlet or within our Coast Salish waters. We have to go somewhere else to do it or rely on someone else or go to someone else's -- up north or somewhere to go and do that.
3256. What happens is a whole segment of the language gets lost because you're no longer using those words. What is the Skwxwú7mesh word to cut open a seal, you know? If we're not doing it, it's not getting transmitted. The Elders have a harder time remembering that word because they're not doing it.
3257. So, hence, it's very -- language and cultural revitalization is, very -- again, place-based, it's very activity based, and if we're not doing those activities it's very hard to retain those languages because the Elders will say, "I did that once when I was a really young child, but I might not remember the word." But I bet if you put a seal in front of them or a porpoise or a salmon or a herring or an eulachon and they start doing it with their hands, the language would just come out of them because it's very much activity based.
3258. So I just wanted to add that context in terms of that worldview aspects. So when things go wrong our people in our community will tell us we are out of line with those teachings and the spiritual realm.
3259. So thank you.
3260. **MEMBER LYTLE:** Sorry; I was going to thank you.
3261. **CHIEF IAN CAMPBELL:** Getting us fired up now. So I just wanted to add a little bit to what my colleagues have said.
3262. Thank you for your questions. My grandmother is 89 and she grew up in Steveston. And they were very much on the water her whole life. And she talks about the blatant racism that she experienced towards anyone of colour at that time in the thirties, forties, and how her father was quite ashamed to be Native. And he served in World War II. When he came back, he basically assimilated, denied his -- that he was First Nations. It was really tough when you look at each generation in the complex trauma.
3263. I mentioned in my presentation that I'm the first generation of my

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- family out of residential schools. So to see this resurgence is quite exciting because my grandmother uses a term called, "youth reach, Elders teach," and I spent a large part of my career working with young people, both in the school system and Child and Family Services, where often our young people were being labelled as "at risk".
3264. And it always made me writhe a little bit. I did not like that term "at risk" because our children were culturally deprived. Once we immersed them in the activities that Syetáxtn spoke of by getting them into the canoes, getting them into the hunting programs, going out on the spring break programs out on the land, the youth flourished. They started to then excel and they became hungry for mentors and hungry for more knowledge and more experience.
3265. I also had the privilege over the last number of years to attend much of the Murdered and Missing Indigenous Women Inquiries, where we listened firsthand to many of the families across the country articulate their trauma and that those were symptoms of poverty and discrimination and social issues plaguing First Nations. Very challenging to listen to, but nonetheless, very healing, that this isn't just a First Nations' story; this is a story of Canada.
3266. Also, going through a lot of the reconciliation events over the last number of years, we've listened to our Elders who have articulated their darkness that they've carried for decades since they were children being abducted by RCMP, being abducted by Indian agents, sent to residential schools where it was very strictly forbidden for them to speak language or to interface with their relatives or participate in traditional activities. Those Elders would often vomit. They would often cry. They would often scream because it was the first time they shed light on these deep pains that they carried.
3267. So we're seeing this pivotal moment where these stories are finally being told. And with that, it's allowing our young people to feel safe. As they all said, they can speak their language on the buses; they can learn it in the public schools. Three hours a week isn't going to learn fluency or proficiency; it's simply an opportunity to learn to read and write. We need to add more layers.
3268. So we've achieved different files such as the Sea-to-Sky Highway upgrade to Whistler where we put invisible presence of our language to showcase to the world that we're not a vanished race and to show everyone that there is an older way of describing relationship to the lands. And people have readily embraced that. And it's also instilled great pride in our young people to then get

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into ambassador programs, tourism, showcasing and interfacing with tourism up in Whistler, where that's also been an opportunity to heal and to grow and to feel a part of the society rather than segregated.

3269. Our demographics are about 60 percent youth in our tribe, which is pretty similar amongst most First Nations in Canada where we're about 60 percent under the age of 25. So we have a huge demographic of young people who now, you know, can hold their MBA in one hand and they're also being able to go to ceremonies and speak their language or get up and drum and sing traditional songs and be involved in wearing their regalia.
3270. When I did my MBA a few years ago, I wore my full regalia when I went to the convocation simply because my Elders couldn't, my parents and my grandparents, it was not an option for them. They weren't allowed to go to university as Status Indians in Canada without enfranchising or disenfranchising; had to give up their status.
3271. So slowly but surely we're changing, but the language is an integral part of the culture and that's why I wanted to share a few of the key terms with you today like, (speaking in Native language) or (speaking in Native language) or some of those terms that are vital because it's not readily translatable into English. They're more -- broader terms that we must grow and mature and learn to understand what those terms mean. And we're fortunate to have Elders like our auntie here to help guide us in deeper understandings of those terminologies.
3272. So thank you.
3273. **THE CHAIRPERSON:** Member Scott.
3274. **MEMBER SCOTT:** I, too, wanted to thank you for your testimony today. I found it to be not only heartfelt, but measured in the delivery, and I thank you for that, as well as informative.
3275. My question is for Chief Ian Campbell. And in your testimony, near the end you made the comment that Squamish are not averse to development, as long as it meets your metrics. I think I understood what your metrics were from some of your earlier testimony, but I wondered if you would confirm what you meant by those metrics?
3276. **CHIEF IAN CAMPBELL:** Yeah, thank you for your question.

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3277. And we engaged in land use planning back in 2003 through extensive community consultation with our Squamish Nation members to look at territorial from the 30,000-foot level, sort of looking at the entire territory. Our membership felt safe to provide traditional information that their families held onto.
3278. We then were able to protect around 8 percent of our territory through what we call Kwekweyex Kwelhaynexw, which is very difficult to translate into English, but we settled on the term, “conservancies.” They represent about 8 percent of our territory, about 50,000 hectares.
3279. We also then engaged in economic activity such as the acquisition of Tree Farm Licence 38 from Interfor, where we’ve seen, for decades, truckload after truckload of old-growth forest being stripped from our territories, where others were benefitting while we were being marginalized onto Reserves.
3280. So our Reserves and our territory comprise .03 percent of our territory, so less than 1 percent has been allocated to Squamish under the Reserve system.
3281. So we had to be proactive to then remove ambiguity on where we see appropriate activity for development, and where we want to be involved in that activity. So forestry was one of those where we became one of the largest forest operators within our traditional territory.
3282. We also did a strategy on IPPs, Independent Power Projects, so small run-of-the-river hydro projects.
3283. So through our land use planning, we limited where proponents can apply for projects by not being reactive, but being proactive to say these areas are uncompromisable because of cultural and spiritual values, we will not allow or entertain development. While other areas we said, these are appropriate for development based on ecological knowledge, traditional knowledge, spiritual knowledge, as well as access to resources within our corridors and territory.
3284. We also have many examples of protocol agreements with our neighbouring First Nations where we were able to come together with the Lillooet Nation to the north of us around the 2010 Winter Olympics, as well as the Musqueam and Tsleil-Waututh so that we developed the four host First Nations to then be equal partners in the hosting and execution of the 2010 Winter Olympics and Paralympic Games.

3285. We didn't want beads and trinkets. We didn't want to say, "Go ahead, come in and just do whatever you please." We want to be fully involved in as partners. If we're going to do something, we want to look at decision-making, shared decision-making. We want to look at economic opportunities. So it's a triple bottom line, as well as environmental stewardship and social benefits or impacts.
3286. There are many examples of the MST, Musqueam, Squamish and Tsleil-Waututh here in Vancouver, that have come together to negotiate acquisitions of lands from the provincial and federal government, such as the Jericho Lands and other opportunities that are fee simple lands, but allow the nations to develop our corporate structures and proceed as new entrants in the market, to develop our market share in providing solutions to the affordability issue, as well as rental and long-term lease.
3287. Those are important aspects of where the nations were able to move beyond competition over scarcity of resources to a place of collaboration that then wasn't about solving all issues amongst our nations; it was about focusing and zeroing in on specific aspects of protocol agreements to allow us to demonstrate tangible results that will then allow us to then create revenues and assets and attract investment and partnerships.
3288. I should also cite, we were successful in conducting our own environmental assessment on the Woodfibre LNG project, which allowed the Squamish Nation to issue 25 legally binding conditions to the proponents, which the proponents have adhered to in agreeing to our process, which then, once we satisfied our environmental conditions, we were then able to move forward and contemplate the impact benefit agreement.
3289. But it wasn't until our criteria and metrics were met on effecting design changes and being fully involved in the stewardship and revitalization of Howe Sound that allowed the nation to then engage over multiple years with our membership to solicit feedback from our members on what their fears are, what their aspirations are, and where current case law is around Aboriginal rights of title, where we can advance a lot of these issues of UNDRIP and consent, free prior and informed consent. How do you actualize consent and move beyond simple consultation where you're checking boxes, to true and meaningful engagement where First Nations are involved in decision-making, as well as appropriate benefits throughout the life of the project that then must comply with

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environmental stewardship, first and foremost, and then move towards other monetary and real estate transactions?

3290. So those are a few high-level examples of the types of metrics that have been based off of traditional knowledge and applied in a modern context in exercising our jurisdiction and authority in our governance over our lands and waters.
3291. **MEMBER SCOTT:** So in listening to you and relating it to your earlier testimony, what you're describing as your metrics are expressions, if I can put it that way, of the framework that you described earlier, which was shared decision-making, shared economic benefit, and shared management of resources?
3292. **CHIEF IAN CAMPBELL:** M'hm.
3293. **MEMBER SCOTT:** Okay. Thank you.
3294. **CHIEF IAN CAMPBELL:** Yes, that's been the framework that many generations of Squamish have been advocating for in relationship with the Crown.
3295. **MEMBER SCOTT:** Thank you.
3296. **CHIEF IAN CAMPBELL:** My pleasure.
3297. **THE CHAIRPERSON:** Thank you. Those are all our questions.
3298. And I want to convey that we truly understand that this is not the ideal setting. But, like you said, we're kind of working with two worlds, your world and our world. And you mentioned it twice, about the fact that our history is your history. So today, that was a tiny piece, but we do appreciate it.
3299. And so you're sharing your story, and other First Nations have shared their stories as well, so it's cumulating.
3300. And we hope, like you say, that the recording of those transcripts, you know, are kind of a small testimony to those things.
3301. So thank you for coming and sharing the traditional knowledge that you were able to share with us today, even though not in the ideal setting.

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3302. We will consider all we have heard and we will decide on our recommendation in this hearing.
3303. We will reconvene this afternoon at 4:00 o'clock to hear from the Stó:lō Collective, which are your neighbour, we understand
3304. Thank you very much. And safe travels.
- Upon recessing at 2:09 p.m./L'audience est suspendue à 14h09
- Upon resuming at 4:09 p.m./L'audience est reprise à 16h09
3305. **THE CHAIRPERSON:** Before we commence our hearing today, the Board wishes to acknowledge with respect the Lekwungen-speaking peoples in whose traditional territory we are gathered, and the Songhees, the Esquimalt and the Saanich people whose historical relationships with the land continue to this day. It is with truth and respect we would like to acknowledge all the Indigenous ancestors of this place and reaffirm our relationship with one another.
3306. Good afternoon. Welcome to the Oral Traditional Evidence phase of the National Energy Board's hearing regarding the Trans Mountain Project Reconsideration. My name is Lyne Mercier; I'm 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 those listening in to the Webcast.
3307. As a matter of housekeeping, I'd 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, the muster point for the venue is the waterfront walkway. Please exit in an orderly fashion through the lobby. At the muster point, ensure your party is accounted for.
3308. In addition to the Panel, we have staff in the room to answer process-related questions that you may have. You are able to recognize them by their brass name tags.
3309. With respect to our schedule for hearing oral traditional evidence, today we have scheduled time to hear from two Indigenous groups. We had one earlier. We will normally plan to take breaks if it is required.

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3310. 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 file additional oral traditional evidence by electronic means, such as a video or some other method.

3311. 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.

3312. The Board understands that the Stó:lō Collective has an oral tradition for sharing knowledge from generation to generation, and this information cannot always be shared in writing.

3313. 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.

3314. 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 questions orally, or at a later date in writing, or a combination of both.

3315. With that, I believe we're ready to get underway. Before I call on the Stó:lō Collective to present their oral traditional evidence, I'd like to have the representatives of the Proponent, Trans Mountain, introduce themselves.

3316. **MR. DUNCANSON:** Thank you, Madam Chair.

3317. Good afternoon. My name is Sander Duncanson. I am with the law firm Osler, Hoskin, and Harcourt representing Trans Mountain. With me is Cassie Richards, also from our office. To my left is Phil Symington with Trans Mountain. And closest to you is Jamie Andrews, also with Trans Mountain. So good afternoon.

3318. **THE CHAIRPERSON:** Thank you, Mr. Duncanson.

3319. I'd also ask if there are any other intervenors in the room who would like to introduce themselves or if there are any preliminary matters they would like to raise. And for the record, please indicate who you are and who you are representing.

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3320. **MR. MURRAY:** Thank you, Madam Chair. Thank you, Panel Members.
3321. My name is David Murray and I'm a Senior Policy Advisor with Natural Resources Canada. I am 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.
3322. I do not intend to ask any questions today, but rather, I am here as a representative of several federal departments and agencies that are registered intervenors.
3323. If necessary, we will ask additional questions through the NEB's Information Request process.
3324. Finally, I'd like to note that I'm honoured to be present at this hearing in the traditional territory of the Coast Salish.
3325. Thank you.
3326. **THE CHAIRPERSON:** Thank you, Mr. Murray.
3327. I understand that you would wish to be affirmed to indicate that the information you're presenting is accurate truthfully and to the best of your knowledge.
3328. So, Ms. Comte, can you please proceed.

DALTON RICHARD SILVER: Affirmed

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR STÓ:LŌ COLLECTIVE:

3329. **MS. WALKER:** Good afternoon. Before Chief Silver gets started, I just want to give a brief introduction to the Panel. My name is Joelle Walker. I'm counsel for the Stó:lō Collective.
3330. The Stó:lō Collective consists of 12 Stó:lō communities whose traditional territory is in the lower Fraser River watershed. Eight of those

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communities were involved in the judicial review in which the CBCN originally for the project was quashed.

3331. With me today is Chief Dalton Silver of the Sumas First Nation, who will be presenting the oral traditional evidence on behalf of the Collective. Chief Silver was an elected Councillor and Chief of the Sumas First Nation for 27 years. He has numerous other positions and leadership roles which I will let him describe in his oral traditional evidence.
3332. Chief Silver is here today to provide information on who the Stó:lō people are, the connectivity they have to their land, how they relate to that land and how they have used it throughout time.
3333. As a means of a brief overview, the members of the Stó:lō Collective are Coast Salish Indigenous people. They have inhabited, controlled, and relied on their traditional territory in the lower Fraser River watershed since time immemorial. The Stó:lō exercise Indigenous rights throughout this territory, including hunting, gathering, trapping, fishing and spiritual practices, and they are one of the few Indigenous peoples in Canada to have an established non-treaty right protected under Section 35 of the *Constitution Act*.
3334. This established right to fish for food and ceremonial purposes was affirmed by the Supreme Court of Canada in *Van der Peet*, acknowledged by the Crown during the consultation on this project, and recognized by the court in its reasons in the *Tsleil-Waututh* decision.
3335. The Stó:lō Collective are culturally, spiritually, physically, and psychologically interconnected to their land and this interconnectivity is evident in all of the areas that must be taken into account in assessing the environmental affects with respect to Aboriginal peoples identified in Section 5 of CEAA 2012.
3336. If Chief Silver feels comfortable, he may answer questions on the information he is sharing today, however, any technical or substantive questions should be addressed through the IR process.
3337. Before Chief Silver begins, we would also like to make a couple of brief comments on the NEB reconsideration hearing process itself.
3338. First, unfortunately, as we have advised in our correspondence of October 23rd, October 30th, and November 26th, due to the scheduling of this oral

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traditional evidence hearing during Stó:lō Big House season, the provincial leadership gathering, which is also taking place in Vancouver today, and the difficulties in coordinating a dozen communities on an extremely tight and unilaterally imposed schedule not all of the traditional knowledge which bears on the issues being considered in this hearing can be shared with the Board today.

3339. In addition, we have learned through review of materials filed by other Indigenous intervenors in this hearing that the federal government intends to rely, to the extent possible, on the reconsideration hearing to fulfil its duty to consult with respect to project-related marine shipping. In the circumstances, the Collective is of the view that this process cannot discharge the Crown's constitutional obligation to consult and accommodate, in particular where the Stó:lō have an established right to fish. To date, neither the NEB hearing process, nor Canada, have adequately considered or taken into account this constitutionally protected right.

3340. Despite that, we are here today to share what we can to assist the Board in determining the issue before it.

3341. And so with that, I will pass it over to Chief Silver.

3342. **CHIEF DALTON SILVER:** Thank you, Joelle.

3343. I hope the microphone's working properly or -- I did turn it on.

3344. **THE CHAIRPERSON:** Ms. Walker, turn yours off.

3345. **CHIEF DALTON SILVER:** It's kind of kicking in and out. Oh, here it goes.

3346. Thanks very much, Joelle. And firstly, too, I would like to acknowledge the Lekwungen, the Songhees, the Esquimalt, the Saanich people, my Coast Salish relatives.

3347. As I mentioned earlier, I am (speaking in Native language) saying my name is (speaking in Native language) and I am Sema:th. The people on the Stó:lō, I am also Kw'ekw'e'l:qk. My name comes from the Chilliwack Tribe passed to me by my late grandfather.

3348. I'm part of the Coast Salish people as well. The Stó:lō are part of the

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Coast Salish. I also have blood ties to the Nlaka'pamux and up to the Secwepemc people in the interior, my Interior Salish relatives.

3349. I'm thankful to be here to talk about very important subject, the environment. I want to say I'm involved also at the Coast Salish level as a member of the Steering Committee for the Coast Salish Gathering. We're comprised of -- I think there are 50, 52 communities in southwestern British Columbia that have ties to the Coast Salish. There are 22 tribes in Washington State. I sit with a Steering Committee comprised of those in the south and us in the north. We have Spee Pots, a leader from Washington State is our southern co-Chair. Chilquauim, one of our leaders from here, actually, on Vancouver Island is our northern co-chair.
3350. Our main objective for meeting with the Coast Salish leadership is environment. It's one thing the Coast Salish Nation can get together on is environment, something that we've all come together on in the last 16 years. We gather annually when we can, either on this side of the border or that side of the border.
3351. As Joelle mentioned, I've been involved in the politics of our people for 27 years as a council member. Four years during that time I served as Chief for Yakweakwioose and the Ts'elxwéyeqw Tribe under traditional governance where I was asked by my uncle to come to the longhouse because he was going to perform a ceremony and I was going to be their Chief. I told him, "Well, I'm still elected council for Sumas," so I had to talk to our Elders at Sumas and they told me that, "You can't say no to that. The family is calling. It's an honour."
3352. So for a four-year term I served as chief for Yakweakwioose and elected council for Sumas. But being Stó:lō, both communities, my late grandfather, who I learned many, many things from said, "We are always brothers and sisters." And he mentioned that as well amongst the Coast Salish peoples to the island here and to the south, that we'll find relations amongst all those tribes in the Coast Salish Nation.
3353. I want to say that a lot of what I want to talk about I learned from my late grandfather, Th'eláchiyatel. He was also known as Chief Richard Malloway. I heard him speak in 1975, actually, talking about being involved in what was called the land question then for 40 years, for over 40 years. And actually, at the time he said, "We haven't got any answers yet. Been to Ottawa. Been to Victoria."

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3354. And he was also a member of the executive on what was once known as the North American Indian Brotherhood in the 1940s. He was the Secretary/Treasurer. He was also a founding member and on the executive of the Union of B.C. Union Chiefs at its formation in 1969.
3355. He never attended formal schooling. He learned to read and write at home. He was appointed as spokesman for the Stó:lō people when he was 19 years old because he had learned the English language.
3356. He was born in 1906. So he took me more or less under his wing when I had lost my father accidentally in 1971, so at 11 years old, actually, was the first time I'd attended a political meeting with the old Fraser East District Council at the time.
3357. My grandfather was also instrumental in maintaining the cultural ways of our people in the Fraser Valley. Joelle mentioned the Big House ceremonies, the longhouse ceremonies. Our winter ceremonies are starting now. Actually, I'll be back over here on Vancouver Island in Saanich on Saturday this week for a memorial potlatch where my relatives are involved there.
3358. The cultural ways of our people are such that there are still practices that we have that are not for public viewing. We have our sacred, sacred practices that we keep amongst ourselves.
3359. One of the things I really like to talk about is how sacred everything is to us. I've sat with a lot of different environment groups. I sit with fisheries groups, the Lower Fraser Fisheries Alliance; I'm on the executive council there. I'm a delegate to the Fraser Salmon Management Council, which is inclusive of tribes in Vancouver Island right up to the headwaters of the Fraser.
3360. I also sit with the Assembly of First Nations National Fisheries Committee, and I've been given the honour of speaking with them on occasion and speaking for them at Whitehorse. It was delegated to me.
3361. And I think in talking about these things, it's kind of a touchy subject for a lot of our people in that we've been more or less legislated out of control of our resources over the years. And I've talked with others at the national level, and internationally with our friends to the south, our relatives. And the strength of that in B.C. is that we have no formal arrangement whatsoever. Our inherent

rights have been acknowledged and protected.

3362. The governance of our natural resources has never been ceded or surrendered to anyone with no formal arrangements in our territories. There is hope now that we can move forward with the provincial and federal governments as they're talking now about government-to-government, nation-to-nation, and we're hopeful that that comes to fruition where we can assume that authority again over our territories and work together with the respective governments in looking after things as we're supposed to.

3363. I want to talk a bit about some stories that are being passed down. And as my grandfather was saying, people call that history, the oral histories of our people. In the past, before contact, one of the practices of Coast Salish peoples in looking after our loved ones that have gone to the other side, the burials are something that are fairly new to us because if you look at our historic burial mounds, they weren't really burials, per se. There was a little groove, more or less, in the ground and the mounds were built over them. A lot of work into those mounds.

3364. But before those were done, what our people did was build cedar boxes. One of the places my grandfather talked about was on Sumas Mountain where I live, where our ancestors that had gone, our loved ones that had gone, were put in the cedar boxes, they were tied in the trees. The boxes were not airtight. Over time -- and it was mentioned to me that our bodies are made up of about 80 to 85 percent water.

3365. Over time, when the remains of our ancestors were in those trees, the fluids, the flesh, the blood, the waters out of our ancestors ran down the trees and into the ground. When the bones were dried up, then our people would take them and wrap them. We had grave houses around our territories, much have been desecrated or gone now. But that was how we looked after our lost loved ones.

3366. And in saying that, over the millennia, thousands and thousands of years you look at that practice. We say we've been here since time immemorial. There have been, even here on Vancouver Island, footprints found 13,000 years ago. In my territory up the river, on the Stó:lō, there's a longhouse that's 12 or 13,000 years old.

3367. I was talking with government of today about opening that up for an interpretative centre to talk about the histories.

3368. Over those years, those thousands and thousands of years, you think about that. And I've been told and taught by our Elders the flesh and blood of our people, all around our territories in the Coast Salish area.
3369. The Coast Salish we talk of covered over 6,000 square miles of southwestern British Columbia and northwestern Washington State.
3370. The trees, the grasses, everything that grows has been nourished by our ancestors. Everything that we harvest, the plants that we use, the medicines, the foods, the animals come eat those grasses. All those plants grow along the waterways, provide food to those fish that help us survive, brought us sustenance. The affinity we feel for the nature around us, the s'iwes, the teachings of our people tell us those are our relatives.
3371. There's people saying in many different cultures in Indigenous communities, you'll hear people say, "All my relations." When that is said, we're talking about everything around us. It's not just your blood relatives, your cousins, your whatever, it's everything that's around us. There's a cycle that we know.
3372. And I've mentioned to others, if back in time, when we first made contact with the newcomers to our lands, and we talk about the management of resources -- our people say the mismanagement of our resources -- if we were treated equally at first contact, and our way of looking after things, our perspectives culturally, holistically, if they were put into the management decisions that have been happening over our territories, we would be in a lot better position today.
3373. One of the things one of my brothers talked about, before I came here was the orca. I said, well, those are my brothers and sisters. I am stóg:ya, the wolf.
3374. The Sema:th people are wolves. My mother's people, the Sq'ewá:lxw, are black bear. My relatives in the interior, coyote. Those, we are taught, are very close relatives. Our brothers and sisters.
3375. And you see, I'll talk about a story we have that I'm told started in a place in our territory, up on the Skagit, the Hozomeen.

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3376. Stóg:ya, the black wolf. He was leader of his tribe, I'll tell you. He was out in the woods and he was having trouble. He actually stumbled on the bushes. And yexwelat, the eagle, flew over.
3377. The animals all communicated then. There was a time our people talk about when we communicated with all the animals, with all the wildlife.
3378. But yexwelat, noticing that his brother on the ground was having trouble, asked him, "Is there something wrong?" And he being the chief of his tribe, or you would say the pack now, he said he was having trouble, his eyesight was bothering him, and he was the provider of his tribe. He was in the woods, he was hunting. But there was something wrong with his eyes, which is why he stumbled on that bush. He almost walked into a tree.
3379. And yexwelat told him of a big water that he's told of that can help him. He told him, "It's to the west and to the south of here." He says, "Brother, if you want, I can help you. It will fix your eyes."
3380. So stóg:ya, the wolf, said to him, "You would help me, brother?" He says, "I really need that help."
3381. So yexwelat told him -- the eagle, he told him, "You listen to me. You go this way." And he says, "If there's trees or anything in front of you, if there's an obstacle, you listen for my whistle, I'll tell you."
3382. So wolf left from up there. This place is up near Hope, and I'm told Hozomeen, between what is now the Town of Hope and the U.S. border.
3383. But anyway, wolf got closer and closer to the ocean. And yexwelat was telling him, "Watch for this. Watch for that. Watch for the creek around this tree." And when wolf got closer, he could smell the saltwater. He could smell that big water. And he started to run, faster and faster.
3384. And the eagle noticed the direction he was running. They had come to a clearing by then, and he knew the path right to the water, but there was a cliff, a big cliff that wolf was running towards.
3385. And eagle tried to warn him, he whistled to him and he told him to, "Slow down. This is not the place to go to the water. You're at a cliff."

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3386. And stóg:ya, being so excited, he wants to fix his eyes so he can help his people again, help his tribe. He wouldn't slow down. And then before he knew it, he ran off the edge of that cliff.
3387. And eagle, one who always helps everyone, very sacred to our people today, eagle went down to try and grab him and grabbed onto the top of him, on his back, but he was too late, the wolf was already jumped into the water. And the eagle, when he grabs on, when his talons grab on to something like a fish, he doesn't let go.
3388. Anyway, wolf hit the water and he swam. And he could feel the healing right away on his eyesight. And when he came up out of the water, he could see. And he dove into the water and he could see in the water. And he came up and he looked for eagle and he couldn't find him. He was wanting to thank him for saving him, for helping his eyesight.
3389. That story, for our people, is where the killer whale comes from.
3390. You see, when wolf came up, he found that he couldn't go back to the land. And when he looked around for eagle, he seen this fin on his back, which our people say is the eagle's wings, they folded up. And you see the white spot, white spots on the front of the killer whale, that comes from the white head of the bald eagle.
3391. And it's through these stories that I'll say that the orcas, the killer whales are my brothers and sisters, as my people are wolf.
3392. I just wanted to tell you some of these stories as to the stories passed down by our people from our ancestors. These stories will be passed down to more. More and more of our youth are wanting to know of their histories, of who they are and where they come from.
3393. I was told as a 13-year-old at a meeting of the Union of B.C. Indian Chiefs -- and really, I thought my grandfather had set me up, but there were a lot of great leaders at that gathering in Penticton. And one of the chiefs turned to me and said, "You young people here, know who you are and where you come from and learn as much as you can about who you are and where you come from because there will come a time when you need to pass that down to your young ones."

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3394. And so it's with these stories I just wanted to let you know how close we are to the lands, to the waters, to the wildlife. Everything around us, we say is our relations. The resources, the exploitation of those resources is very hurtful to a lot of our people. A lot of the places desecrated our sacred sites that go back in the histories of our people. One place where I come from goes back to a flood story, some say 11,000 years ago. I live there. I've been doing what I can to try and protect that place from desecration.
3395. One of the things talked about is the vessel traffic. And that's what I'm getting at, is the effects of vessel traffic are already great on that what sustains us. I'm taught in our language, there's a word, stiahtin, looks down. Stiahtin is everything that comes from the water that sustains us, not just the salmon, but everything that comes from the water. Mekw'stám means everything.
3396. We're taught that we need to look after that. There are places in our territory that remind us of those things. I seen a picture recently of the orca swimming and in the background, Kulshan. Kulshan, to us, is a very sacred place. People call him a mountain. We say he's an old man; people know as Mount Baker. You can see from where I live. A very sacred place, so sacred that some would say the Great Spirit actually lived there one time, you know?
3397. There are powers our people talk about, the powers of the earth, the powers of fire, the powers of water, the powers of the air. They say Kulshan; he's made up of that earth.
3398. The glacier there is year round. The waters that come from there go into many different rivers, go into the Chilliwack River, into the Baker, into the Skagit. At one time, there were waters there that came into Sumas Lake that is non-existent, a lake that once was on the shore, I lived on the shore of, one time. Our people did, the village we were at on the Stó:lō.
3399. The fire, they say, is inside him. The air, you can see. Sometimes on a cold day you see Mount Baker, Kulshan as we know him, is a volcano. Hasn't erupted for some time, but our people have stories, old stories of when he was angry and the fire came out of him. There's talk about -- there's old stories that tell of fish being washed up on the shores at Nooksack River that were actually cooked when they hit the banks on the other side, on the side of the mountain, from the lava hitting the water.
3400. And you see I talk about that place as a powerful place because the old

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stories of our people is we need to look after everything. Our people say, “S'olh temexw te ikw'elo,” this is our land. “Xolhemet to mekw'stam it kwelat,” we have to look after everything that belongs to us.

3401. If we don't look after things the way we're supposed to, if it's us that are neglecting everything, that are destroying everything around us, the stories say Kulshan will get angry and he'll spit that fire out. That's a deterrent, I think, to our people to act in such a manner with everything around us that we need to hear, to listen, to try and abide by the s'iwesá:ylhem, the teachings of our people. The s'iwesá:ylhem, some people say is the laws of our people. And I would say that it's time that the Indigenous laws of our people need to be heard, need to be recognized.

3402. There was a man, a Salish man from the south. This man was from Washington State, one of the Coast Salish peoples, Nisqually People. He said at the time at one time that the truth will guide us, and I really believe that. This man of -- we lost some few years back, the late Billy Frank, Junior, and he was such a strong advocate for the protection of fish, the protection of wildlife. He was still working when he was 86 years old. I was privileged and honoured to hear the last public speech he made at Seattle on a Thursday night. And Monday morning we lost him to heart attack.

3403. But he was such a strong advocate for our people. In the early days, he was arrested over 50 times for exercising his rights on the wildlife and on the fish, fishing and hunting and other things he was arrested for and for his protests against government officials for logging practices and other that were destroying habitat and wildlife.

3404. But people learned so much from this man, this Salish man, that ways were changed as to how management decisions were made in those areas in the United States. Actually, when he passed on, then-President Obama made a very good speech and acknowledged how he had taught people about managing the resources, managing wildlife, managing the environment.

3405. The effects of the vessel traffic are such that just the amount of fuels and things from derelict vessels, from vessels running, other things, even from recreational vehicles out on the waters, very detrimental to everything in the water. Everything that I was talking about is affected by that.

3406. I was talking with someone the other day and I said, "Why is it when

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- Fisheries and Oceans are talking about tidal waters, they say that stops at the Mission Bridge" -- which is right in my territory -- "when we know the tidal waters go up much further than that?" My relatives at Sts'ailes, the fluctuations in the levels there, they know happen daily, and it's because of the tide on the Salish Sea. It goes right up to Harrison Lake. Those guys see the water levels change daily. And I'm sure it goes much further up than that.
3407. We talk about our territories, our traditional territories and things, and then the Coast Salish people and the Stó:lō people. Traditionally the Stó:lō people went from what is now Yale B.C., Huklath (phonetic), the village up there. It's our border in that area with my grandmother's people, the nlaka'pamux. It's a border that's always been recognized as Coast Salish, Interior Salish. But there are strong ties we have, and we're reaffirming this as our people have told us, our ancestors, and our old people are telling us now, the ties we have with the Interior Salish people were such in the past that we have to renew those. We can't forget.
3408. There's an Elder now that speaks of this. She's a professor at a university. She identifies as Salish. She won't say Interior Salish. She won't say Coast Salish. She says, "I am a Salish person."
3409. But historically the Stó:lō people were right down to the mouth of what is now the Fraser. I mentioned the rivers around us. The Stó:lō people have been there since time immemorial. We've talked about different rivers over here; say, the Cowichan River, the Nooksak River, the Skagit River. Our people would say the Nooksak Stó:lō, the Sumac Stó:lō, the Cowichan Stó:lō, Staele (phonetic) Stó:lō. But when we talk of the river that people have come to know as the Fraser there's no other name to it than Stó:lō. To us it's the river of rivers; Stó:lō, period. Our people would say the giver of life. So many things.
3410. We found ancestry remains of our people on the beach of the Stó:lō in an old village where we don't have Reserve land anymore, but we know for a fact we would never, ever have given up that village site. Many of our fishing sites there, Liumkatil (phonetic), that's the village. We took those remains and had ceremony and they were reinterred.
3411. The place was dug up during the building of the railway. When they did that, they desecrated many of our old burial mound sites. So they removed -- our ancestral remains were moved. Funny though some of them didn't get moved to places that we wanted them to.

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3412. I work with a committee where we're repatriating some of our ancestor remains from museums. Actually, inquiries were made just down the road here at the Royal B.C. Museum to try and bring some of our ancestors home. The process has started.
3413. But before our ancestor remains were reinterred after much debate amongst our Elders -- I'll have to say at the time I was the youngest member of our Repatriation Committee, but that's changed a little bit now. But it was a long debate that we allowed some tests to be done on the ancestor remains.
3414. And one of the findings was that the diet of those people found on the banks of the Stó:lō was about 80 to 85 percent marine.
3415. So the reliance on what I mentioned earlier, that which comes from the water, was very heavy. We had hunters and we had fishermen. We had people that specialized in different aspects of our culture, the medicine people and others.
3416. One of the things, the effects on those stocks, on everything that's in the water, on the wildlife in general, the desecration of our sacred places, the places where we gather.
3417. We've seen the health of our people deteriorate. The onslaught of diabetes amongst our people is such that it's reached what people consider epidemic proportions. Health experts and others have pointed to causes of diabetes and other diseases amongst our people to the change in diet, the lack of access to our traditional foods, the lack of access to that which comes from the waters, and the destruction of that which comes from the waters.
3418. I think the vessel traffic that occurs now on the Salish Sea and at the mouth of the Stó:lō has already done so much damage that I don't know that we can recover from that. I don't know that the wildlife, I don't know that the fish and everything else, (speaking in Native language), as my Elder said, I don't know if that can recover.
3419. There were times when I was a young kid with my late father and my uncles and our relatives at Semiahmoo, we used to dig clams. I so much enjoyed that when I was a kid. My dad would get the crabs from our relatives there. We enjoyed a lot from the Salish Sea, as well as the Stó:lō.
3420. There are people talk about how poor we were growing up. We didn't

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- have the running water. We had the old outhouse outside that you had to be careful there might be a coyote or a bear or something walking around out there. But I was talking with one of my brothers and I said, “You know, when we were kids we had the gardens. Sure we pumped water from the ground but it was pure spring water from our old pumps. Our smoke houses were full. We had the salmon. We had the eulachon.” I talked to him, I said, “Remember walking out and pulling a cucumber out of the garden, going to the smokehouse and pulling off a couple sticks of eulachon, and then taking off to our swimming holes and things like that in the early summer.” I said, “People said we were poor.”
3421. Well, we didn’t have a whole lot as far as money went but we were rich with our resources. We always had deer. My father used to go with our relatives in the interior and hunt the moose. And we had fish all year round, whether it be smoked, whether it be salted, whether it’d be frozen.
3422. As a little kid I went and checked the smokehouse at 5 o’clock in the morning to make sure it was smoldering right. We had stacks of hard, smoked salmon inside that smokehouse between sheets of newspaper. That was our winter food supply.
3423. Our people were a lot healthier then.
3424. As we see the environment around us deteriorating, we also see ourselves deteriorating. And as I talked earlier about our kinship to everything around us, to the lands, to the environment, our people say, “The land is us and we are the land.” And that’s not just a spiritual saying. The practices I talked about earlier, that is very literal.
3425. Our own people look at certain places that they deem as very sacred and they see those places destroyed. That is why our people say that our Elders can feel that. They feel sick when they see those things, and their reasons for that are historic reasons.
3426. I’m glad to be able to be here. I’m not sure -- if I was going to come, I’m not sure that the words I share are going to be meaningful, because some of what I’ve talked of today are very sacred things. As I mentioned earlier, a lot of what we know, we keep amongst ourselves as Halq’eméylem, people of this land. Those words I say, Halq’eméylem, when we speak of the land, tém:éxw.
3427. As I mentioned earlier, I don’t know if I said it, our people say,

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“temexw te ikw'elo. Xolhemet mekw'stam,” this is our land; everything.

3428. Whether you look at it from our Indigenous laws, or as I mentioned, British common law, or international, everybody knows this. And yet we have to go through long, lengthy processes to try and prove this. And it all has to do with the richness of this land as people see the resources, the exploitation of that.

3429. I think we need to change those things around, to have people walk in our moccasins, as we say, have a real look around, know how close we are to everything.

3430. And the healing that is happening amongst our people, I think there's still lots to be done, but we've made some strides of late, I think, that are giving us hope, where the government is willing to recognize who we truly are. And we're hoping to one day take our proper place in our lands, and cogoverning alongside yourselves over our resources and our lands.

3431. The health of our people is dependent on everything around us. The revival of our cultural ways is such that young people are wanting to know more. There was a time, I think, through the residential schools -- and I heard someone talk of this, and I heard some of my Elders were so close to the cultural ways and some, after spending a dozen years in the residential schools; they didn't want anything to do with the cultural ways anymore.

3432. Our people are holding their heads up again and there's a great pride in who we are. You'll see that amongst our young people now.

3433. And I just want to say that I am hoping that the words I've shared here will lead to something; that maybe there is someone that is hearing me, and hopefully maybe someone that will actually listen to what is being said.

3434. And as I've said, I was kind of reluctant to come and speak of the things that I'm speaking of today, and it's very close to me. There's some other stories that are spoken of amongst our people, some of our people say you should write some of these things down, then it would not be oral. The tradition of our peoples is oral.

3435. A lot of what I talked about, some of these stories are passed down in the ceremonies, our winter ceremonies, stories passed down from the Elders. I'm hoping that some of what I shared is accepted by our ancestors, is what I'm

thinking. I'm hoping that they're okay with me sharing.

3436. There are some things, the cultural practices, that I would like to talk about but we can't. The practices of our people are such that we need the clean environment, we need the clean water, we need the salmon and other fish species, other wildlife for carrying out those ceremonies. They're very sacred winter ceremonies that happen in our longhouses and in other places actually out in wildlife.
3437. I can say to you that there are ceremonies that my brothers and I carry out that are so sacred that our mother doesn't even know. There are sacred ceremonies that our sister and others carry out that, as the sons and the brother, we don't know. Those aren't our practices.
3438. There are cultural practices we have for young men coming into manhood that are being relearned. There are cultural practices we have for young women coming into womanhood that I wouldn't know, but my mother and my grandmother do.
3439. But those practices, we need all our relations to be pure; the wildlife, the water, everything around us.
3440. Our very cultural survival is reliant on this. There are many Elders here in Vancouver Island very instrumental in keeping that culture alive. As my grandfather used to say, "Keep the fire burning." We have to maintain that.
3441. Our brothers and sisters on the Salish Sea, whatever happens on the Stó:lō affects them. And to an extent, what happens on the Salish Sea, certain times of day, comes upriver. And the tidal fluctuations do not stop at the Mission Bridge, they go much beyond that.
3442. The knowledge of our people, of our environment is so much that I can only relay a bit of what I know today what I've been taught.
3443. There are many others, I think, who could speak of different aspects of our cultural ways, of the environment, of the effects that so-called progress has had on our peoples and the environment around us. We would need a lot more than two hours to relay that to anyone. And I would need a lot longer to say what I have said now if I would have maintained the full language of my people, the Halkomelem. Traditionally, as my grandfather I'd seen do many times, he spoke

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first in our language. He would say it would take him 20 minutes to introduce himself.

3444. I didn't introduce myself totally as our ancestors used to. They talked about the lineage. They spoke of who their parents are. They spoke of who their matrilineal grandparents are, who their paternal grandparents are, and they went on to the great-grandparents and others.
3445. So traditionally, our other Coast Salish relatives would know exactly who they were by the time they finished the introduction. And then he would turn and talk in English to interpret those that are speaking English, to let them know what it is that he had just said.
3446. The language is coming back to our people. There's so much in our language. As I mentioned earlier, the s'iwes, the teachings of our people, shxweli is a word our people talk of that is so -- I haven't really heard the interpretation that I think would be satisfactory to our Elders and to our ancestors. The shxweli is the life in everything around us.
3447. I find it a little funny that scientists are discovering now things that our people had already known. The medicines that our people used, medicines that my grandmother talked about, and then I see a report in the news that scientists have discovered the medicinal qualities of such and such a berry and different things like that. I think, "Well, our grandma told us that a long time ago."
3448. So what I'm saying, if we had got to know each other much better those 150 years ago or more, we'd all be in a lot better place.
3449. I shared with someone that the management of the resources, we never had a problem over the thousand and thousand of years of conservation. We knew the cycles of the animals, of the wildlife, of the fish. We knew where they were going to be, when they were coming back. We didn't have any problems with the management of those, the interaction that we had with those, until we were, "discovered," as some people have said.
3450. I kind of say that in jest, but then the government still maintains this discovery position. I talk about the doctrine of discovery that is still used against our people in the courts, and that's one of the things that really has to change.
3451. And this land was not empty when this guy was lost out in sea and he

ended up landing on the shores.

3452. But I want to thank you. I don't even know how long I've been talking but I just wanted to share a few things with you and that what has already happened to our relations, with what's going on in our waters, if that was to increase, things are going to get worse. And we're looking to work with our neighbours and the respective governments to try and do what we can to make things better.

3453. And again, I thank you for your time. I could almost go on with some other things but I got to be careful as to what I say. It's got to meet the approval of some Elders that I have at home that with such a short time that we're given to prepare for this, there was an Elder I was trying to call to get a hold of and I was not able to confer to see if it was okay there was certain things that I could relay to you folks here today.

3454. But I want to thank you for hearing me and for listening to what it is that I had to contribute. I'm hoping as well that what I have shared is sufficient for relaying the thoughts of our people in the Stó:lō, those who I'm honoured to be here speaking on behalf of today, that I say (speaking in Native language).

3455. O siem.

3456. **MS. WALKER:** If the Panel has any questions, I can ask Chief Silver if he's comfortable answering those today or we could take those away and respond in writing, as well as any questions that Trans Mountain or the other intervenors may have.

3457. **THE CHAIRPERSON:** I'll start with Mr. Duncanson.

3458. **MR. DUNCANSON:** So Chief Silver, we don't have any questions for you, but thank you very much for coming here today and sharing your knowledge with us. It's much appreciated.

3459. Thank you.

3460. **THE CHAIRPERSON:** The Panel doesn't have any questions for you.

3461. And we want to thank you very much for coming, especially since we

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recognize that the timing was not ideal for you to come. So for that, we are very grateful that you kind of made arrangements to come.

3462. So we are thankful for the traditional knowledge that you were willing to share with us, and we will consider what we have heard as we decide on our recommendation in this hearing.

3463. And we will reconvene on Monday, December 3rd at 12:30, Nanaimo, to hear from the TWN.

3464. And we wish you safe travel, and thanks again.

3465. **CHIEF DALTON SILVER:** I just wanted to say again, thank you all. I know it's not an easy task you have. It's not an easy task we have. But I want to thank you again for hearing me,

3466. HÍSWKE.

--- Upon adjourning at 5:17 p.m./L'audience est ajournée à 17h17