

**NATIONAL ENERGY BOARD  
OFFICE NATIONAL DE L'ÉNERGIE**



**Hearing Order OH-001-2014  
Ordonnance d'audience OH-001-2014**

**Trans Mountain Pipeline ULC  
Trans Mountain Expansion Project**

**Trans Mountain Pipeline ULC  
Projet d'agrandissement du réseau de Trans Mountain**

**VOLUME 14**

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

**Hotel 540  
540 Victoria Street  
Kamloops, British Columbia**

**November 14, 2014  
Le 14 novembre 2014**

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HEARING ORDER/ORDONNANCE D'AUDIENCE  
OH-001-2014

IN THE MATTER OF Trans Mountain Pipeline ULC  
Application for the Trans Mountain Expansion Project

**HEARING LOCATION/LIEU DE L'AUDIENCE**

Hearing held in Kamloops (British Columbia), Friday, November 14, 2014  
Audience tenue à Kamloops (Colombie-Britannique), vendredi, le 14 novembre 2014

**BOARD PANEL/COMITÉ D'AUDIENCE DE L'OFFICE**

D. Hamilton	Chairman/Président
P. Davies	Member/Membre
A. Scott	Member/Membre

## ORAL PRESENTATIONS/REPRÉSENTATIONS ORALES

### **Lower Nicola Indian Band**

Chief Aaron Sam

Councillor Nicholas Peterson

Elder Vonnet Hall

Ms. Norma Hall

Ms. Martha Aspinall (interpreter)

### **Coldwater Indian Band**

Chief Lee Spahan

Mr. Albert Antoine

Ms. Martha Aspinall

Ms. Joyce Andrew

Mr. Terry Spahan

Mr. Clarence Oppenheim

Ms. June Andrew

Ms. Emma Hume (counsel)

## TABLE OF CONTENTS/TABLE DES MATIÈRES

(i)

<b>Description</b>	<b>Paragraph No./No. de paragraphe</b>
Opening ceremony and prayer	6172
Opening remarks by the Chairman	6174
<u>Lower Nicola Indian Band</u>	
Chief Aaron Sam	
Councillor Nicholas Peterson	
Elder Vonnet Hall	
Ms. Norma Hall	
Ms. Martha Aspinall (interpreter)	
- Oral presentation by Elder Vonnet Hall	6210
- Oral presentation by Councillor Nicholas Peterson	6227
- Oral presentation by Chief Aaron Sam	6254
- Oral presentation by Elder Vonnet Hall	6366
- Oral presentation by Councillor Nicholas Peterson	6375
Opening remarks by the Chairman	6395
<u>Coldwater Indian Band</u>	
Chief Lee Spahan	
Mr. Albert Antoine	
Ms. Martha Aspinall	
Ms. Joyce Andrew	
Mr. Terry Spahan	
Mr. Clarence Oppenheim	
Ms. June Andrew	
- Introduction by Ms. Hume	6416
- Oral presentation	6431

## LIST OF EXHIBITS/LISTE DES PIÈCES

(i)

No.	Description	Paragraph No./No. de paragraphe
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## **UNDERTAKINGS/ENGAGEMENTS**

<b>No.</b>	<b>Description</b>	<b>Paragraph No./No. de paragraphe</b>
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--- Upon commencing at 9:14 a.m./L'audience débute à 9h14

6171.           **THE CHAIRMAN:** Good morning. I understand, Chief Sam, that you would like to offer a prayer before we start.

6172.           **CHIEF AARON SAM:** Yes, that's correct.

(Opening prayer)

6173.           **CHIEF AARON SAM:** I think next we had some -- our drummers, who are going to sing a song for us.

(Opening song)

6174.           **THE CHAIRMAN:** Good morning, and I would like to thank you for welcoming us through the prayer and song this morning. And I'd like to recognize that we are in the Scw'exmx territory, People of the Cree.

6175.           Again, I'd like to welcome you to the oral traditional evidence phase of the National Energy Board's hearing into -- regarding the Trans Mountain Expansion Project.

6176.           My name is David Hamilton. I am the Chair of the Panel and with me, to my left, is Alison Scott and, to my right, Phil Davies.

6177.           We want to welcome everyone who is here today both in this hearing room, but also who is listening to us through the webcast of the Board.

6178.           Before we get started and in case there is a need to evacuate the room for any emergencies, the exits are clearly marked the way you came in and there's another exit throughout there.

6179.           In addition to us, the Panel, we have a number of our staff with us who could answer any questions you may have regarding the process that we are following today, and they are -- you can identify them by their brass name tags.

6180.           We will be sitting this morning from now until about noon, and again this afternoon as well. We will take breaks as you feel necessary during your presentation if you feel you need to take a break or any breaks that we can, we'll be happy to take a break.

**Opening remarks**  
**Chairman**

6181. We have allotted some time for each group to make their presentation, but if you feel that there is not enough time to make your presentation today, please feel free to request to file additional oral traditional evidence through any electronic means or video or any other method that you choose to.
6182. Before we get started, I just would like to remind parties of the Panel's guidance in Hearing Order and Procedural Direction No. 1 in regards to oral traditional evidence.
6183. The Board understands that the Lower Nicola Indian Band have an oral tradition for sharing knowledge from generation to generation, and this information cannot always be adequately shared in writing. The Board recommends that those providing oral traditional evidence focus on their community's interests and rights.
6184. These hearings are not to hear evidence that will be filed subsequently in writing, including technical and scientific information, opinions or views, advice to the Board on whether to recommend approval of the project or the terms and conditions that should be imposed or questions to the Board or other participants.
6185. Sharing your traditional knowledge and stories about the use of your traditional territory is of value to us. If you wish to share any concerns about the impacts the proposed project may have on you and your community and how any impacts can be eliminated or reduced, that would be also helpful to us.
6186. This is the type of information we're here to listen to, and we will use this information we gather today, along with all the other available information, in considering the possible effects of the proposed project.
6187. We appreciate that you have chosen to be with us today. And before providing oral traditional evidence, presenters will be asked to swear or affirm that the information they are presenting is accurate and truthful, to the best of their knowledge and belief.
6188. With that, I think we're ready to get underway. And before I call on the Chief Sam and the other representatives of the Lower Nicola Indian Band to present your oral traditional evidence, I'd ask the representatives of the Proponents to introduce themselves to the participants and to this hearing.

6189. Ms. Oleniuk.

6190. **MS. OLENIUK:** Thank you, Mr. Chair. Good morning to the Panel and good morning to the representatives of Lower Nicola Indian Band.

6191. My name is Terri-Lee Oleniuk and I represent Trans Mountain, along with my colleague to my right, Heather Weberg. And to my left is Annie Korver, and she's a member of Trans Mountain's Aboriginal Engagement Team.

6192. **THE CHAIRMAN:** Thank you.

6193. And perhaps once you're -- you have been sworn or affirmed, then you could indicate that whether throughout the process at the end of your presentation if you would be open to taking questions either orally or wish to respond to them in writing, and we can do that afterwards.

6194. Chief Sam.

6195. **CHIEF AARON SAM:** Yeah, I think I can speak on behalf of all of us to say that we'll respond in writing.

6196. **THE CHAIRMAN:** Thank you.

6197. Perhaps then we could have you sworn or affirmed.

**AARON SAM: Affirmed**

**NICHOLAS PETERSON: Affirmed**

**VONNET HALL: Affirmed**

6198. **THE CHAIRMAN:** Thank you.

6199. Chief Sam, we're prepared to -- if you're prepared to go, we're ready. Thank you.

6200. **CHIEF AARON SAM:** So just in terms of -- maybe we should do some introductions.

6201. Myself, I'm Chief Aaron Sam from the Lower Nicola Band. And we'll

**Lower Nicola Indian Band - Oral presentation  
Presentation by Elder Vonnet Hall**

go this way -- the thing I just wanted to say, though, is at the end -- and she can introduce herself as well, but she's our translator for Vonnet. We'll go this way.

6202.           **COUNCILLOR NICHOLAS PETERSON:** Councillor Nicholas Peterson from the Lower Nicola Indian Band.

6203.           **MS. NORMA HALL:** Norma Hall with my husband, Patquin here.

6204.           **ELDER VONNET HALL:** (Speaking in native language.)

6205.           **MS. MARTHA ASPINALL:** (Speaking in native language)

6206.           My name is Martha Aspinall, and I hail in from Coldwater Reserve. I'll do my best with the translation.

6207.           **CHIEF AARON SAM:** So we're first going to give the floor to our Elder, Vonnet Hall Patquin, and as we've already stated, Marty is going to be doing the translation.

6208.           It's not something that -- with the translation that occurs every day, so I'd just ask that the Panel bear with our Elders through the translation, so thank you.

6209.           Go ahead, Vonnet.

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER  
VONNET HALL:**

6210.           **ELDER VONNET HALL (through interpreter):** I am well, people. I am happy to be here in the Shuswap country.

6211.           **THE CHAIRMAN:** Sorry. I hate -- I apologize for interrupting, but I -- my mistake, I missed a step that we would need to affirm the translator as well, if that's okay. So we'll just do that.

6212.           I apologize. That's my fault. I didn't mean to interrupt.

6213.           Thank you.

**MARTHA ASPINALL (interpreter): Affirmed**

**Lower Nicola Indian Band - Oral presentation  
Presentation by Elder Vonnet Hall**

6214.           **ELDER VONNET HALL:** And here I want to clarify something, too. As I am Nlaka'pamux person, I am only eight years old because that was eight years old when I was abducted to go into the residential schools.
6215.           So there -- from there I was brainwashed into be a shama; to be my religion to be shama. I lost most of my religion. I was chosen; it's when I was a little one to have a vision, to go on a vision quest. That was taken from me. The people that would help me all passed away while I was incarcerated in that residential school where I was for 13 years of my life.
6216.           Somehow, my language hid away and stayed hidden until I came out of there. (Speaking in native language); a little bit of my language yet. I don't know my trees. I don't know my birds, but I do know one thing, we are connected to this tmíx<sup>w</sup>. And the reason I know that is my grandfathers and scientists know are just know lately finding out where this black hole is out in space while my people knew where it was and said so. So that's how we're tied to everything here.
6217.           Last night I hardly slept because I thought I had a lot to say. Today, I sit here in front of you and my tongue is -- seems to be tied and all the things I wanted to say is escaping me.
6218.           But I do want to know -- I do want you to know how our ties to this land and how precious this land is to us. I was supposed to say, it's okay if you guys go through my land, if you guys give us a few bucks, while that money is going to go away and my land is going to be still here. And we won't have control over my land, and that's happening everywhere.
6219.           When money is involved, a lot of times, our people are suffering and it would make it easier for them to say "yes, go through our properties".
6220.           And I firmly believe in my heart that this land, all of it, no matter where you go --
6221.           **ELDER VONNET HALL (through interpreter):** This is our land. Wherever you go, that is our land.
6222.           **ELDER VONNET HALL:** Where the proposed pipeline is.

**Lower Nicola Indian Band - Oral presentation  
Presentation by Councillor Nicholas Peterson**

- (Speaking in native language). We all -- our people from all over, from McNeill to Kootenays would travel, just to pick -- just to do some root picking there and thereabouts.
6223. We have -- or maybe I should say, we had trees. We gather food from those trees, we call them du (ph). We even use their moss and as well you know when moss is disturbed it takes a long time to come back.
6224. That land has inu (ph). They're very small up there and it's a little blueberry that our families used to pick or do pick. There's very few places that that grows.
6225. I don't know the long-term damage that it will do to the wildlife there, but I do know when that pipeline breaks, it's going to be catastrophe, as well you know of dams breaking.
6226. I think I'm going to take a rest now and let somebody else talk. And I hope you'll give me the privilege to talk again because (speaking in native language).

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR  
COUNCILLOR NICHOLAS PETERSON:**

6227. **COUNCILLOR NICHOLAS PETERSON:** I am Nicholas Peterson. I am son of Romel and Doreen Peterson, grandson of John Schuter and Josephine Coolie. My father is Scw'exmx. He is from Utah so I grew up in Utah. I went to school in Utah, elementary school clear to university. I have a degree in biology education and I taught high school down in the Navajo Reservation.
6228. But during this whole existence of my upbringing, we'd always spend our summers back home with my mother's family, Christmas, holidays, time that we'd come home. And when I was in Arizona teaching high school, I knew that - - my grandparents had passed on. The farm that they had wasn't being fully utilized and I knew that. So there was always a strong pull to come to Canada, to come home.
6229. And I didn't know my family as well as I would have liked or should have or could but after some convincing, I convinced my wife to move to Canada with my young children. And we've moved here and the goal was to get back to the land. And there was a strong -- without a doubt, a strong desire, strong pull to

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Councillor Nicholas Peterson**

- go back to the land. I've created a certified organic farm that's there on that map. And as our drummer spoke, you know, it's not just I eat fish; I am fish.
6230. This week -- just this week, I've had elk and moose and potatoes and garlic, cabbage from our yard, and that's part of who I am, and fish.
6231. One of the wonderful parts of growing up, I remember coming -- during the summertime, we would go salmon fishing. And I always loved going with my uncles when I could and to learn to salmon fish. And as I got older, I was able to go fishing on my own, you know, and I went fishing. And when they're running good, you're really thankful and you're glad and you bring them home. Sometimes you don't have time to clean them until you get home.
6232. And I was home cleaning the fish and, you know, as it is, all your kids run off when it's time to clean fish; everyone runs off. And so there I was, cleaning fish by myself. I was all alone and holding this sockeye in my hands and that fish -- I swear that fish spoke to me. And he said, "My ancestors fed your ancestors and I'm happy to feed you and your family".
6233. And that's a real story. That's not make believe. That's not made up. That's not something I read in a book. That's not something that my ancestors told me. It's my story. That's a real story, and I know it to be true.
6234. That's pretty remarkable that we can say this fish can come talk to us and say, "My ancestors fed your ancestors and I'm happy to feed you and your family".
6235. As I moved up here from Arizona, it wasn't easy. It was hard to, all of a sudden, just become a farmer when I'm not a farmer. I had to learn everything. And there was a -- was certainly a financially struggling time when we were first starting out.
6236. And we needed a -- we needed some meat, so -- it was getting late in the season. Already there was about a foot of snow on the ground, and I went out hunting and the same thing happened.
6237. A moose came and it came right out in the open. He said, "I'm happy to feed your family". And I felt that really strongly. And you know, usually when you go hunting, animals run off and they do everything. This moose came right up to me and said, "I'm happy to feed your family".

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Councillor Nicholas Peterson**

6238. That connection that Vonnet's talking about is alive and real. It's not something that was a has-been or used to be. It's real and it's alive today. Our connection to the land is real.
6239. I guess my overall concern, essentially, is that we are often chasing the wrong thing and we're chasing success, we're chasing money, we're chasing whatever it is. We're not chasing the quality of life that we know.
6240. But as I've learned of my ancestors, as I've learned of my grandmother -- I have a young daughter who's 10. We'd read "Little House on the Prairie" books.
6241. Even just hearing some of the qualities of life that people had a while back, you could get a huge sense of their quality of life. But you could also read -- you could feel and sense their really low life of luxury and hearing times of cold and times of hunger and the things they celebrated when they got for Christmas, you know, it -- their life of luxury was incredibly low, but yet that richness and that sense of life that they had just you can feel it was fantastic.
6242. And I feel, today, we've flipped it right around. Now I feel we have the highest life of luxury that kings and royalty could have never dreamed of having and here we are enjoying it with iPads in front of us, but yet many of us have unsatisfied lives and we're not having that quality of life that we once used to have.
6243. We used to have family dinners together and do things as a family and help our neighbours out, do things that make us have humanity.
6244. My son's doing some school work and he is supposed to circle some of the things that started with the given letters, and it said P. And he was supposed to circle things that started with the letter P. And he was going through his assignment as fast as he could and he circled them, and they were lousy circles. They didn't look nice.
6245. And so I got after him. I said "That's not a good circle. Redo it". And so he did it, and guess what? He did a perfect circle. Almost perfect. Like you would think he traced something.
6246. When he took the time to do it right, he did a perfect circle. And then

**Lower Nicola Indian Band - Oral presentation  
Presentation by Councillor Nicholas Peterson**

you go through the rest of his assignment and his circles looked nice and it wasn't sloppy and it wasn't lousy. It was quality work.

6247.           And I want to see that in everything we do. You know, is it about making as much profit as we can or is it about getting things done as fast as possible? We need to focus on quality of work, our best work.
6248.           We're driving over and it's a beautiful morning seeing the lake starting to freeze, and the season changing quite rapidly. It's a beautiful morning. And my wife and I were coming over today and I told her, "I hope I don't cry too much because I really hurt. My heart really hurts".
6249.           You know, if I say picture an apple in your head, we all know what an apple is and we can probably all picture an apple in our head, but the amazing thing is, is not a single one of us is picturing the same apple. It's amazing. And I just hope, for one moment, you could see what we see; you could feel what we feel when we're hurting our fish or hurting our waters and we're doing it as fast as we can.
6250.           We need to be as safe as possible and we need to be best as possible.
6251.           **CHIEF AARON SAM:** Maybe if we could take a few minutes break?
6252.           **THE CHAIRMAN:** Yeah, we'll take 10 minutes.
- Upon recessing at 9:50 a.m./L'audience est suspendue à 09h50  
--- Upon resuming at 10:02 a.m./L'audience est reprise à 10h02
- AARON SAM: Resumed**  
**NICHOLAS PETERSON: Resumed**  
**VONNET HALL: Resumed**  
**MARTHA ASPINALL (interpreter): Resumed**
6253.           **THE CHAIRMAN:** Whenever you're ready to go, Chief. Thank you.

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF  
AARON SAM:**

6254.           **CHIEF AARON SAM:** (Speaking in native language.)
6255.           Good morning everyone, again. First of all, before I get started, I'd like to acknowledge the people whose territory we are on today. I'd also like to acknowledge the National Energy Board Board Members, as well as Elders, youth, Chiefs, Hereditary Chiefs, councillors and other dignitaries and leaders.
6256.           I'd also like to acknowledge the other Nlaka'pamux communities who have presented prior to us and still plan to present after us.
6257.           As well, I would like to thank our esteemed Elder, May Vogt, for providing a prayer this morning. A little bit later in my presentation, I will be speaking specifically to some of the conversation that our Elder May and I had.
6258.           As well, I'd like to thank our Elders beside me, Martha and Vonnet, and Vonnet for his important words, as well as I'd like to acknowledge Councillor Nicholas to my left beside me and his words that he spoke prior to me.
6259.           Finally, I'd like to acknowledge the Lower Nicola Indian Band community members we have -- that are here today as well as the ones that aren't here today, as well as Nlaka'pamux people, Chiefs, Grand Chiefs that are here as well today from the different communities to support us today in our submissions.
6260.           I'd also like to say that, before I get started today, that one of the things that I had to decide before coming here is I had to decide what I was or wasn't going to talk about. And to be honest, there are some things I didn't know whether I should share or not.
6261.           But in the end -- at the end of the day, what I thought about was it's important to be honest and to be open and to speak the truth because that's what I was taught by my parents and my grandparents and Elders and community members.
6262.           And the other thing is -- they taught me is to speak from the heart. So that's what I'm going to do today.
6263.           So I apologize in advance if I offend any of those on the -- any of the

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

Board members that are here today or the people to my right, representatives from Trans Mountain.

6264.           So just some personal background on myself. I'm Aaron Sam in Scw'es. My name is Aaron Sam. I was born in Merritt. I am Nlaka'pamux.
6265.           Both my parents are Nlaka'pamux. My mother is Iona Anderson. She used to go by Mona Anderson, and she's from T'keti (ph), Spences Bridge.
6266.           My father is Clyde Sam, and he's from Merritt. And my father's parents are my grandparents, the late Louise and Dennis Sam, and they're from the Merritt area. And my mother's parents are the late -- Jacob and Mary Anderson from the T'keti (ph), Spence's bridge area.
6267.           I also -- I'm the eldest of three children and I have -- so I have a younger brother and I have a younger sister, and I also have three nephews that are my sister's children.
6268.           In my early years, I grew up in Merritt. I've -- I moved away for a period when I was about nine or 10 years old, but I did move back home eventually. I came home every summer to visit my dad and visit my extended family and my grandparents. And I've lived back here in Canada full-time since 2001.
6269.           And currently I live Shulush, which is one of our reserves right -- outside of the Merritt area. Oh, maybe this is where we can use that pointer. I think there's a red pointer.
6270.           Oh, I see. Okay. Just seeing how it works.
6271.           So in any event, I am the elected Chief of the Lower Nicola Band. We have over 1,200 Band members. Most of our reserves are located all around the Merritt area, so I'll just go to our map here.
6272.           So I think this, right around here, is where Merritt is. And just to point out some of our reserves, so our main communities where most of our members -- most of our on reserve members live -- is down this way towards Spences Bridge and right along here is where a lot of our members live.
6273.           And then we also have -- that's Shulush. That's where I live. And

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Chief Aaron Sam**

- then we -- if you go down, this is the Nicola River here and then you can come up. And then up here is -- we have our probably most popular -- where most of our members are on reserve at Rocky Pines, right around here.
6274.           So this is one of our reserves, and we have many of them. This is the town of Merritt. Zoht right here and here. And we have members that live around here as well. And I think this is where Patquin lives, around there, and his wife and other families.
6275.           And then we have a reserve up here and down here as well as at Joyaska, we have our -- some of our large family lives -- families live here. So in any event, Merritt and the surrounding reserves.
6276.           A majority of our Band members live off reserve. Many of our community members live all over, well, the lower mainland, British Columbia, Canada and around the world.
6277.           Many of our -- unfortunately, many of our community members have moved away from home because of lack of a land base, housing or lack of housing, and not being able to find work in our own community.
6278.           Our largest demographic in our community is our youth, the young people. We also do have a large Elders population -- growing Elders population.
6279.           We have an elected Chief in Council and we're about a little more than a year into our term. And so, as I said, I'm the elected Chief. We have seven councillors, and those councillors are -- and some of them are here today.
6280.           We have Councillor Robert Sterling, Jr. We have Councillor Art Dick, Councillor Clyde Sam, Councillor Molly Toodlican, Councillor Nicholas Peterson, Councillor Harold Joe and Councillor Clarence Basil.
6281.           I also just want -- I also wanted to acknowledge our -- I've mentioned our Nlaka'pamux background, but I'd also like to mention our Stuwix background.
6282.           Here in the Nicola Valley, the Stuwix are the Athabaskan people who have resided in the Nicola Valley, well, for a long time and prior to European contact.

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

6283.           So just a little bit in terms of our relationship with Kinder Morgan or Trans Mountain. As most of you know, the pipeline currently passes through our reserve. It's been in place since its initial construction in the mid-1950s.
6284.           So it travels through our -- two of our main communities, Zoth and Goudi. So I don't have that specific map, but I mean, generally, it comes down this way below Nicola Lake here and it comes up and it goes through Joyaska and it comes up this way into the Coquihalla, which are Alberian, that area that I'm going to be talking about as well. So that's where the pipeline goes through. It goes through our two main reserves there.
6285.           I also just wanted to note that in -- last year, there was two oil spills that occurred within our traditional territory in the summer of 2013. One of those spills occurred along the Coldwater River. That's in the Coquihalla area. And obviously, the Coldwater River is an important area for our food fishery.
6286.           So just in terms of -- I wanted to -- one of the things that I wanted to do was, obviously, I'm the elected Chief of the Lower Nicola Band, but I also wanted to provide some historical background on not just the Band, but the Nlaka'pamux people as well. So I'll do that now.
6287.           Our people have occupied and lived on our own lands, our traditional territory, for thousands of years. Before European contact, we were a healthy, thriving people. In 1808, this is when we first met Europeans in our territory. Simon Fraser came down the Fraser River, the river that's now named after him, and he came and he met our people in the Lytton area.
6288.           And in his -- he wrote in his journal about his encounter with Nlaka'pamux. And he said that our people -- some of our people appeared very old and they were very clean living and made use of wholesome food. He wrote in his journal on June 16<sup>th</sup>, 1808 that, "The Chief invited us into his quarters. His son, by his order, served us upon a handsome mat and regaled us with salmon and roots."
6289.           So for the next many decades after 1808, there continued to be contact between Nlaka'pamux and European settlers. There was -- generally, it was a good relationship for the next 50 years or so until there was a period where a full-blown war was averted.
6290.           What occurred at the time was the Nlaka'pamux and the surrounding

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Chief Aaron Sam**

tribes, they gathered in Lytton to get ready for war with the American gold miners. Nlaka'pamux Chief David Cxpentim, who was known as a Chief of the entire Nlaka'pamux Nation, advocated for peace and, eventually, the people agreed.

6291. Chief Cxpentim, or they call him David Spintlum, was well known for being a peacemaker. He also advocated for peace between our own people and many of the neighbouring indigenous nations.

6292. In the 1880s, Chief Cxpentim described the posts or boundaries of Nlaka'pamux territory for ethnographer James Teit, and I'm going to read that. The quote goes like this:

*“One post up the Fraser at Fountain, one down the Fraser at Spuzzum, one up the Thompson River at Ashcroft, one up the Nicola River at Quilchena, one down the Similkameen River at Tcutcuwixa near Hedley. All the country between these posts is my country and the lands of my people. At Lytton is my centre post. It is the middle of my house and I sit there. All the country to the headwaters of all the streams running into the valleys between these posts is also my territory in which my children gather food. We extend to meet the boundaries of the hunting territories of other tribes. All around this country, I have spoken of I have jurisdiction. I know no white man's boundaries or posts. If the whites have put up posts and divided my country, I do not recognize them. They have not consulted me. They have broken my house without my consent. All Indian tribes have the same posts and recognized boundaries and the Chiefs know them since long before the first whites came to our country.” (As read)*

6293. In the late 1800s, British Columbia joined Confederation, joined Canada, and the *Indian Act* was passed and our people were put on Indian reserves. Our children were forcibly taken away from their families and put into residential schools. First Nations children were forced into residential schools for almost 150 years. The last residential school closed here in Canada in 1996.

6294. Our people's right to the land continued to be denied by British Columbia and the government of Canada. Nlaka'pamux and other tribes in British Columbia continue to lobby government to have our lands and rights

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Chief Aaron Sam**

recognized.

6295. For example, in 1909, the Interior Tribes of British Columbia was formed. In 1910, in Spences Bridge, which is located in our territory, the interior Chiefs signed a declaration setting out our position on title and rights. On August 15<sup>th</sup> of that same year, a memorial was presented to Prime Minister Wilfred Laurier by the interior Chiefs in British Columbia.

6296. I'm going to read a couple of quotes from the Wilfred Laurier memorial. In the -- it's a long memorial.

6297. And in the first part of the memorial, the interior Chiefs talk about a relationship of mutual respect between the first settlers and the Interior Tribes. Then they wrote about the breaking down of that respectful relationship. So I'll read some of that:

*"The whites made a government in Victoria — perhaps the queen made it. We have heard it stated both ways. Their chiefs dwelt there. At this time they did not deny the Indian tribes owned the whole country and everything in it. They told us we did. We Indians were hopeful. We trusted the whites and waited patiently for their chiefs to declare their intentions toward us and our lands. We knew what had been done in the neighboring states, and we remembered what we had heard about the queen being so good to the Indians and that her laws carried out by her chiefs were always just and better than the American laws. Presently chiefs (government officials, etc.) commenced to visit us, and had talks with some of our chiefs. They told us to have no fear, the queen's laws would prevail in this country, and everything would be well for the Indians here. They said a very large reservation would be staked off for us (southern interior tribes) and the tribal lands outside of this reservation the government would buy from us for white settlement."*

6298. And then further in the letter, the interior Chiefs spoke more about the breakdown of that relationship, and the Chief said:

*"They treat us as subjects without any agreement to that effect, and force their laws on us without our consent and irrespective*

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Chief Aaron Sam**

*of whether they are good for us or not. They say they have authority over us. They have broken down our old laws and customs (no matter how good) by which we regulated ourselves. They laugh at our chiefs and brush them aside. Minor affairs amongst ourselves, which do not affect them in the least, and which we can easily settle better than they can, they drag into their courts. They enforce their own laws one way for the rich white man, one way for the poor white, and yet another for the Indian. They have knocked down (the same as) the posts of all the Indian tribes. They say there are no lines, except what they make. They have taken possession of all the Indian country and claim it as their own. Just the same as taking the "house" or "ranch" and, therefore, the life of every Indian tribe into their possession. They have never consulted us in any of these matters, nor made any agreement, "nor" signed "any" papers with us. They 'have stolen our lands and everything on them' and continue to use 'same' for their 'own' purposes. They treat us as less than children and allow us 'no say' in anything. They say the Indians know nothing, and own nothing, yet their power and wealth has come from our belongings. The queen's law which we believe guaranteed us our rights, the B.C. government has trampled underfoot. This is how our guests have treated us—the brothers we received hospitably in our house.*

*We demand that our land question be settled, and ask that treaties be made between the government and each of our tribes, in the same manner as accomplished with the Indian tribes of the other provinces of Canada, and in the neighbouring parts of the United States."*

6299.           So I think this shows a good example of where we were over 100 years ago.

6300.           And a little more background. In 1916, the Allied Tribes of British Columbia was formed. For the next 10 years, First Nations continued to pursue recognition of our lands and our rights.

6301.           In 1927, the *Indian Act* was amended to prohibit Indians from advancing land claims, filing court cases or retaining a lawyer.

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

6302. As you can see from some of the history that I've provided, not much has changed in the last 100 years or so. So here I am today as a Nlaka'pamux person, as elected Chief of the Lower Nicola Indian Band speaking on my community's behalf.
6303. As I mentioned in the beginning, when I initially started, I spoke about I struggled on what was I going to talk about and what wasn't I going to talk about. And one of the things that I feel is really important to talk about is this National Energy Board process itself and today's oral hearing.
6304. And the reason I've been conflicted, the reasons are numerous. One reason is, is because the NEB has made restrictions on the content of our oral presentations. Obviously, you're aware of these restrictions. And the National Energy Board also states that the argument portion of our submissions can be made in written statements, but I believe that, if we want, we can make those arguments here. We're an oral people, and we have that right.
6305. One of the other areas of concern is that the Board does not intend or isn't considering the environmental and socioeconomic effects associated with the upstream activities related to the pipeline expansion, the development of the oil sands or the downstream use of the oil transported by the pipeline.
6306. I would submit that this is unconscionable, as the downstream and upstream activities have the risk of causing catastrophic consequences to our people for many future generations.
6307. Another issue with the NEB process is the lack of natural justice and procedural fairness afforded to all the participants. The reason I say this is because, one, we can be cross-examined by the Proponent since I'm giving oral evidence. However, Kinder Morgan, the Proponent, isn't orally cross-examined.
6308. This wasn't the case in the National Energy Board hearings pertaining to the Northern Gateway pipeline. To have an impartial hearing, it's important that evidence is tested and through cross-examination so the triers of fact, as you are, the decision-makers, can make -- can test the evidence to determine if it's accurate or not. And this obviously isn't happening in this process.
6309. An excellent example of this is what we saw in the news earlier this week. A study was released by Simon Fraser University Centre for Public Policy

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

- research teamed with the Goodman Group, a consulting organization. The report states that Kinder Morgan/Trans Mountain is overplaying the economic benefits and downplaying the costs of its proposed Trans Mountain pipeline expansion.
6310. For example, the author of the reports dispute Kinder Morgan's claim that 36,000 person years of employment would be created in B.C. during the project's development. The authors report it will be more likely 12,000, one-third of what Kinder Morgan says.
6311. The long-term jobs are overstated. According to the report, Kinder Morgan has projected 50 direct full-time jobs once the pipeline is up and running, with 2,000 resulting from the project spin-off benefits. The report pegs the spin-off jobs closer at 800.
6312. On the cost side, the report takes issue with Kinder Morgan's numbers. The company's most expensive spill scenario puts the cost at 100 million to 300 million. Goodman and Simon Fraser's figure would be in the multi-billion dollar range if oil spills in a populated area.
6313. So again, as I already previously stated, how can the National Energy Board make an unbiased decision when one takes Kinder Morgan's information at face value when one can assume they -- so I know -- so one can assume that they -- so one can assume they have skewed their information so they can get the project's approval.
6314. I know the intervenors can make information requests. However, the Proponent hasn't been required to answer all the questions that they have been asked by the many different intervenors. So I have difficulty accepting the fact that our Elders can be cross-examined to determine the truthfulness of their evidence, but the evidence of the Proponent is accepted at face value.
6315. So why is it like this? I don't know the answer, but these are important unanswered questions.
6316. I believe it's impossible for the NEB to -- National Energy Board to make a fair and impartial decision when the current process is so deeply flawed.
6317. So moving on, I want to talk a little bit about myself. I was always taught by my family to respect the plants, the animals, the water and Mother Earth. I was taught to take only what we need, to be thankful for what one has.

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

6318. As a young person, I remember gathering traditional foods, food gathering from plants, animals. I remember going salmon fishing many times with my grandparents on the Fraser, on the Thompson River, going fishing with my aunts and uncles and cousins. This is something that my family still does today.
6319. Most of the different families from our community and surrounding communities have gone up the Coquihalla for thousands of years, and we continue to go up to the Coquihalla.
6320. Our different families continue to go down to the Thompson River, the Fraser River and fish today. In Coquihalla we pick berries, we gather medicine, fish, hunt and conduct spiritual ceremonies.
6321. It's more difficult for us now because of the Coquihalla Highway, the power line right-of-ways and the current Trans Mountain pipeline.
6322. I wanted to share a few words about our Elder, May Vogt, who provided the opening prayer. May was born in 1922, and her birthday is this month and I think she'll be -- if my math is correct, she'll be 92.
6323. She was raised in the Nicola Valley in the Merritt area, primarily by her great-aunt, Edith Horne. She grew up and has spent her entire life in the Nicola Valley, the Merritt area. She is the oldest of seven children. She has nine children of her own, grandchildren, great-grandchildren and great-great-grandchildren.
6324. I asked her how many she had, and there's too many to count. So she's a great-great-grandmother and one of our most respected Elders in our community and in our whole Nlaka'pamux Nation.
6325. She has lived her life as a gardener and a cattle rancher. She has raised her family, her children, grandchildren, great-grandchildren. She's lived off the land her entire life. She currently sits on the Elders Council at our local institution, the Nicola Valley Institute of Technology.
6326. May believes that we have to take care of the land because if we can't work or find a job, we have no choice but to live off the land by the foods and the medicines that the tmíx<sup>w</sup>, the earth, provides. She says that the Creator gave us

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

- the land to provide for us.
6327. May also talked about our medicines and plants that are important up at the Coquihalla that we still use and have used. Some of them, just to name a few, are huckleberries, strawberries, raspberries, currants, gooseberries. She mentioned things like mushrooms. She talked about some of the birds, for example, the blue grouse, the willow grouse. She spoke of some other animals like the smaller animals, like the whistler, fishers, martens, beavers, muskrats and weasels.
6328. She also spoke about our many different fish that we rely on, not just up at the Coquihalla but all our rivers. She spoke of the whitefish, suckers, spring salmon, early sockeye, steelhead, dolly vardens, sturgeons, among many others.
6329. She talked about how, up at the Coquihalla, there are too many people up there now and it's difficult to go hunting and gather our foods there. May believes that all these plants, animals, fish, the land, we must take care of for future generations.
6330. So I've provided some history, Nlaka'pamux history and history of our valley, but I think it's also important to share some of the way that we view the world, our spték'wł, our creation stories, which are our laws.
6331. Our spték'wł, our creation stories teach us that we, as Nlaka'pamux are connected to all living things; the earth, plants, animals, birds, fish, insects, the water, air, among many other things.
6332. An example of this is our creation stories -- is in one of our creation stories and as Nicholas eloquently spoke about is the salmon. We speak with the salmon. The earth is the way it is now because of the salmon. We are the same as different plants and the animals. They are our relations. (Speaking in native language) in all of my relations.
6333. Our traditional names also reflect our relationship with tmíx<sup>w</sup>, Mother Earth. For example, some names are associated with parts of nature. An example is I have a cousin; her name is "Tisetko" (ph), which means -- well, part of the name, the "ko" part is the water. My kže, my grandmother, Mary Anderson, her name is "Chichiyetku" (ph), which means spring water or freshwater.
6334. It's the same with the men. Many of our men have names that reflect

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Chief Aaron Sam**

- our connection with nature. An example is many of the men's name end in elcht (ph), which means stone. So the elcht" -- for example, my grandfather Dennis Sam; his name is "Dinmelcht" (ph), which ends in stone, and it shows our connection with the earth and the land.
6335.           The reason I tell you this is because we're not just named after these things, it's part of who we are. We're not separate from nature, we're part of nature. We are the same. If we don't take care of the land, the land will not take care of us.
6336.           There's this one story told by one of our Nlaka'pamux Elders, and her name is Mildred Michel. And she is from -- I think the Lytton/Siska area. It's a very, very long story so it's too long to tell today, but I do want to talk about part of the story. And the part I wanted to share was about Snk'yép, our coyote.
6337.           In this story, there is a part where Snk'yép was travelling down the Thompson and Fraser River from our traditional territory. The way he travelled was he actually transformed himself into a piece of wood and he floated down the Fraser all the way to the ocean. When he arrived to the ocean, he encountered four women who had a fish weir that crossed the Fraser River.
6338.           There is a lot of details in this story but I'm not going to go into all of them. But what's important is that "Snk'yép" he broke the fish weir and he allowed the salmon to swim upstream into our territory. And as the salmon swam upstream, Snk'yép, coyote was with them, and he named all our fishing spots going through our territory as he travelled.
6339.           And ever since Snk'yép brought the salmon to our territory, we have been reliant on them (speaking in native language).
6340.           Our people have been relying on salmon for thousands of years and we continue to rely on salmon today, and we will continue to rely on salmon into the future for food, ceremonies, and many other reasons.
6341.           When my grandmother Mary Anderson, "Chichiyetku" (ph) was alive, she talked about the salmon and how they have physically changed over the years from when she was a young girl. She was born in 1909, and she lived until her hundredth year in 2009. She said that when we were hungry we would go down the river with our dip net, and we would catch it and we would eat it.

**Lower Nicola Indian Band - Oral presentation  
Presentation by Chief Aaron Sam**

6342.           Nowadays, you go down to the river and go fishing, you might get arrested. She said that we would never go hungry because we could go and gather our traditional foods that Mother Nature has provided for us. But at the same time, she also said that our waters are polluted. She wonders why we haven't gotten sickened from the salmon and the fish.
6343.           She said she remembers when our fish were very tasty and oily. We used to be able to make fish oil. Nowadays when we cook salmon, we hardly see any oil.
6344.           There used to be so much more salmon in our rivers. My mother told me that she remembers going down to the Thompson and the Fraser when she was young and she saw ribbons of red on each side of the river, the salmon swimming up on both sides. But we hardly see that today or we don't see it today. Where are all those salmon now?
6345.           Salmon was not only valuable for food, it was a valuable commodity to our people. We traded with the neighbouring tribes because salmon wasn't available everywhere.
6346.           And the reason I'm sharing these stories is because I want you to know how important salmon is to our people. We are concerned about the possibility of increased tanker traffic in the Salish Sea.
6347.           Many Canadians, including Nlaka'pamux people and Lower Nicola Band members are dependent on a healthy ocean and a healthy salmon. If there ever was a large oil spill in the Salish Sea, it would decimate our salmon populations for generations.
6348.           Although our traditional territory is located in the interior of B.C., many of our community members still rely on salmon as their main food source. This includes some of our most vulnerable members, some who aren't working or have low-paying jobs or are on social assistance.
6349.           An oil spill would decimate our salmon population and would have a cascading effect on most other living things in our traditional territory.
6350.           Briefly, the oil sands, they have been developed with a complete disregard for the environment, the lands, water, animals, fish, air, birds, plants and medicines. They have been developed solely for the purpose of making money

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Chief Aaron Sam**

- and creating jobs. No thoughts have gone to thinking about future generations and the planet's future. The federal government hasn't taken any steps to regulate the oil sands and extract resources in an environmentally sustainable way.
6351. I also want to speak briefly about climate change. Just last week, the United Nations Intergovernmental Panel on Climate Change released its latest report.
6352. Many of us at the Lower Nicola Band are concerned about climate change. The continued extraction of fossil fuels from Mother Earth increases carbon emissions, which in turn contributes to climate change.
6353. The United Nations report states that fossil fuels must be gone by 2100 or we will pass a tipping point. But of course this isn't something that the National Energy Board is considering in its pipeline expansion.
6354. Another issue is, if the expansion goes ahead, who will benefit? First and foremost, Kinder Morgan -- it'll benefit Kinder Morgan's shareholders and then it'll benefit the government through royalties and taxes, and then, at the end, First Nations will benefit the least.
6355. This is confirmed in the report that I've already mentioned. The report states that if the expansion goes ahead tar sand producers will retain 68 percent of the increased revenues; 31 percent goes to the Government of Alberta and other provinces and royalties and corporate income taxes and British Columbia gets less than 2 percent of revenues. And I think it's pretty reasonable to assume that that's where our First Nations will be, within that 2 percent.
6356. So in summary, I have outlined some of our Nlaka'pamux history and laws. We have serious concerns about the proposed expansion of the Kinder Morgan/Trans Mountain Pipeline. I spoke about how the National Energy Board process is fundamentally unfair and favours the Proponent. I believe there needs to be a fair process in place that takes into consideration all the stakeholders' concerns and obviously the current process doesn't do this.
6357. I believe that the federal government clearly is not interested in hearing the voices of all Canadians, including First Nations. This leaves us, Lower Nicola Band, in a very difficult place. We are a community that is in dire need of employment, training, and we are doing what we can to create those opportunities for our community members.

**Lower Nicola Indian Band - Oral presentation**  
**Presentation by Chief Aaron Sam**

6358. I as Chief, and the council of the Band have an obligation to create opportunities for our Band members, but the question I ask is: At what costs. Are jobs and revenue the only issue. Obviously they're important, but that's not why we're here today.
6359. This entire process, the lack of action by the federal government to have a real dialogue with First Nations leaves us in a place where we need to consider all our options. We will consider our legal options because the approval of the proposed expansion, from my perspective, is more than likely a foregone conclusion. Perhaps the only way to move forward is to go to court to stop or delay the process.
6360. Another option our membership may consider is standing up and saying "Enough is enough. This is our land. This is our house". Maybe this is the time where we should be speaking to our neighbours, our brothers and sisters at the coast -- on the coast, our brothers and sisters here in the interior, our brothers and sisters towards Alberta. Maybe it's time for us as an Nlaka'pamux Nation to work together and to say enough is enough.
6361. I'm here to tell you the same thing that our leaders told the government over a hundred years ago. Our land was never surrendered by Treaty. We have never signed away any of our rights. The government has tried to take away our Nlaka'pamux language, culture, traditional forms of governance and our history from us, but we are still here today. Indigenous people are the fastest-growing segment of Canadian population.
6362. We have an obligation to Lower Nicola Band community members being on the east side of our Nlaka'pamux traditional territory. We have to remember the teachings of our Elders, our ski?kíye?, our ancestors. We have an obligation to do everything we can to take care of the land, the animals, fish and birds. We must take care of the earth, air and water not just for us but for all of us. If we don't take care of the earth, the tmíx<sup>w</sup>, it cannot take care of us.
6363. When I think about my parents, my mother, my father, my grandparents, I think that -- and I think about why am I here today, not just here in this room but why I'm here on this planet, why I was born Nlaka'pamux, why I was born who I am and why my parents were and grandparents and my brothers and sisters and my relations here in this community, the reason we're here -- one

**Lower Nicola Indian Band - Oral presentation  
Presentation by Elder Vonnet Hall**

of the reasons, the main reason, at least my main reason is to protect our lands for all of us, for everyone, for everybody here. And that's why we're here.

6364.           You may believe that you are the decision-makers when it comes to this process and whether the expansion will proceed, but you are mistaken. The proposed pipeline goes through our house -- our house, our territory. The Creator put us here to take care of our land. We are Nlaka'pamux and we will be the ones to decide whether this expansion is going to go through our territory or not. We are the stewards of this land and until we say otherwise, the proposed twinning will not proceed. This is our house.

6365.           (Speaking in native language) all my relations.

--- (Applause/Applaudissements)

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR ELDER  
VONNET HALL:**

6366.           **ELDER VONNET HALL:** Thank you, Chief, for that, telling it the way we feel -- all of us feel because now you know the connection we have to our lands.

6367.           There is a legend that we have that ties us with everything on this land and it goes: Before the people came, the Creator gathered all the animals and the plants and told them "There's going to be people, there's going to be human beings and they don't know anything. They don't know how to survive. You guys are going to have to deal with these people and show them".

6368.           So the four-legged animal says "We promise to give ourselves, we'll sacrifice ourselves for their nourishment". Our plants -- the plants says "We promise that we will malaman (ph) -- we will give them -- of ourselves for medicine". And it went around, all around like that. And then one person says "Well, okay, so we promise all this. What are they going to promise us when they get here".

6369.           So the Creator went and talked and so he came back and he says, "Look after you -- tmíx<sup>w</sup> -- all the animals, the water, that's our job".

6370.           By crackie you guys make it very difficult for us to look after what's

**Lower Nicola Indian Band - Oral presentation  
Presentation by Councillor Nicholas Peterson**

ours, to look after what was given to us by our Creator. See the emotional ways that we have to look after our tmíx<sup>w</sup>.

6371. No matter what, we are all connected to the whole universe. You break one thing it's going to break out in a different place.

6372. I speak for my grandchildren, for my children and for my people. Down the road I hope I do not shame them. And history, I hope it's said that Patquin at least said what had to be said. It wasn't in his language it was the language which everyone understands which is English.

6373. I am sorry that I didn't go into my language as strongly as I wished, but you guys wouldn't understand that. I had to speak in a language you understood.

6374. And I really do hope -- I hope in my heart that you people listen, but you guys got a record that's unbeatable, you guys got a win-win record of not listening to my people.

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR  
COUNCILLOR NICHOLAS PETERSON: (Continued/Suite)**

6375. **COUNCILLOR NICHOLAS PETERSON:** I just wanted to share a little bit more.

6376. I mentioned the story that my father is from Utah and I grew up primarily in the Utah. Some of you may have noticed or might wonder what was my mom doing in Utah.

6377. And we've -- hopefully most of us have heard of the terrible stories of residential school, but my grandfather went to residential school, and I don't know that story all that well, I just know it was bad, bad enough that my mom, who was a teenager, essentially runs away to a whole other country to get away from her home life. Which I grew up away from and I don't know the language.

6378. But there's some type of a miracle, and we see it with the salmon once again. The salmon find a way home. We don't know how they go out to the ocean and they live their life and they come back and they spawn where they had come from. But there's without a doubt a deep connection.

**Lower Nicola Indian Band - Oral presentation  
Presentation by Councillor Nicholas Peterson**

6379.           And I've felt that connection for myself, to be able to come back home. Our connection to the land is real, it's a living real thing. It's not a -- once again, I said it earlier, but it's not a has been, it's not a used to be, it's not a once was, it's an is. And I've got my young children there, and I've got a 10 year old daughter back there who probably knows more plants than you guys.
6380.           **CHIEF AARON SAM:** That is our presentation for the day.
6381.           **THE CHAIRMAN:** Thank you, Chief Sam.
6382.           You indicated that if they neither the opportunity for Trans Mountain or the Panel to ask any questions you would take it in writing. So I will offer to Trans Mountain that opportunity.
6383.           **MS. OLENIUK:** Thank you, Mr. Chair.
6384.           If we have questions we will put them in writing.
6385.           And on behalf of Trans Mountain I just wanted to thank Lower Nicola for your presentation this morning.
6386.           Thank you.
6387.           **THE CHAIRMAN:** The Board right now do not have any questions at the moment.
6388.           I would like to acknowledge your presence today and I acknowledge those that have travelled with you to be here to support you in your presentation today. And again, I would acknowledge and thank you for your stories and the knowledge -- the traditional knowledge that you have shared with us today.
6389.           And I do want to assure you that we consider everything that we hear in this hearing and we will take everything that we've heard, and have listened, and we will then take that along with all the other information we've received to date and yet to receive, and we will consider it whether we decide -- when we decide whether to approve or not approve this project.
6390.           So with that, we will adjourn and reconvene this afternoon for -- to hear from the Coldwater Indian Band.

6391.           And I offer, Chief Sam, if you wish to close. And I have an experience where we've opened and closed with a prayer or a drum, and I'm offering that to you if you wish to do that today, but I respect your choice, it's not -- if you wish to do it or not. It's entirely up to you.

6392.           **CHIEF AARON SAM:** I think we're okay.

6393.           **THE CHAIRMAN:** Thank you then.

6394.           With that, we're adjourned.

--- Upon adjourning at 11:00 a.m./L'audience est ajournée à 11h00

--- Upon resuming at 1:24 p.m./L'audience est reprise à 13h24

6395.           **THE CHAIRMAN:** Good afternoon.

6396.           I understand Chief Spahan, you wish to open with a prayer.

--- (Opening prayer)

6397.           **THE CHAIRMAN:** I would like to acknowledge and thank you for opening with a prayer for this part of the hearing and I would like to acknowledge that we're on Scw'exmx land for this afternoon again.

6398.           I would like to welcome you to the oral traditional evidence phase of the National Energy Board's hearing regarding the Trans Mountain Expansion Project. My name is David Hamilton, and I am the Chair of the Panel. With me, on my left is Alison Scott, and on my right, Philip Davies.

6399.           Also, we would like to welcome everyone who is here today in this hearing room and who is listening to us through our webcast.

6400.           Just before we get started, I'd like to just take note of the two emergency exits that are in the room, just in the event there is an emergency and we have to evacuate the room. I think it's important that we know how to access in case we have to.

6401.           We will be sitting until 4:30 today, and we will take breaks. If you feel you need a break, please also let us know and we'll take breaks as necessary

**Opening remarks  
Chairman**

- throughout the afternoon. And if you find that there hasn't been enough time to present your oral traditional evidence today, please feel free to make a request to file any additional traditional evidence, either by electronic means, such as a video, or some other method.
6402.           Sharing your knowledge and stories about the use of your traditional territory is of value to us. If you wish to share any concerns about the impacts the proposed project may have on you and your communities and how any impacts can be eliminated or reduced, that would be also helpful to us.
6403.           This is the type of information we're here to listen to. And we'll use this information we gather today, along with all other available information, in considering the possible effects of the proposed project. We appreciate that you have chosen to be with us today.
6404.           And before providing your oral traditional evidence, presenters will be asked to swear or affirm that the information they are presenting is accurate and truthful to the best of your knowledge and belief.
6405.           I think we are ready to get underway and before I call upon the Coldwater Indian Band to present their traditional evidence, I would like the representatives, Trans Mountain, to introduce themselves to the hearing today.
6406.           **MS. OLENIUK:** Thank you, Mr. Chair.
6407.           Good afternoon to the Board and good afternoon to the representatives from Coldwater Indian Band.
6408.           My name is Terri-Lee Oleniuk, and I represent Trans Mountain along with my colleague to my right, Heather Weberg. To my left is Annie Korver and she's a member of Trans Mountain's Aboriginal Engagement Team. Good afternoon.
6409.           **THE CHAIRMAN:** And perhaps we could have the representatives of the Coldwater Band be sworn or affirmed.
6410.           And I recognize Ms. Hume.
6411.           **MS. HUME:** Sorry, I'm having a little bit of mic trouble here. This one is not working.

**Coldwater Indian Band - Oral presentation**  
**Introduction by Ms. Hume**

6412. Thank you, Mr. Chairman and my friends from Trans Mountain.

6413. The witnesses today will be affirmed, and we can do that now, following which I'll have some introductory remarks.

**TERRY SPAHAN: Affirmed**

**ALBERT ANTOINE: Affirmed**

**CLARENCE OPPENHEIM: Affirmed**

**JOYCE ANDREW: Affirmed**

**JUNE ANDREW: Affirmed**

**LEE SPAHAN: Affirmed**

**MARTHA ASPINALL: Resumed**

6414. **THE CHAIRMAN:** And perhaps, Ms. Hume, you could indicate at the beginning of your presentation whether the representatives and the Chief, for example, would answer questions -- any questions the Board or Trans Mountain have either orally or in writing.

6415. So with that, Ms. Hume, thank you.

6416. **MS. HUME:** Yes, thank you, Mr. Chairman and the Panel, NEB staff and my friends from Trans Mountain.

6417. The witnesses today will answer questions of clarification nature but all other substantive questions should be provided through the information request process.

6418. Coldwater intervenes in this process as they have some very serious concerns about the impacts this project will have on their rights, title interests and their way of life, the health of their people and the future of their community.

6419. Coldwater is one of 15 Indian Bands that make up the Nlaka'pamux Aboriginal Nation. The members of this nation assert Aboriginal title to an area that includes the Lower Thompson River area, the Fraser Canyon, the Nicola Valley, the Coldwater Valley and the Coquihalla area. And on slide 1 of this presentation you'll see that area of interest.

6420. Not only will the proposed project cross their territory and countless rivers and streams that are the life blood of their lands, the proposed project will

**Coldwater Indian Band - Oral presentation**  
**Introduction by Ms. Hume**

also cross through the Coldwater Indian Reserve Number 1 which is the residential reserve of the Coldwater Band. And if approved, the expansion project will carry 890,000 barrels of oil per day through the backyards of Coldwater members through their residential Reserves.

6421. Coldwater's lands have been impacted over the past decades and this project represents another impact that will diminish the quality of their lands and their ability to practice their rights.
6422. Coldwater welcomes the opportunity to give evidence today. But before we begin, I'd like to make the following comments about this process.
6423. First, Coldwater is disappointed by the Crown's reliance on this process to fulfill its duty to consult, a process which was unilaterally developed without consulting Coldwater. Further, as a quasi-judicial body, the National Energy Board can't consult Coldwater or accommodate their concerns.
6424. Coldwater also has concerns about the time limit imposed on their oral evidence today. Three hours simply isn't enough for them to share the impact this project would have on them. But they will do their best.
6425. Coldwater also has not received a funding decision from the NEB participant funding program to date. As a result, Coldwater has not had the resources to properly review the lengthy and complex application and to properly prepare their evidence today. It is inappropriate that the NEB process is continuing without ensuring that First Nations have the resources they need to participate fully.
6426. And finally, Coldwater is concerned about the timing of the oral evidence. Oral evidence is proceeding without Trans Mountain having filed all of its evidence and without intervenors having an opportunity to file their evidence. Coldwater needs all this information to be able to fully articulate how the project will impact Coldwater's interests and rights. Having the oral evidence heard at this time is prejudicial to Coldwater in that respect.
6427. Having made these points, Coldwater is here today to give the evidence that they are able to within these constraints.
6428. I wish to inform the Panel that individuals seated here before you have

**Coldwater Indian Band - Oral presentation  
Presentation**

not previously appeared in a process like this, and in that respect, I will be acting as a facilitator, asking questions along the way and leading them through their evidence.

6429. As I mentioned before, witnesses will answer questions to clarify any evidence that you have, but answers to all substantive questions should be made through the information request process.

6430. With these introductory comments I'd like to invite Chief Lee Spahan to open with some opening remarks about this project.

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR  
COLDWATER INDIAN BAND:**

6431. **CHIEF LEE SPAHAN:** Good afternoon. Chief Lee Spahan, Coldwater Indian Band.

6432. The pipeline that is through our Reserve right now has impacted my people since the 1950s. And it is still in our backyard. With the proposed pipeline, it will impact my people even more.

6433. The concern we have is the water. Water is life. It means everything to my people. But it also gives life to the plants and animals who can't speak for themselves. That's why water is a huge concern to us.

6434. Thank you.

6435. **MS. HUME:** Thank you, Chief.

6436. I'd now like to give each of the panel witnesses an opportunity to introduce themselves, and we'll start with Marty Aspinall. Just say your name and a little bit about yourself.

6437. **MS. MARTHA ASPINALL:** Thank you. My name is Martha Aspinall. I was born and raised on the Coldwater Reserve in 1944.

6438. Many years ago as a child, my mother used to take us up on -- into the hills to pick berries, to dig for roots, to go down to the river, what was a river then, and fish. When we were digging or when we were gathering berries and it was close to noon and my mom would hand me a bucket, a little bucket, and she'd

**Coldwater Indian Band - Oral presentation  
Presentation**

tell me, "Go and get some water".

6439.           Being the kind of person I was I was always curious. I knew where all the waterways were, the little streams. And I'd go find a little stream and I'd fill the bucket with water and go back to her. And by the time I'd get back to her she's already built a fire. And with the water I brought her she would make tea or soup or whatever.

6440.           I came back home about 30-some odd years ago and as I was walking through the same areas where we picked a lot of stuff, berries, our food, our food that sustained our people for so many years and years and years, I found our land to be dry. Dry of all the little streams that we used to have. And most unfortunately today, those same streams that we could drink from freely we can't do that anymore.

6441.           Up above us there's a highway, a super highway, which is maintained with chemicals that seep through our country and begin to dissipate into the land and reaches our berries and reaches our roots and reaches underneath the water tables. And it leaches into our gardens and such and things don't grow very well.

6442.           And basically, that's, in a nutshell, what happens anytime somebody or something comes in to dig our -- dig the ground up, and when they dig something up and they dig up -- they dig far enough and bring it to the surface things don't grow as well anymore.

6443.           Thank you.

6444.           **MS. JUNE ANDREW:** Hi. My name is June Andrew. I lived on the Coldwater Reserve all my life and my concern is the water too. And for our younger generation that are -- our kids are going to be impacted and their kids are going to be impacted, and we are scared for the water that is going through our Reserve.

6445.           And what are you guys going to do for us if the water stops with -- you guys keep disturbing our creek?

6446.           That's it.

6447.           **MS. JOYCE ANDREW:** I'm Joyce Andrew.

**Coldwater Indian Band - Oral presentation  
Presentation**

6448.           And the concerns of the water is really compacted the Reserve. We haven't had houses on our Reserve for 13 years. Our house -- so our water is very valuable for the next future generations.
6449.           I think that's all I have to say.
6450.           **MR. CLARENCE OPPENHEIM:** I'm Clarence Oppenheim and I'm from the Coldwater Band. And I was brought up when I was small by my great grandfather. He was born in 1860 and died 1960 so he taught me a lot.
6451.           And a lot of the things -- and they were only talking about one little item about impact. There's many things that's impacted us spiritually, physically, mentally and emotionally.
6452.           The creeks, there used to be a lot of creeks on the Reserve like four maybe, and you'd have little sweathouses and where we used to have our cleansing. And although a lot of people non-native don't really think of it as culturally, to us it's so important, because a lot of times I look at -- we believe in spirituality rather than religion, the majority of us anyway. And it means so much to -- we used to have a sweat -- native sweats along these creeks. Now the creeks are dry and so a lot of the customs and beliefs and activities we did are non more existent.
6453.           And my little creek down below my house it just runs in a little pool and dries out and then comes up in a pool again once in a while.
6454.           So it's like it's literally obliterating all the things that we used to do. So I'm just talking about one thing that's impacted by what happens with anything that the non-natives have pushed upon us and we're, like, forced to live with it and a lot of times I would say it was more negative than positive.
6455.           And as far as I'm concerned, speaking from my own point, I go -- is there such a thing as doing things in a fair manner and having results that are not negative. If there is anything to that degree I would like to know.
6456.           So I hope that from what we're trying to discuss here today that the outcome is more of an agreement process that we can come to where we will both gain by it and it won't be one-sided as I have seen it in the past.
6457.           Thank you.

**Coldwater Indian Band - Oral presentation  
Presentation**

6458.           **MR. ALBERT ANTOINE:** Good afternoon. My name is Albert Antoine.
6459.           (Speaking in native language.) I've spoken of the Trans Mountain oil line going through the Reserve and what effects it has or may have.
6460.           I'll translate as I go along. I'm doing this for my own good.
6461.           (Speaking in native language.) Manex Contracting, I don't know where they're from, the States I imagine. It doesn't matter now it's done and gone. From the time the pipeline came onto the Reserve I watched it go through; it went from one end to the other. Took in 6 kilometres of land which they -- some of it they opened and some of it they increased the openings, made it wider so to speak.
6462.           (Speaking in native language.) You people that have land alongside the Trans Mountain oil line have gotten some increase in the land and those that didn't, the material that come out of the ditches were put out on the side, some of it where people are trying to work the land and others it's just off of the road, the rocks, whatever come out of there.
6463.           (Speaking in native language.) Along this route, before they were dug up at all, there were different types of food, roots, berries, and the game that went through it that you could see.
6464.           (Speaking in native language.) When it just opened up you could see a long way on the pipeline. You could see the game and then you could see also the damage it has done to the game, the birds, the deer, bear. You name it, they've all felt it.
6465.           I see one or two of our youngsters shaking their heads in agreement with what is being said. They're the ones that have to live with whatever is left, them and their families, whether they live there, here. No matter where, they have to live with it because it takes them right into the rest of their gathering ground.
6466.           As the season goes along, you'll notice, if you pay any attention to it at all, you'll notice the difference at each level, how much this has ripened there. Already that's dried up down here because of the wide open -- it dries out fast. But I guess -- I guess it's what you call "progress". That's what I think anyway.

**Coldwater Indian Band - Oral presentation  
Presentation**

- It causes these things. It causes a lot of damage before it straightens up and levels out.
6467. (Speaking in native language.) Even today they're digging up a bit more and a bit more. Some of it they can't help, it has to be done. I understand that and I think we all do understand that. These things have to happen, if you're in that ground that's been worked.
6468. It's like I said, as you climb up the mountain, your berries, your roots are getting ripe, are getting dry. By the time you get there in the fall, all what's left behind is dried up and gone.
6469. I think that's all I'll give you for today. Thank you. K<sup>w</sup>uk<sup>w</sup>scémx<sup>w</sup>.
6470. **MR. TERRY SPAHAN:** My name is Terry Spahan; I am from Coldwater Reserve. I've lived there, I guess, all my life. I grew up with my grandparents, and not only with my grandparents, I've been with a lot of other different Elders that I grew up with. And to grow up with Elders is something to really say that -- up to now, that -- in those days, I guess that I was probably the age of my grandson now.
6471. We always had visitors in the house from different Reserves; Elders coming in visiting, come in for trading some berries or some meat, whatever. But they'd stay for two or three days.
6472. And during that time the Elders would tell stories. And through the house we have -- it's not that big. My siblings moved to a different place. Just probably a couple of us stays with Elders. And every evening our Elders would sit, we'd get a chair and put it in a circle and we'd tell stories. For us kids, where we played and whatnot.
6473. But with Elders have told us stories that I see what is happening today. And I always ask how did they know. These Elders didn't even go to school. They had a hard time when they'd go to change their cheques to explain what they want done with their money.
6474. But to sit there and listen to these people tell us stories of what's going to happen, in the past. One evening, a lady from the Quilchena, Douglas Lake area stayed with us for about a month. She wasn't feeling too good. She was close to town, so we'd bring her to the hospital.

**Coldwater Indian Band - Oral presentation  
Presentation**

6475. But as we sat there and listen to the stories that the Elders have told us, this lady comes up and sat beside me and said, "You know, I want to tell you something that I've told so many different kids, that in your time when you get to be my age, you're going to wonder how I get to -- where I get my stories from".
6476. "That's okay, Grandma." I said, "Just tell me your good stories". Anyways, we sat there and we listen to the other people talk about where they've been hunting and whatnot. And finally, the elderly lady said, "You know, the water that's sitting on each one of your tables", she said, "In your time, you're going to be buying this water".
6477. I looked at her and I didn't know what to say. I said, "How come we're going to buy water, it will return as this water.
6478. Like the lady says, you know, when we dry, we go to the creeks and we get our water. We go to the river, we get our water. It's so clear, just like the way this jug is there.
6479. Now, I don't know if I'll want to go down to the river, even just for a swim, I'll have to go home and have a shower.
6480. But to hear that story every time I see bottled water, I think about the lady. It's something that we hear about so many times that now that our water is going so fast; that not only with us but the U.S. want to buy our water that's going in behind us here. I think for the last 20 years, we've been saying no, that all the water we've got that we want to hold on to.
6481. But that's something that really made me think as an Elder now, that what they went through. You know, I went to school and I've seen what happened but to my Elders, it's something that they didn't go to school; they didn't -- they had a hard time just to write their name. And that's what made me think, you know, where did they get all the stories that they got, that they tell us, what's going to happen.
6482. And I really believe these people that really come to it now that we buy water. Things that we had in the past that when we want it, it's always there, now we have to have \$2 to have a drink of water.
6483. That's, I guess, my story for now. But I have another one that the little

**Coldwater Indian Band - Oral presentation  
Presentation**

- people, the spiritual people that I -- we lived in a place where we have to get water about probably a block away from the house and we have to have a pail. We have about four to six pails in the house that all of us kids will line up and go get water.
6484. One day, my sister went down. I couldn't remember if -- whether she was by herself or with her sister. But she was the last one to get her pail of water, and she had two small pails.
6485. And she got the first one, she put it aside, she turned around, and there was this little people standing in front of her. Didn't say nothing, just looked at her. And she got so scared, she dropped her pail and she ran home.
6486. She had a hard time talking to us and to mom. And so my mom said, well, we'll have to go see a different Elder to -- because if -- she was in so much trance that she was just shaking.
6487. So we took her to one of the Elders that worked on people and prayed over her. And to -- what really made me think, too, before we even got to the house, the lady was -- already knew what we came. She says, "I know why you guys are here".
6488. He said, "No problem; we'll help you". So he prayed over my sister. He said in two, three days she'll be back to -- be okay. But that was something to see.
6489. I've -- hear so much of the different Elders have seen these little people in the creeks or down the river. And another one, I have a different Elder that I grew up with, go hunting with.
6490. He left home on a saddle horse and where he stayed is a little bit out of the reserve. As he was riding along, he can start to hear people singing and just dancing away.
6491. He says, oh, somebody's having some music and having fun here. I better check it out. So he goes along with his horse and he got real close to -- he stopped the horse and he looked around.
6492. Nobody around, but the music was right there behind a bush. He said, "How come I can't see them and they're right there?"

**Coldwater Indian Band - Oral presentation  
Presentation**

6493.           So he got off his horse and he went over. Within about 20 feet, he seen these little people. They were -- they had a probably eight feet long rock ledge there and it had a -- oh, probably about that high, a hole there. And they were just doing a jig there. I mean, they were something to see. That -- the Elder just stood there and didn't know what to say.

6494.           And I don't know what he'd done, but one of the little people turned around, looked, and within just a flash, they were all gone. And he went down the road and he mentioned to a lot of people and a lot of people says, "Yeah, we always hear them but we don't see them".

6495.           So that is something that, you know, we see a long time ago, our Elders. Now that -- as we go in places -- like for myself, I go out in the mountains where I feel great, to be by myself, to be with my Elders and the only thing I can hear is crows and birds. Now and then I'd see a deer, but not as much as what I used to see.

6496.           So it's really an impact to us that -- where the pipeline is going through. And not only the pipeline, but the highway.

6497.           In those days that we used to ride for days on end just to go places, now we take -- jump in a car and we're there in five minutes.

6498.           So I hope that we can solve this problem of putting the pipeline through that without no hassle from each other that we can get through. That's my story. Thank you.

6499.           **MS. HUME:** Thank you, Mr. Spahan. I just wanted to locate your story about the little people for the Board. And on the slide before us, you can see that there are a number of creeks that the existing pipeline crosses.

6500.           The place where the little person was seen, which creek was that? Was that Skuagan Creek or one of the -- was it Kwinstatin? Do you remember?

6501.           **MR. TERRY SPAHAN:** I think it's on the Kwinstatin Creek.

6502.           **MS. HUME:** And is that creek important partly because of that story?

6503.           **MR. TERRY SPAHAN:** It's pretty well, like, most of our -- that's

**Coldwater Indian Band - Oral presentation  
Presentation**

- the only creek now that is running. Like what the girls were saying that we have another one, but it's dried up.
6504.           That, you know, so much things going on behind the Reserve that the water just go underneath -- go underneath us. It's not the way that it was before.
6505.           We have to -- like now, when we irrigate our fields that we have to really work hard just to get water. So within that water that we are getting, you know, low and low and low every year.
6506.           **MS. HUME:** Thank you.
6507.           **MR. TERRY SPAHAN:** Okay.
6508.           **THE CHAIRMAN:** Ms. Hume, I hate to interrupt, but it would be helpful, Terry -- we have a laser pointer. If we show on the map where that creek is that Terry was telling us about, it would really be helpful to the Panel.
6509.           There's a pointer -- a laser pointer somewhere on the table there, or Terry could just go up and point, if you can reach that far, Terry. Oh, you've got it. There you go. Thank you.
6510.           Is there another map that would be helpful, or is that ---
6511.           **MR. TERRY SPAHAN:** It would be right in this area right ---
6512.           **THE CHAIRMAN:** Get your microphone on, Terry.
6513.           **MR. TERRY SPAHAN:** Our main waterline is running right in here. We have a well right around about there and we have another well on this end here, but our main one is the one here. And that's where our -- most of our water is right here.
6514.           **MS. HUME:** And that laser pointer is a bit shaky, but I just wanted to clarify that there are two wells on Kwinstatin Creek on Reserve where most of -- or all of the Band's drinking water comes from and then another well on Skuagan Creek, which is farther down the Reserve.
6515.           **MR. TERRY SPAHAN:** Yeah, the one -- this one here, the main one, it's a bigger one than the one -- like where I'm staying now, it's a little

**Coldwater Indian Band - Oral presentation  
Presentation**

smaller one. When the Reserve got bigger, we built the main one here.

6516. I guess Albert is trying to clarify me here. We have three wells we started off from, but it's within -- the main one has two almost close to each other and the other one is on one end of the Reserve.

6517. **MS. HUME:** Albert, can you tell us how close that well is to the pipeline?

6518. **MR. ALBERT ANTOINE:** The number one, the big one, I guess probably no further from here to the girls here.

6519. **MS. HUME:** So that's about a metre?

6520. **MR. TERRY SPAHAN:** About a metre there, if not a little further, but within that. That's about the closest one. The other one down the far end, it's up above the pipe.

6521. **MS. HUME:** Thank you.

6522. While we're on the topic of the existing pipeline right-of-way going through the reserve, I wanted to ask June Andrew and Joyce Andrew to talk a little bit about what else the pipeline crosses and where it is in relation to your homes.

6523. **MS. JOYCE ANDREW:** I'm Joyce Andrew.

6524. The pipeline goes right at my back door and the pipeline goes through my -- our fields. I have a family of eight, and we have some acreage there.

6525. And the other impact that we have noticed that our water has been getting damaged because we didn't have very much fish. This year we have 100 and -- 1,000 more fish and sockeye that are coming up the reserve. We didn't have that in the years.

6526. When I was a child, we used to be able to eat fish and go down to the river for trout in the creeks, and now that all the disruption of the pipeline and the highway, we're not getting

6527. we're not eating the fish off our river any more. We go about two hours' travel to get our winter fish. And the more damage you guys do above the

**Coldwater Indian Band - Oral presentation  
Presentation**

river, we might not have 1,000 fish next year.

6528.           And when I was growing up and I was a little girl, my dad used to be able to go hunting. By the time I left on the bus at 8 o'clock in the morning, my dad would have a deer. But now, we don't even hardly see any deer. We don't hardly see any squirrels or rabbits or grouse because of all of the above.
6529.           It's not just the pipeline. It's the highway, the natural gas that's gone through there. So on our reserve there is like gas, oil and the highway. I'd like to see you guys have mercy on us, to pay attention to what our future generations need.
6530.           **MS. HUME:** Joyce, can you use the pointer to show the Panel where your home is in relation to the pipeline?
6531.           **MS. JOYCE ANDREW:** The pipeline is probably right there, and my house is right there.
6532.           **MS. HUME:** So how far away would you say it is?
6533.           **MS. JOYCE ANDREW:** A skip and a jump.
- (Laughter/Rires)
6534.           **MS. JOYCE ANDREW:** Less than 25 feet away from my back door.
6535.           **MS. HUME:** And do you have any neighbours?
6536.           **MS. JOYCE ANDREW:** Yes, I have probably about 12 neighbours, and a lot -- most of the reserve is close by to the pipeline.
6537.           **MS. JUNE ANDREW:** And all right here is where the pipeline goes through our field and it ends on our field.
6538.           We have been impacted by it because we are scared that our cattle are going to be infected with whatever comes out of the pipes. And you guys are -- Kinder Morgan says they're monitoring the grounds, but they're not even worried about the impact of the road that goes through our field. And you guys did put gates up and you locked them, but we took off the chains off our gates on both sides.

**Coldwater Indian Band - Oral presentation  
Presentation**

6539. And we're all worried about how it's going to impact the whole reserve because it's not just our land you're going through; you're going through a lot of other people's lands. And we're all on the same side. We all want our water taken care of, our roads not to be open to a lot of public.
6540. We are getting impacted from the highway going through, and it's impacted our water really lots. In that creek we used to be able to fish. We used to be able to go to our creek and smudge.
6541. And we do have people buried along our creek, and if you guys start disturbing them that's going to impact us all. And we -- our grandparents, when the diseases came along, we buried our people by the Coldwater Creek, Kumsheen Creek.
6542. So we have babies, adults, our Elders buried along that way, too. So it's our sacred mountains that you guys are impacting us on.
6543. **MS. HUME:** Joyce Andrew, do you have any stories that you'd like to tell about the people that are buried along the creek?
6544. **MS. JOYCE ANDREW:** Just my grandmother was telling me a story that when the babies were -- when the babies passed away, a lot of them were buried beside the creek. I think it was just because it was beautiful nature and the moms wanted peace -- peace of mind and their babies into where the nature was beautiful.
6545. And one time, I was walking down towards the river along the creek, I did hear a baby cry and it really scared me because it was in -- it came from the bush, not the road, but it was scary.
6546. And I'm not too sure if that's any means to you guys, but it does mean a lot to us that there is traditional grounds along the creeks.
6547. There used to be sweats all along the creeks, but now there isn't. There's just empty shells of the sweats, and the people aren't going there as much because there's not as much water as there used to be because everywhere -- every time you went to the creek, there was trails. Now that you can go down to the creek and just look at it, there's hardly anybody that walks down towards the creek because it's not as sacred and beautiful as it used to be.

**Coldwater Indian Band - Oral presentation  
Presentation**

6548.           And I irrigate in the Coldwater Reserve. The first -- the two weeks in July, our creek runs dry. We don't have that many weeks to water because of the pipeline and the highway going and the seepage that it has. That creek used to run year 'round.
6549.           And the other creek now, the one we used to call Next Creek, that's -- there's no water in there now. And if there's any more turmoil on the land, we might not have no water in the second -- in the main creek that we have now that's looking after our people and lands.
6550.           **MS. HUME:** June, is there anything that you'd like to add to what your sister has said about the importance of Kwinstatin Creek and what you use it for other than just drinking water?
6551.           **MS. JUNE ANDREW:** We use it for our ceremonies -- ceremonials for our youth when our kids, our daughters get their moons. We go down and praise them in the creek, in our Coldwater Creek. And when our boys' voices change we go down there and the Coldwater Creek is our traditional creek that we go to for help from our creek because we -- a lot of people go everywhere else but a lot of people from the whole valley used to come to Coldwater and do that in our creek. It was -- our creek is really important to the whole valley.
6552.           **MS. HUME:** And I understand that there was some sun dances this year near the Coldwater River. Can you tell me a bit about the importance of the river to those?
6553.           **MS. JOYCE ANDREW:** The Andrew family has been sponsoring the sun dance for six years. We have two more years to go. There's people that come from all over, all different nationalities, all over the world. And they use the river for the sweats. It's traditional.
6554.           There is now another sun dance above us and it's on the Antoine land. That's -- the river is used for the ceremonial portion of the sun dance.
6555.           **MS. HUME:** Clarence Oppenheim, is there anything that you'd like to say about the importance of water?
6556.           **MR. CLARENCE OPPENHEIM:** Well, as was mentioned in our earlier gathering when we were preparing for this event right now, one of the

**Coldwater Indian Band - Oral presentation  
Presentation**

- members mentioned something that I think is really important for the whole general public, the general people, in other words, everybody; that we impact the water above the Reserve when it comes down and disrupts everything. What gets me, and I don't want to be mean about it, but what gets me is the truth of the fact is do you know what, it's impacting the non-Natives too that's going to be below us where the river -- the water hits the river and the river hits down to Merritt.
6557.           It's not just natives. I mean, to me, I don't like to be negative or anything, but it's like the stuff that we do to impact our natural resources and one of the main things in our culture is water is like sacred to use. It's life.
6558.           The greed outdoes the practical use of just nature. I mean, where does -- where is the value of the very thing that you need to be sustaining life and yet when it comes to making money, you bypass the fact that whether you disrupt it, destroy it or make it worth less because you can't even drink out of the creek or the river now, why is it a -- to me, I'll never understand it and I'll probably go to my grave never, is why is it I always hear the term of -- from the non-natives, but the Merritt non-natives now are kind agreeing when we're -- we tell them what our fight is about they're agreeing. And I said, "It's going to impact you guys too. And the sooner we start to regulate or make things better, it makes it better for you too".
6559.           So it's not a fight for just our way of life or use of water or anything. It's also, I think that the non-natives should look at it also as a fact that, you know what, it's going to -- it's going to impact us too. Maybe we should listen once in a while to what we're doing to the land, water and air.
6560.           But the thing is, I see it keeping on, keep on going negative and minus and making it more or less, less likeable, whatever. I don't know.
6561.           To me, a lot of the things that people talk about -- I know this may not have a direct meaning to the people here, but in 1965 I wrote a poem and it's in the school books across Canada called "I'm an Indian". The very thing I'm talking about.
6562.           That poem I wrote is called "I'm Lost for Progress". And the book was "I am an Indian". And all these things that we're talking about now, the so-called progress comes at a high price. Look at the land. Why is it on a barren grounds you're planting trees; reminds me of crosses that you're putting up so you can grow some more to cut down again or -- that's just, to me, I don't know.

**Coldwater Indian Band - Oral presentation  
Presentation**

6563.           What are we doing to -- what are we doing to our land, what are we doing to everything. And I don't think that we're stupid. But our intelligence and our choices I think is where we're heading the wrong way. And somewhere along the line, the non-native is going to say, "You know what, maybe those Indians are right. We shouldn't pollute the land. We shouldn't negatively impact the land".
6564.           I don't know. I don't like to make things sound bad but something's got to be done. Somewhere it's got to stop. It's like you're saying you take a little taste of poison and quick, quit it, you'll be okay. But why do you have to keep putting more in there; I mean, sooner or later you can't reverse it. And I hope that somehow, the Coldwater Band will make a little impact back to the impact that we're after, how do you say, forced to live by.
6565.           If the non-natives could listen and just go, you know what, is there a line somewhere that we draw where maybe the very thing -- the government I see, they go, "We'll expropriate the land or we'll take it or we'll do it anyway". But you know, the thing is, because you're talking from an area where you're not on a Reserve, it's easy to say we'll put it through that land over there. But that land that you're pointing at, you know what, the Reserves are what little land we got. We used to live on the whole of the land. Now we're on little fenced in Reserves.
6566.           And the thing is, when you're forcing to put more pipeline through, you know what you're hurting, and I'm -- I mean, I honestly hope you think about it. You are going through and negatively impacting our home. That's our home. That's the last thing we got. My God, what kind of people want to bother the last thing we got. Are you that desperate in life to you guys don't matter.
6567.           And as a native, I've seen a lot of things that haven't been done. And the thing I ask for the non-native, to be honest, is just can they be once be fair about it and not only worry about how it's going to impact us on the Reserve, but you know what, it's going to impact you too. And that part I hope someday we think about, you know.
6568.           That's why my argument is this has to benefit people or keep minimal minus factor happening to the people and our area in general. So that's my little argument.
6569.           **MS. HUME:** Thank you, Clarence.

**Coldwater Indian Band - Oral presentation  
Presentation**

6570. And earlier you were talking about the importance of sweats and the connection that those have to the water that goes through your Reserve. Would you be able to talk a little bit more about that?
6571. **MR. CLARENCE OPPENHEIM:** Well, I was barely walking, two years old or three, whatever, and I used to go in the sweat with my grandfather. There used to be about four sweats on the creek. I lived above the same creek from where my grandfather had a sweat. My other grandfather had one below, and there was one by the river and one further up by your dad's.
6572. And people sweat. And to me, it's -- how do you say, I'm trying to say and put it so it doesn't force you to believe in. Like I was forced into religion when I was young, Indian school, but I'm not forcing you to believe it.
6573. But you know the native sweat, my interpretation of how I've done it, it's -- I would relate it to how it would be a church to us. We go in there and cleanse ourselves. It's dark. It's a sweat. You get clean. You pray and you -- and then when you go in the creek after, my great-grandfather said, "All the things that are hurting you, all the things that are making you sad, all the things that are not working in your life, when you go into the creek after the sweat, let it run out of you. Let it come out of your mind, and your body, and your spirit. Let it run down the creek and go. It'll hit the river and continue on. You don't have to carry it anymore".
6574. And I think the sweat, to me, is a way we used to find balance. The same as nature. The sweat was important because -- I don't know, it has something -- I have a lot of non-native come into my sweat and they said, when I first ask you to explain to me what a sweat does for you, and you said -- I told him, "I can't really tell you. You'd have to try it".
6575. And after they came in a sweat and they keep coming back and coming back, they love it. They said, "You know something; you're right; it's hard to explain. It just makes you find more balance in your life".
6576. And what more could I ask for than finding balance. Even the non-natives find balance. So what does that say? The old-timers and the old people that did the native sweat, they did it because it was more of a positive and more of a culture of belief, more of, to me, like our way of spirituality, belief.
6577. And my idea of the spirituality that we had, that we were a part of the

**Coldwater Indian Band - Oral presentation  
Presentation**

whole picture, the whole universe, we're a part of everything that exists. We didn't make ourselves the centre of it. We didn't have to go, "My land, I own it".

6578.           This -- I don't know, to me, the concept of money we didn't have it two or 300 years ago, and people didn't -- I call it, "jip each other" or "con" or backstab or gain. It was fair. So I don't know, the sweat is a -- to be honest, I celebrated two Saturdays ago, and it took me a long time to quit drinking, but when I first quit drinking, I sweated five nights a week and gradually cut down. Now, I go two or three times. But you know what, it made me quit. The worst addiction I ever had was alcohol.
6579.           And so when I use the sweat, it gave me a plus. It's been 20 years -- 21 years since I had a drink, and my kids have gained because they didn't have to live with that addiction that I had.
6580.           So the sweat is powerful. It's not powerful in the sense that it overpowers you. It's powerful in the sense that it makes you find your balance and I guess that's about as much I could say.
6581.           Thank you.
6582.           **MS. HUME:** Terry, I see you shaking your head. Is there anything that you wanted to add about sweats?
6583.           **MR. TERRY SPAHAN:** I'd like to -- having sweats is something that I've learned, like the way Clarence's did, it was probably before I even went to school. Our Elders would ask the kids, "Kids, you want to come down". "Sure".
6584.           You know, and this is when the water is frozen. I mean it's ice on the river. So we'd go down to the river, bring a bar along and we'd make a hole in the river. We had a hard time standing in the water just to get the ice moving away so we could sit down there.
6585.           That is something to, you know, to go to. It's you do your four rounds of sweat and then once you come out of there and sit down in that cold water, I mean it -- I don't know what to say, but to sit down in that cold water, before I went into the sweat, I don't think I can last a second, and I'll be frozen.
6586.           But after I had my sweat, I sat there for about three to four minutes

**Coldwater Indian Band - Oral presentation  
Presentation**

- before I walked out and really experienced that and not only with -- I did it in cold water but in the last five years, now that I didn't have any, I've done it in the Edmonton area. I had a friend over there that always calls me over. That -- they don't have lava rocks so I bring lava rocks and we have sweat there for a couple of days.
6587.           And that is something to come down to, that we pray for our families; we pray for what's going on like this; we pray for everything that we can think of in that round little place that we go into.
6588.           A lot of people, like Clarence say, would ask us, "What do you do when you go in there?" We pray. We pray for our family. We pray for what's going on with our Band. We pray for the non-native so we can get together and talk about things instead of pointing at people to say, you know, this is what you've done, this is what you've done.
6589.           But to go on with something like this, I really appreciate to be called -- when I was small, like even then in those days, I almost had tears in my eyes, "Why do you pick on me?" And the Elders would say, "We're not picking on you. We're just helping you".
6590.           As I look at it now, I ask my siblings, "Can we go have a sweat?" "Too cold, Grandpa, too cold".
6591.           But as I go through the whole thing, it's something that we use as our church. I am a Catholic by meanings but to go pray, I go into the sweat, and that's where my church is, the sweat. That I pray for, like I say, for everybody. Even in here, I prayed for everybody that we can have a good meeting like today.
6592.           And I guess I've learned that from my Elders, that always pray for other people and finish with yourself.
6593.           So that's what I've got today. Thank you very much.
6594.           **THE CHAIRMAN:** I wonder, Ms. Hume, if it would be -- we'd be interested in a short break right now? Would that be...
6595.           **MS. HUME:** Yes, that would be fine.
6596.           **THE CHAIRMAN:** We'll come back at five to three. We'll take 15

**Coldwater Indian Band - Oral presentation  
Presentation**

minutes.

6597. Thank you.

--- Upon recessing at 2:40 p.m./L'audience est suspendue à 14h40

--- Upon resuming at 2:55 p.m./L'audience est reprise à 14h55

**LEE SPAHAN: Resumed**

**ALBERT ANTOINE: Resumed**

**MARTHA ASPINALL: Resumed**

**JOYCE ANDREW: Resumed**

**TERRY SPAHAN: Resumed**

**CLARENCE OPPENHEIM: Resumed**

**JUNE ANDREW: Resumed**

6598. **THE CHAIRMAN:** Thank you.

6599. Ms. Hume, whenever you're ready to go.

6600. **MS. HUME:** Thank you, Mr. Chairman. We're going to begin questioning again.

6601. Albert, would you like to start with a brief story about what you've been observing on the river with the wildlife?

6602. **MR. ALBERT ANTOINE:** Something about the game that go through our country up and down, across the river, up the other side, back and forth.

6603. (Speaking in native language.) They go back and forth, and we figure, well, geez, that old buck, he's eaten enough good grass in them fields, I think it's time we went and got it. Do you know, lots of times the luck is just not there; you've got to go a little farther to find them.

6604. But anyway, they've crossed there for many years. They've -- like I mentioned in the other story I told on the pipeline, they travelled that. Like I said, when it was open, they travelled it more, which to me to look at them as more dangerous to travel, more dangerous to them, not only from us, the cougar and stuff. They're right in the open. Because we see them today just out behind our houses.

**Coldwater Indian Band - Oral presentation  
Presentation**

6605. My niece lives just next door, and they've seen cougars right there within 100 yards of her house. So they're after the game as well, two-legged or otherwise.
6606. (Speaking in native language.) Moose, we have them there in the country. They do the same thing; they're back and forth. They cross up and down, up and down the Coldwater Valley into the Coquihalla. Into the Coquihalla most of the ways in, I think -- probably Clarence would say the same thing -- that there are sheep in there.
6607. We go from there -- can go from there, like I said, right into the Manning Park. The old people had trails in there right through. They used that, I believe, to hike down into Hope to go take their trade goods down into Hope and farther down the valley.
6608. (Speaking in native language.) All the berries and the meat that they do, they dry and pack it down over through the Manning Park country down into Hope. They take this and trade it for fish or whatever else they have down there that they would take, probably a blanket or two, whatever. Whatever was on offer, they'd trade it because there's no such thing as money you stick in your pocket. That's what they used, was trade.
6609. There's many other things that go on -- still go on today. The hunting still goes on, both our people and the non-native people. The only sad part of it is sometimes there's more than non-natives out there than there are of the native people hunting.
6610. It's something I don't like talking about too much, so maybe I better quit. It's never been in me to talk too much about that kind of thing.
6611. **MS. HUME:** Thank you.
6612. Martha Aspinall, you had some stories you wanted to share about the water and how important it is.
6613. **MS. MARTHA ASPINALL:** (Speaking in native language.) When I was about 12 years old-ish, my mother -- this is a story about rights of passage.
6614. And my mother would bring me down to the river. At first I thought,

**Coldwater Indian Band - Oral presentation  
Presentation**

- you know, she's got to be crazy for doing this to me, but everything that we do is superbly important regarding water. And when we started running -- we didn't walk anywhere, I mean like, you know, when it was time to follow what she was instructing us to do.
6615.           And as we were heading down the -- leaving the house, we headed down to our garden, we ran past that, crossed the fence and down a cliff on a trail that we travelled for weeks, months, years. And she said, "Don't walk; run". So I ran because she was right behind me and I don't know what would have happened if I did stop. I mean, like, you know, I don't think I would have liked being bowled over by my mother. And cross the tracks and over -- you know, cross a little field.
6616.           By the time we reached the field -- this is just one example of some of the things that happened to me as an individual growing up on the -- on the Coldwater Reserve that I'm also teaching my children in a different way.
6617.           As we started across the clearing, she says (speaking in native language). You know, take your clothes off, keep running, you know.
6618.           And I thought, okay, this is -- oh, by the way, excuse me. This is about four -- between four and six o'clock in the morning. You know, no happy soul should be awake at that time but, you know, there she was, you know, coming after me.
6619.           And there was a big rock, a huge rock, on the shore of the river, Coldwater River. And we used to swim down there. I mean, like, you know, we had the run of the valley.
6620.           We -- after we finished our chores and stuff like that in the house, we'd grab a piece of sc̓wén or bannock and -- sc̓wén is dried fish. We'd stick it in our back pocket and we'd -- we're gone, you know.
6621.           We had the entire valley, Coldwater Valley, both sides, to run free in. And we could pick and dig and play and all this kind of stuff, but this would be -- the rite of passage was not exactly fun; okay.
6622.           But as we're -- as I'm running towards the rock, she says jump. (Speaking in native language.) You know. Jump. Jump into the water. Hurry up. And I looked at the water and I thought, well, it can't be that bad, I mean like,

**Coldwater Indian Band - Oral presentation  
Presentation**

- you know, we've swam in here.
6623. At that time in the morning, that river is true to its name. It's cold water; you know. So I dove in. Being 12 years old, it didn't -- you know, she says swim around the rock and I did.
6624. And as I came around the other side, she handed me my fur bough. And those are the kind of things that happened. And I had to do this four times.
6625. I can't remember exactly how long it happened, but I'll tell you one thing; the very first few times that I was -- I jumped in to the water I was shaking, I was cold, I was -- this -- my centre of locus was disturbed terribly.
6626. But after a while, it seemed like about maybe one, two weeks, when I jumped in, it didn't -- it didn't affect me any more.
6627. And a lot of these kind of things, jumping into that water, it helped develop my strength personally and physically; okay, because it -- I guess she could have left me at any time and said, "You go ahead and do it yourself", but no. She -- every morning, she came and got me out of bed.
6628. It helped me become nimble with things that I was doing and, still to this day, even when I'm making -- you know, splitting my cedar for -- cedar roots for baskets and things, well today I'm 70. I mean like, you know, I'm getting slower, you know, but I still do it. When I'm sewing and I'm doing hand sewing it's -- yeah. It's a skill, to be quick and accurate.
6629. It gave me that stamina to stick with something until I figured it out. And that was one of my dad's quotes, I guess. And -- don't give up no matter what happens to you.
6630. My dad was one of those kind of people, he had a one-horse team, logging team. It was himself, horse apples, a choke chain, a saw. Not a power saw, one of those long things.
6631. And he'd go out and pick a tree and start working on it. And he always had Spotty, our dog, with him to help protect him. I don't know from what, though. My dad was one of those kind of people who was strong.
6632. And that's how he earned his money. I think he said something like

**Coldwater Indian Band - Oral presentation  
Presentation**

- about 75 cents an hour is what he earned from Coldwater where we lived and where I grew up.
6633.           And about once every two weeks, he'd send a message down to the logging company and they'd come up with this great big rickety old truck and -- to collect the logs.
6634.           I remember those kind of things and, of course, my father being the logger and us being free to roam the country and mom, all of a sudden, one day -- not only did she do this thing with the water with me, okay, that wasn't the end of it. Heck, no.
6635.           I used to love going out to the bush and, you know, it just smells so nice. The connection to the land and the trees and the bush and the grass, different kinds of grasses and something like nine different species of scaq<sup>w</sup>m, the saskatoons.
6636.           And you taste every one of them. Every one of them have a flavour of its own, you know. And -- but she tells me another story.
6637.           All these years growing up on the res, at the beginning of the res, we never had to worry about -- if we saw a bear -- I don't remember ever seeing a bear.
6638.           But her connection to the land and everything else in it has an awful lot to do with what she did with -- thinking about where we were going to be, what we were going to be doing and how long we were going to be there. And she'd start thinking and she'd start praying.
6639.           And I didn't know that, that's how she was protecting us. So wherever we went, to dig or gather or travel somewhere, I don't remember seeing these wild animals, okay.
6640.           So her connection to the land was so great that once she thought of where she was going to go, she told me years later she said (speaking native language). The upper -- the universe, as soon as you thought of something and where you're going to be, the universe was already creating and clearing your path so that you were protected.
6641.           And today, sometimes, some people ask me, you know, when I'm out

**Coldwater Indian Band - Oral presentation  
Presentation**

- there -- I don't go out there as much alone any more. But people would ask me, "Aren't you scared?" I said, "About what?" And they said, "Well, there's lions and tigers and bears out there, and wolves".
6642.           And I'm standing there and I'm thinking, okay, I don't remember ever seeing them. Maybe on a hillside of them crossing on a -- in the next valley, crossing a clearing.
6643.           I only saw one grizzly bear once, but he was far, far away and all he was was a dot, but I hollered at him anyhow and told him who I was and what I was doing in his territory.
6644.           And he stood up and took a good look at me across the valley. I told him who I was and what I was doing, and it was near one of the creeks that we fished in. I don't know how much fish there is any more there.
6645.           But he stood and listened to me, and I asked for something that time. And I learned -- I learned the skill as a result of what my mother taught me.
6646.           I learned the skill to ask the land and the universe for what I need. And in doing so, everywhere I went, I was safe. I was never alone.
6647.           Going through that -- the rites of passage these days, we lived in a city for a while and, of course, the ocean is -- was a good 12 miles away. Lind Creek was another hour and a half to two hours depending on the traffic, of course, to get there.
6648.           I had to do my children, my girls, as they were going -- coming of age. And so my dilemma was, what am I going to do to get them to jump in that water and do the same thing, start building the kind of person they are today.
6649.           And so I phoned my mom and she -- I could hear her giggling and thinking, you know, and she says, "Martha", she says, "you have a tap, don't you?"
6650.           I said yeah. She says, "Well, when the girls are bathing in the morning, let them finish with their bath and then turn -- tell them to turn the hot water tap off". Didn't take long before those girls were quick to the mind, handy, well organized, prepared for things.

**Coldwater Indian Band - Oral presentation  
Presentation**

6651. Today I'm very proud of my girls. I'm proud of the fact that they followed, even though it was slightly different, they didn't have an open stream, but they had that cold shower. My mom taught me to -- anytime that something was becoming a bother -- becoming bothersome in my life and she kept reminding me of that cold tap. Go to the water.
6652. I'm not sure at this point, when I think of the land being turned over and it's going to affect the quality and the purity of the water, just how strong it will be to help the young people today. If it's polluted, I'm not sure how our kids will grow up with that. If it's turned over -- and my parents told me (speaking in native language), too steep, don't dig the land too steep and bring the dirt up from below. Because they said, "You never know what's going to be in there, what the composition's going to be".
6653. Based on that one, I was asked one time not too long ago, what is sacred in your land, you know, where do you guys go to do sacred stuff? And I'm standing there and I thought, how the heck do you answer that, you know, because they wanted to -- the surveyors wanted to know what part of our territory was sacred. And that was really puzzling for me because as far as my parents were concerned and the way they taught us, the entire land is sacred.
6654. We go out to the land to pray, we go out to the land to do some retrospect thinking, to help us think and help us do things properly. We go out to the land to pray for somebody. And if they need help in terms of health or a job or getting a house, any of those kind of things or even if a couple was having some issues with one another as a couple, we could go out to the land and that's how close our connection to the land is, and ask, ask to divert the not so good things.
6655. And my answer to that question, what is hat-hat (ph), you know, there's two ways of looking at it. One, hat-hat is very good. You know, things that you see, things that you hear on the land, I mean, it's natural. Everything has a spirit. It doesn't matter what it is. And most of it is good.
6656. The other hat-hat is when you unleash something in the land and there's all kinds of worrisome things that could happen. That's why I'm kind of concerned about how much more digging is going to be done in our little corner of the world, you know. And you know, I look at it and think, gee, some of these -- some of the pipes are so close to homes. Some of the pipes are running adjacent to the roads, the highways where some of the trucks and cars go and

**Coldwater Indian Band - Oral presentation  
Presentation**

- where the children play. Some of the children are playing on the road and right beside the pipeline. You begin to wonder what is seeping up from there, what is happening.
6657.           And every time something happened with our family, I mean, like you know, if the kids quit listening after a while, mom would take the whole darned bunch of us and we'd head off down to the river, shahama (ph) you know, go ahead and bath. Get it out of your system. Don't let things bother you too long because it brings out the bad attitude in you when you carry stuff around with you.
6658.           And so we use the water. I guess similar to the way other people, what they do is they -- they -- English -- yeah, some other people they use the smudge and they use different products to get the smudge going.
6659.           And but my mom and dad always taught me if something well goes -- starts going haywire with you, you go to the water. It helps you, helps clear you. I mean, we take it for -- take advantage of it. We take it for granted. We turn a little tap and out comes water. You wash, you brush your teeth and all that stuff. Jump in the shower and have a good bath. Wash your clothes. But do we ever think about what we're actually doing to it with all the chemicals? Do we actually think about how it is -- how it will continue to be a living entity in our land?
6660.           When you can't get any more water, good, clean water from a tap, what do we do next? That's my question. What do we do next?
6661.           I'm having a hard time with the whole idea of digging our -- digging our little Reserve up again. I'm having a hard time accepting that when things are dug up again, more of our water tables underground will be affected again, more of our plants that we gather for food -- it doesn't sustain us. No, not anymore, but I do it for tradition's sake. I go out and I pick and dig and get stuff, harvest stuff that my parents used to do a couple of, you know, a couple of hundred years ago. And it helps me understand that what they used to do to survive. They worked hard.
6662.           I was with a group of Elders one time. And I love being with them. And I had quite a few of them, there's six or seven of them in the truck one time. And they were talking away and, you know, jabbering away about what each plant that we passed was and how they used it and whether this a food plant or a

**Coldwater Indian Band - Oral presentation  
Presentation**

- medicine plant and this is how you fix it. This is what you do with it.
6663.           And then all of a sudden, we came around a corner and there was this great big huge sɔ́wúsm bush, soapberry bush. Just red, just covered in berries. (Speaking in native language). Oh, stop, stop, Marty. Just stop. Okay. So I stop and they all grab their little bags and scarves and whatever and they gathered around the sɔ́wúsm bush and they started picking. They were so happy.
6664.           And that was in a field and a small valley where there was water. And you could see there was plentiful water because of the way the things grew. It was green. Everything was healthy. They didn't have modelled splotches on them or leaves curling.
6665.           Everything we do has to do in relationship to every living being on this -- on our little piece of land and that is our animals. And you can sure see when we're driving by the pipeline where the animals are. They're right beside. They're eating all the foliage on each side of the pipeline. But I rarely have ever seen like a deer right smack in the middle of a trail, pipeline trail, eating the grass.
6666.           I love pretty things, and one of the things that I really, really enjoyed as a child growing up in the Coldwater Valley was the number of butterflies we used to have. Gosh, all kinds of colours and sizes and, holy gee, the prettiest blue ones with the little tiny dot on it.
6667.           And there was one that was just about the size of the end of my finger to great big orange ones, and they -- we used to find their cocoons and we'd take a look at it and, you know, a little while later we'd go and check up on them again. They grew. And later on, we'd check up on them and they'd be trying to get out of there. I mean like, you know, that was our excursion, I guess our scientific excursion, just watching those kind of things.
6668.           I'm not sure why dragonflies was something else that we used to always see, different colours. And it was a good fortune to see -- to have a dragonfly close to you flitting around you.
6669.           You hardly ever see those any more. Butterflies are pretty much -- you're lucky if you see one.
6670.           And I'm going to close this one with something I wanted to say, and I tell this story and people just kind of look at me. When I was about, oh, I don't

**Coldwater Indian Band - Oral presentation  
Presentation**

- know, eight, nine years old, I started -- my parents started -- I remember them preparing for the other reserve Elders to come to the house. And mom would tell me, "Put the tea kettle on" and I'd look at her.
6671.           And I mean, we had no telephone, we had no way of communicating anything, but she'd tell me "Put the kettle on". (Speaking in native language.) Oh, the Elders are coming. I'd say okay.
6672.           So I'd put on a kettle of water and she'd say (speaking in native language), you know, make some bannock. Oh, okay. So out on the table came everything. And by the time the tea and the bannock was ready, yeah, they came.
6673.           And I remember one gathering, one móq<sup>w</sup>m, and as they sat around the table, they talked about something. And I kind of sat there and I -- this is all done in the language, by the way. This is all done in the language. They didn't know much for English.
6674.           And they talked about this thing, and I'm kind of thinking about it and I thought, I wonder what the heck that is. (Speaking in native language.)
6675.           And they talked about this box that was going to be created, and in this box -- this box was going to be hot, and you can put your food in the box and not too long afterwards, it's going to be hot and you can sit down and eat.
6676.           Well, I didn't know what the heck they were talking about. How do you develop a hot box from nothing, you know. But I guess it was on its way and by the time my husband and I were 26, we bought our first microwave, okay. And it took us that long to see what the heck my parents were talking about, and my Elders. And that was the story.
6677.           How did they know? You know, they're not engineers, they're -- but I'm almost ready to believe that they were. That's how close of a connection to the -- they had to our land, the earth, water and the universe because they could see things. They could foretell things. And people who went to the water had things shown to them.
6678.           And they also predicted something about me that I didn't remember until years and years later, and they -- I was about maybe 14, 15 at the time, I believe. And they told me Martha, (speaking in native language).

**Coldwater Indian Band - Oral presentation  
Presentation**

6679.           And I was furious and I said, “No darn way am I ever leaving this land. This is my home”. And they said to me “Martha, it’s almost time. You’re going to be leaving our country soon. You’re going to wear different clothes. You’re going to wear your hair differently. You’re going to hear other languages the way people speak. You’re going to wear different clothes”.
6680.           And yeah, when I was 18 years old, I left, and I wandered the country for 25 years before I finally came home 30 years ago. How did they know?
6681.           Today, we need to recreate those kind of things and rely on what we see, what we have in the land, reclaim it. We need to strengthen the land some more so that our children, our children and our children will learn and teach.
6682.           K<sup>w</sup>uk<sup>w</sup>scémx<sup>w</sup>
6683.           **MS. HUME:** Thank you, Martha.
6684.           One of the things that you spoke about was the importance of harvesting plants throughout the territory, and I wondered if, Joyce and June, you each had something to say about that as well.
6685.           Do you want to start with Joyce?
6686.           **MS. JOYCE ANDREW:** Most native people live off of the lands they were growing up on. There’s a lot of plants that help us through the year.
6687.           We gather the berries, the roots, the plants to help us stay healthy. Some of the plants out there are better than the medicines that we get from the doctors, and some of them just give us more vitamins that we don’t get from what we eat.
6688.           I think there’s like about three or four berries that are along the pipeline now, and there’s a lot of different plants that are along there. And some of them are just coming back along the pipeline now.
6689.           There’s different plants that are coming into the reserves. I think it’s because of the highways. There’s a lot of knapweed and stuff we didn’t have, mustard weed.
6690.           **MS. HUME:** And how have those plants been important to your own

**Coldwater Indian Band - Oral presentation  
Presentation**

health and well-being?

6691.           **MS. JOYCE ANDREW:** Well, I was -- like Marty, I left the reserve when I was young and I came back. I was really sick with my nephrotic syndrome. I had to take a lot of pills. But I went back to the reserve, started eating deer meat three times a week and fish once a week, and I feel healthy. I'm not on pills any more.
6692.           At my age, I don't feel so achy bones and all that stuff like other people, but I think it is because I went back to the deer meat and fish that is getting obsolete in areas.
6693.           The plants that we -- we pick on the pipeline are just starting to get mature. And the trees that we have on all our mountains, they log them and they don't clean up the logging areas good and they stopped all our creeks that went down them. And they knocked down all our berry picking stuff, and all our traditional medicines that were by streams.
6694.           And the swamps that we used to have all around there, they buried them. The swamps used to have lots of Indian medicine around them and now we don't have those swamps. To go get our traditional medicines, we have to go far for them now.
6695.           And our cedar trees by the Coldwater Creek, when you guys start moving the land and everything, that's what -- you guys are going to take our basket trees out.
6696.           **MS. HUME:** Martha, I understand that a berry bush was recently cut down on the Reserve?
6697.           **MS. MARTHA ASPINALL:** Oh gosh, yes.
6698.           Kinder Morgan put a gate up down on the end of our Reserve. They took out all our berry bushes around there that most all the Reserve picked in that area, because it was a good growing bushes of berries. There were saskatoons, chokecherries, and soap berries all around it, and the bushes were mature enough that they can grow big berries off it. And then Kinder Morgan knocked all that down by our road.
6699.           Regarding that little area, I was quite aghast when I was driving by and

**Coldwater Indian Band - Oral presentation  
Presentation**

- there was a gate there. I mean, like you know, it's an access road to the upper levels of the Reserve. And it wasn't just that, I was just, you know, really put out that there was a gate and it's locked, you know, preventing access to those -- to my area.
6700.           On the other side of that gate, there were, you know, like June -- like June said, there's, you know, just the other side, there's three food berries that were gathered. I didn't realize just how many people had utilized that little area. And it produced a lot because as a result of that happening, one of my friends, who is an Elder as well, she was quite indignant that that was cut down. She said "That's my favourite chokecherry tree. I always went there every year", and we're pretty much the same age.
6701.           And a younger person, my sister, we grew up there. She posts on Facebook "Who cut my chokecherry bush down? Who cut my "scaq<sup>w</sup>m" down, my saskatoons and my ciq<sup>w</sup>use? bush? Gone. How dare they do that? What are we going to do now?"
6702.           You know, so what puzzles me is that we had access to a printed document that indicated that they had sent in trained and professional surveyors to take a look at what existed in our territory. And they said that they had, yeah, they identified what was, you know, some of the good food bushes. And if they did so, they should have known not to cut that, because that was a food bush. If they had professionals doing that, they should have known. But there was no thinking with regard to how long it takes for one of our food items to replenish itself.
6703.           A good thing about that particular bush, the chokecherry, is that, you know, I think if we look after it and probably pray on it, that shoots will come back up through the roots and things like that and the old stems. And hopefully, you know, it will continue to produce some really good chokecherries and we make that into chokecherry jam. We can it, we used to just dry it but now we have access to a whole lot of other ways of preserving our foods you know.
6704.           Yeah, so I think that one action in one tiny little spot really upset a lot of people and I didn't know that how many other people were actually gathering from there. Now I know.
6705.           (Speaking in native language).

**Coldwater Indian Band - Oral presentation  
Presentation**

6706. **MS. HUME:** Martha, can you tell the Panel more about what used to be harvested along the existing right-of-way before the pipeline was put in?
6707. **MS. MARTHA ASPINALL:** Oh, my goodness. As a child, my first recollection regarding what was harvested on our -- along from the base of the Reserve all the way to the end, is when I was about five years old.
6708. My dad used to take me on -- you know, just not too far away from the house, and he'd show me different plants. And he showed me the onion and, you know, different things like that. And he'd point out those kinds of plants to me all the time, and he consistently repeated how it was said in our language. Consistently repeated how it was used and what it was good for, consistently telling me what you can mix with it to make a good dish, you know.
6709. And then, after my dad -- after his tutelage I guess, my mom took over and we went further from the house. And all along the way, right from where we lived, was wild onions, "ćewete?" the wild celery, saskatoons. And my understanding is there's about nine different species. So of course, you know, I finally found the one I liked, and I go and search for that particular one. It is sweet, nice. And even when it dries on the tree, oh my, the flavour. Wow. Chewy, yes, very tasty.
6710. Coshum (ph), one of the better kinds of berries, although people hate it because of the taste. It's bitter when you first taste it, but it has many medicinal qualities. Chokecherry, stəptepúse?; currants, the wild currants. We used to go for that.
6711. And we had a huge, huge raspberry bush. Holy macro, every time we'd leave -- get home from the residential school, you spent 10 months up there, you know, what a crazy place to grow up in so we could hardly wait until we got home. And mom would bring us up to the raspberry patch and, of course, I mean like you know who's gonna be really busy and pick all the time. No, we had to be mischievous and sit in a patch of really good looking raspberries and fill our face instead, you know. But that was those kinds of things.
6712. And when progress and development, modern stuff comes along, today, that raspberry bush is underneath the highway, totally destroyed.
6713. ćewete?, we can get that all along the way, all the way up to the end of the Reserve but that doesn't stop us anyhow. We know that there's a good patch

**Coldwater Indian Band - Oral presentation  
Presentation**

- beyond the borders of the Reserve. We go anyhow.
6714. I use the cewete? in two different ways. I use the leaves to dry it and I throw it in my soups, my roasts and casseroles. It has a flavour of its own. It's really good.
6715. I also wait until August or September and I go and harvest the seeds. Excellent for tea, to flavour a tea.
6716. And then I was -- we were -- because people and I are always yacking away about different things, and then I found out that it's also good for sore throats. A lot of phlegm, -- when you get a lot of phlegm you make that tea and that phlegm starts going away. I mean, like you know, all our food is medicine and the medicine is our food, you know. What better way to live, you know.
6717. From there, mushrooms. Oh my, variety of mushrooms. But each time progress gets in the way, mushroom fields are destroyed. Those four by -- those -- the quads. The quads, they run over our mushroom fields and destroy potatoes. I mean, like nobody's going to make any money on harvesting potatoes because they don't get much bigger than the end of your thumb. But oh gosh, the taste, holy. That was a delicacy when we found it.
6718. Every time the tourists come and our favourite places are taken over by people who run roughshod over our country. And our ł épn̄te is moving back further into the bush, our oyster mushrooms. And it's more difficult to get it now. We have to travel quite a long ways. So anytime modern technology interrupts our way we move farther and farther to gather.
6719. And I'm hoping that -- let's see, was there anything else, oh yes, strawberries. If you've ever gone up to the mountains into the alpines or anywhere where the wild strawberry grows, holy, they're really tiny, but oh, you get a mouthful. Oh my. I use the strawberry for one, a good snack. And some people are patient enough to, you know, gather quite a bit before they store it, you know, because it's so tasty.
6720. The other thing also is they use it for medicine, the roots. I take that and clean it all up and dry it and I use that for a tea, a medicinal tea for when people are -- have a little bit of constipation but we have to be careful how it's used. So you only go to people who know how to use it and you don't take too much of it.

**Coldwater Indian Band - Oral presentation  
Presentation**

6721.           Keekoo (ph), the wild valerian. I used -- that was indicated to me by an old man, Jimmy Major, many, many years ago when I was about 14-15 years old and I'm 70 now. So this medicine has stayed with me all this time.
6722.           And I -- my mother always went to get it for me. She always looked after me. But she didn't show me -- for some reason she didn't show me or I wasn't paying attention. That's probably more it. I wasn't -- you know, didn't show me until years and years later. And I just happened to be up on Coquihalla. And it does grow down towards our country now but really small. So it must be coming back into our country again.
6723.           But I was up on Coquihalla and I was standing beside the little creek. I could smell it. And I thought, where are you. You know, because it was hollering at me. And I finally looked down and I started sniffing all the plants that were around there and I mean like, you know, who in their right mind would be doing that, but I would, you know, because I wanted to find that because it smells so nice. Oh gosh, it's beautiful.
6724.           And so I found it. Finally I found the plant and I thought, what part of the plant do I use. I had to think back. I mean, this is pages of history that I had to go through and finally I, the root. That's right, the root.
6725.           So I didn't have much of anything to dig with and I managed. And I dug that up and I smelled and I said, sure enough. But there's only a certain time that can be -- that can be harvested. So I mean like, you know, there was a lot of things I had to learn and keep in here.
6726.           Yarrow is another plant that I just finished preparing two quart jars of yarrow. And again, that one, when you start getting too much phlegm or start coughing too much. That's the one, yeah. Coughing too much. You make a tea out of that and you start drinking it. And if you're really, really quite sick and quite congested in the chest, that loosens stuff up.
6727.           I mean, like you know the -- through that little valley there's a lot of things that we do, that we have access to. Please, leave it in the ground. Leave it where we can go back to it.
6728.           I love my little valley. I love what's in it. If it's at all possible, if you're going to go around digging it up, all right, give me a giant greenhouse and

**Coldwater Indian Band - Oral presentation  
Presentation**

- teach people how to repatriate the plants so that we can nourish the land again.
6729.           If it's taken and there's nothing, no roots, no -- nothing left, like back about 15-16 years ago, I ended up being diagnosed with lupus, fibromyalgia, diabetes, arthritis, two kinds of arthritis. It's no -- my playing field is really rough sometime. But my life was in danger.
6730.           And my doctors and one specialist told me, "Go back to living -- go back to your foods. Go back to eating salmon more and eating -- getting that wild meat. Go back to your" -- everything she wrote on here. "Back to your plants. Make the tea. Make the soups. Make the -- everything that you can". And it took quite a long time before I was finally able to get out of my bed. But I eliminated flour, white rice. I eliminated even my potatoes.
6731.           I mean, you know, I took 73 items of food off my dish, my plate right now. No more chocolate bars. No more milk, no. No more -- you know, I just stayed strictly on this diet and I started getting up. But it really played havoc on my nervous system.
6732.           So I mean, going back to our way, going back to our foods that we find within that little spot in the world can revive people because of the quality of the nutrients in it.
6733.           (Speaking in native language.)
6734.           **MS. HUME:** Clarence Oppenheim, you have some stories about the berry bushes at the top of the Coquihalla and when the pipeline was first put through that area. Would you share them with the Panel?
6735.           **MR. CLARENCE OPPENHEIM:** That same pipeline that's going through the reserve is going by Coquihalla. And I just want to make a point that when my dad was 12 years old his dad showed him up there by the toll booth. There was some pegs put around there and that was a reserve -- so-called reserved area for natives to camp. And later on in life, he just said he went back there and the pegs were missing, and we no longer had a reserved area that we could camp around.
6736.           And I don't know; I'm not very nice about how -- why do you do that, you know, your designated area and you put pegs in there and you have it where natives can go and camp and pick berries, catch fish and hunt. And later on, I

**Coldwater Indian Band - Oral presentation  
Presentation**

- guess, maybe the value -- for seeing the value of it, you pull the pegs out and the papers disappear and we don't even have a legal camping spot there.
6737.           Near our reserve, it's called Gwen Lake, it's where we fish. It's got a little area right there, that corner right there.
6738.           It shows right there. And that's -- right there; see. That was like that at Coquihalla. And they've got one up Spaxomin where they fish. They have one like that, too.
6739.           But then how it mysteriously disappears because it probably may be valuable to the non-native, it just makes me wonder sometimes. Is there any stoppage to people's greed or gain, or it's to slow us down or -- it's bad enough we're put on little fenced-in areas of a reserve that we have to have things that were designated to us.
6740.           And even between Kelowna and Merritt between the old Princeton Highway and Coquihalla -- I mean the Kelowna new highway, it used to be a big common piece of land there. They took that back 'cause they said we didn't use it.
6741.           And I'll go back to the pipeline near Coquihalla, which is the same pipeline going through the reserve. It disrupted the hunting trails, a lot of the berries and the places where we camp. It went right through the middle of that camping area. We used to have a place to put horses and water them in the lakes.
6742.           And I don't know, it kind of gets me angry how it's almost like every other day occurrence, to me, anyway, you see a deer getting run over on a highway. And the berries up there are like becoming non-existent. And I don't know, though, even the water up there is deteriorated.
6743.           I wouldn't even put a cup -- I used to be able to put a cup -- get a cup of water from the creek running down. Now I wouldn't even bother.
6744.           And so when I see somebody that disrupts land like that, I just -- I wouldn't mind to say to them -- if they argued with me, I'd say, "I'll get you a cup of water. You drink the first cup if it's that good. If you didn't disrupt or destroy it or pollute it, you drink the first cup, and if you do, I'll drink the next one." But it seems to be unfair when I do that because I don't think they'd like the taste of it.

**Coldwater Indian Band - Oral presentation  
Presentation**

6745.           So a lot of the things I might kind of say hits towards the subjective rather than being objective about it, which is a better way to look at things, but I think when -- ever since I was small, everything's been subjected upon me from the non-native point of view, I look at it. I said it's very hard for me to even trust.
6746.           To give you an idea what that pipeline system they're talking about right now that Kinder Morgan going through again, we had a meeting about 30 years ago and about 15 different entities were there, highways, forestry, land, and just a whole bunch of government people. And I was the last one to speak there, and I'll just give you an example.
6747.           I mean, to be honest, I wouldn't mind if you guys had a paper, too. And then what I asked them at the end was get out a clean sheet of paper and a pen. I want you to write down from your honest point of view any fair deals that the non-natives have given to the Indians. Write down what you know, any fair projects that's pushed upon them. And you know what was strange; nobody wrote anything down to hand to me.
6748.           But I'm just saying what's wrong with being fair, you know. I don't see nothing wrong with being fair.
6749.           And all this so-called progress, as far as I'm concerned, you can take your progress go to China because I don't gain nothing by it.
6750.           So I'm just trying to say that, like, I just turned 70 last January and, I don't know, I hope my kids can have a better future for themselves because it sure hasn't been easy from what I was brought up with. I mean, I know you -- I'm not going to make -- I know you as other than I'm representing Coldwater and my opinion, but the ones that are here taking up all what we have to say about things.
6751.           I don't know, the government hasn't done very well in dealing with natives and any government entity or entities tied with the government, to me, it's very difficult to start to trust because I refer -- I always refer to arguments as where have your successes been in connection to our successes, and very few and far between.
6752.           You have to be, to me, have a land base which is beyond important like North Quilchena or the reserve near here where you're forced to pay them good money because you're short of land.

**Coldwater Indian Band - Oral presentation  
Presentation**

6753. And all I would really request, to be truthful about the whole thing, is to really look at what impact you have upon the reserve because when you look at how I think it's going to -- I was telling Lee, our Chief, I said, "You know what, Lee", I said, "when you look at the alternative, one alternative to going above the reserve", I said, "you know what, you give us three alternatives or options, no matter which way you look at it, we don't gain. No matter which way you look at it is how much plus do we get out of it."
6754. I said, "You know, any time you disrupt nature you're not going to gain very much." And to me, the so-called progress, we're on the losing end of it, you know.
6755. And so I just have to sign off my little position in this argument with I hope that, somewhere down the road, out of all this comes to where the Coldwater Indians get a fair deal. Simple as that; a fair deal.
6756. For 65 years, Trans Mountain paid \$1,275 -- I'm using a close number -- 65 years ago, and we never got nothing till now, and then they want to push another pipeline beside it. And I guess in the mind of whoever is running this says we got it dirt cheap and didn't give you nothing for 65 years, so if we give you nothing it shouldn't hurt you any more. You don't know what gain is, anyway.
6757. I just say, you know what, someday people are going to get smart and go why don't you just maybe go down the Fraser River and divert down there and go around. It won't bother me, you know. I'm just saying go disrupt or make a minus out of somebody else's land because I think we've had enough.
6758. And the sad part is, and I'm going to leave it with one little saying, and I hope they remember is when you disrupt that system, even the water above there that flows down and goes to the Nicola River and goes to Merritt, it's hurting the non-native, too.
6759. So I think in the long run, if we had to -- I hope the general people in Merritt support us in our argument that this is not just for Coldwater Band; this is for people in general. So thank you, anyway.
6760. **MS. HUME:** I note the time and I wanted to turn our attention, just for the last 20 minutes or so that we have, to the importance of fish.

**Coldwater Indian Band - Oral presentation  
Presentation**

6761. I -- the Coldwater River and its tributaries run into the Nicola River, which runs into the Lower Thompson and, in turn, that runs into the Fraser.
6762. So I wanted to ask Martha to begin with a story about the first time she caught a fish and we'll go from there.
6763. **MS. MARTHA ASPINALL:** You know, you've gotta love my mom, eh. She was some kind of woman. And we went downtown, we walked every -- we walked everywhere. We didn't own a car, you know, or anything else like that.
6764. If the horses -- we had horses, but they were work horses out in the -- in hunting or logging or something.
6765. Anyway, her -- there was myself and my brother and my mom went downtown. We had to get a few things on the way back.
6766. Shucks. Anyhow, that lady. I just have to smile when I think about her because of all the things that she did to us sometimes.
6767. We -- she decided -- we got off the railroad tracks and started walking up the river, and it was kind of not really deep. It was shallow and I was enjoying myself. It was a beautiful day and I'm packing the groceries.
6768. And she veers off the river and climbs up on the bank. She tells me just put the (speaking native language). You know, just put the food over here.
6769. So we went through some bush and then, off to the side there, there was a great big log right over the -- right over the river, in deep water.
6770. And she says I want you to lay on that log and I looked at her and I thought, oh, okay. I mean like, you don't disobey your mother. You just don't, you know. That's just the way it was when we were kids.
6771. And she hands me a wéweck. It was, I guess you know, I don't know if it's -- people can still use it. I've seen it out in the -- in people's hands already, anyhow. But during that time, it was not -- we weren't supposed to use it.
6772. But she hands me a -- it's one of those three-pronged spears. I'm 12

**Coldwater Indian Band - Oral presentation  
Presentation**

- years old. I mean, I'm not very -- I wasn't very tall and I wasn't -- didn't weigh very much, either.
6773.           And she hands me the wéweck and she says, "When you see a gray shadow in the water", she says, "you know, push and throw it really hard into the water". So she says, "I'm going to go and check something over here in the bush further up".
6774.           And so I'm laying there. You know, it's a beautiful day. I could see different things and, sure enough, goldarn it anyhow, this great big -- this is not a big fish story, by the way. It's a real story, okay.
6775.           But I saw this shadow in the water and I looked and then I -- oh, there's a grey thing and I just womp, you know, and I caught the darn thing.
6776.           I think I was maybe 95 pounds, if I was lucky. Maybe. I don't know. And that thing was just fighting, holy cripers. Trying to hang onto this thing and I'm laying -- there's nothing to hang onto on the log.
6777.           And I'm screaming my head off, you know, because I didn't want to land in the water but I also -- I was thinking of supper. You don't let go, you know.
6778.           And I'm just like screaming. My mom comes barrelling through the bush and (speaking in native language), "What's the matter, what's the matter?"
6779.           And then she realized what was going on. She puts me behind her and she starts fighting the -- fighting that doggone fish.
6780.           And I kid you not; it was about as tall as I was tall. It was as big as I was tall, and we ate really good that night.
6781.           Now, in them days, we used to go down there a lot and just go, you know, get fish when we wanted. That's how much fish we had.
6782.           My brothers would go down and get some fingerlings for breakfast, you know, put some rice and potatoes on and they'd go with their spept (ph) and all it was was a branch with a string and a hook. Nothing fancy, but we always caught our fish.

**Coldwater Indian Band - Oral presentation  
Presentation**

6783. And my brothers would do that and then they'd come running up and we'd do -- have pan fries. Oh, gosh, it was good.
6784. But those are the kind of things -- and I know I heard another story where the -- pretty much the same thing happened; you know.
6785. You just never know how many people used and were somewhere gathering or hunting or catching; you know. And -- but I guess we all moved in and out of the valley quite freely. And I really enjoyed that when I was a kid.
6786. Now there's -- gee, I wish they could take the goldarn fences and gates and all those god darn stetlehen (ph), the cattle guards. I mean, they're all over the place, but that doesn't stop me anyhow. I climb over it or I go around it.
6787. I crawl underneath it to get on the other side because I have something that I need over there. So you can build as much as you want. I'll get through. Meshkt'
6788. **MS. HUME:** The Coldwater River has -- had a large decline in salmon over the decades, but I was hoping the Chief could speak to what happened this year and the return that has come this season.
6789. **CHIEF LEE SPAHAN:** For many years, our river has had less fish in it every year. But for some strange reason, this year we've had 1,145 salmon return, which is very plentiful. But how can those salmon spawn if there's no water?
6790. You've heard the stories from my Elders of how it impacted us, the Coquihalla, even in our reserve. One year, there was only 26 salmon that had returned to our river.
6791. My people have all lived traditionally, and we still want to keep doing that. But how can we do that when we're starting to lose all our traditional foods with the pipelines and the hydro lines, gas lines and the roads that keep going in?
6792. When the Government of Canada was supposed to do right for us, it never happened, but my people still survive.
6793. Our younger generation is slowly coming back to our cultural ways, getting our traditional foods. We're trying to fight as much as we can to save that

**Coldwater Indian Band - Oral presentation  
Presentation**

for our future generations.

6794. I have one grandson right now. I'm trying to fight for everything so that way he can still have some when he gets old and when he has grandchildren.

6795. It was very good to see the high number of salmon come back to our river because before we came here, we were all telling stories of salmon. We all had stories, really good ones, when our river used to be full of fish.

6796. Coldwater River is one of the most 10 endangered rivers in Canada. The water sustains the fish, but it also sustains all parts, plants, animals. You hear the stories of how far we have to go for our traditional foods now. I hope in the future we'll still have water for the salmon to come back to our river so that way the future generations can still go down and fish out of our river, if there is a river left.

6797. Thank you.

6798. **MS. HUME:** Mr. Chairman, can we just have a brief moment with the witnesses?

6799. **THE CHAIRMAN:** Yes.

--- (A short pause/Courte pause)

6800. **MS. HUME:** Mr. Chairman, the Chief has a few more words to say and then Terry Spahan will close with a prayer.

6801. **CHIEF LEE SPAHAN:** The pipeline that goes to the centre of the Reserve impacts all my people. It's good to hear the stories from a long time ago, but the papers that were put in front of us saying, we want to go above the Reserve, what my membership has told me was that will wreck our water, our drinking water; water for our traditional plants, our traditional foods, our medicines.

6802. Water is very sacred to us but not only to us but to the traditional foods we use and the medicines, the animals that use it.

6803. You heard the stories of how it was unfair to us when the pipeline went in. Who profited off of it; it wasn't us but we had to live with it. It's still in

**Coldwater Indian Band - Oral presentation  
Presentation**

- our backyards, right through the centre of the Reserve. Trans Mountain, Kinder Morgan, multi-billion dollar company, yet, the Coldwater Indian Band has never had new houses on our Reserve in over 10 years. We have 815 members. Our housing list is over 100 strong waiting for houses for our people to come back home.
6804. Water is very important. You hear the stories of my Elders when they had to pack water. Now, you can just turn a tap on and it's there. It hurts when I have to tell my Band Members we can't build houses because we don't have enough water and how this impacts all of us.
6805. I hope you respect what we've told you today. The decision you're going to make is going to impact many generations. We were put on that Reserve and yet we're still fighting for what very little land we have to keep our traditional ways strong.
6806. That's why we're here to tell our stories, to make sure that we can keep moving forward, letting our children know that, yes, those traditional plants will be there.
6807. You heard that we pray a lot. I've taught my son to do that. Every time we go out on the land, pray for the meat we get or the fish or the berries or the medicines.
6808. So we're going to pray that a right decision is going to be made but that we're respected also. Tchouk (ph).
6809. **MS. HUME:** And unless there are any questions, we'll close with a prayer.
6810. **THE CHAIRMAN:** Are there any questions from Trans Mountain for clarification at this time?
6811. **MS. OLENIUK:** We have no questions but on behalf of Trans Mountain, I would like to thank Coldwater Indian Band for your presentation today.
6812. **THE CHAIRMAN:** And Panel don't have any questions of clarification and, as you indicated, if there's anything that we do have, we will put it in writing for that.

**Coldwater Indian Band - Oral presentation  
Presentation**

6813.           And perhaps I'll just close the hearing and then we can finish with respect for the prayer.
6814.           I would like to acknowledge Chief Spahan and the members of the Coldwater Band for being with us today and for the stories and the traditional knowledge that you've shared. And I must say that listening to your stories and, Martha and others on the stories of the berries, the fish, the tea and the bannock and the dried meat, and the health that you have that comes along, you are rich, and I hear it.
6815.           And I just want to assure you, Chief and the Band, that we will consider all that we have heard and all the other information that yet we will still hear and receive. And we will consider it all, as we decide on whether or not to recommend approval of this project.
6816.           So with that, we will adjourn and we will reconvene at 9:00 a.m. on Monday morning to reconvene, proceed with our hearing, oral traditional evidence.
6817.           So with that, I would ask for a prayer.

(Closing prayer)

--- Upon adjourning at 4:26 p.m./L'audience est ajournée à 16h26