

**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 2

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

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

**September 2, 2014
Le 2 septembre 2014**

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

Canada

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

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

Printed in Canada

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

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

Imprimé au Canada

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

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

HEARING LOCATION/LIEU DE L'AUDIENCE

Hearing held in Edmonton (Alberta), Tuesday, September 2, 2014
Audience tenue à Edmonton (Alberta), mardi, le 2 septembre 2014

BOARD PANEL/COMITÉ D'AUDIENCE DE L'OFFICE

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

ORAL PRESENTATIONS/REPRÉSENTATIONS ORALES

Sunchild First Nation

- Mr. Edwin Frencheater
- Mr. Robert Whitecalf
- Mr. Gerry Redbear
- Mr. Sidney Beaverbones
- Ms. Doreen Daychief-Frencheater

TABLE OF CONTENTS/TABLE DES MATIÈRES

(i)

Description	Paragraph No./No. de paragraphe
Opening prayer	
Opening remarks by the Chairman	305
<u>Sunchild First Nation</u>	
Mr. Edwin Frencheater	
Mr. Robert Whitecalf	
Mr. Gerry Redbear	
Mr. Sidney Beaverbones	
Ms. Doreen Daychief-Frencheater	
- Oral presentation by Mr. Edwin Frencheater	333
- Oral presentation by Mr. Robert Whitecalf	352
- Oral presentation by Mr. Gerry Redbear	379
- Oral presentation by Mr. Sidney Beaverbones	399
- Oral presentation by Ms. Doreen Daychief-Frencheater	429
- Oral presentation by Mr. Edwin Frencheater, continued	466

LIST OF EXHIBITS/LISTE DES PIÈCES

(i)

No.	Description	Paragraph No./No. de paragraphe
-----	-------------	---------------------------------

UNDERTAKINGS/ENGAGEMENTS

No.	Description	Paragraph No./No. de paragraphe
------------	--------------------	--

**Opening remarks
Chairman**

--- Upon commencing at 1:44 p.m./L'audience débute à 13h44

--- (Opening prayer)

305. **THE CHAIRMAN:** Good afternoon, everyone, and I'd like to thank the Anishinabe People for their welcome this afternoon. And also, I would like to welcome you to the oral traditional evidence phase of the National Energy Board hearing regarding the Trans Mountain Expansion Project.

306. My name is David Hamilton and I am the Chair of the Panel. And with me on my left is Alison Scott and on my right is Phil Davies. We want to welcome everyone who is here today, both in this hearing room and who is listening to us on the webcast.

307. Before we get started, I would like to review the safety aspects of this room and in case we need to evacuate the room, there are those emergency exits on the walls behind you and two facing on the way out. They're clearly marked. And then we'd immediately go out into the parking lot.

308. The other essential is the washrooms. They are located down the hallway, if keep following the signs there, down to the left as you go out the doors.

309. In addition to the Panel, we have staff in the room with us today to answer any process-related questions that you may have, and you can easily recognize them because they're all wearing these metal badges on their lapels. So feel free to ask them any questions that you may have.

310. We will be sitting today from now until 4:30, and we'll take appropriate breaks as required during the afternoon.

311. In order to be fair to presenters, we have allowed up to three hours to hear from people. So we hope that we can accommodate that this afternoon, and we will see how it goes.

312. Before we get underway, I would like to remind parties of the Panel's guidance in the Hearing Order and Procedural Direction No. 1 in regards to oral traditional evidence, copies of which are available in the back of the room.

313. The Board understand that Anishinabe People have an oral tradition

**Opening remarks
Chairman**

- for sharing knowledge from generation to generation and this information cannot always be adequately shared in writing. Sharing your traditional knowledge and your personal knowledge and experience on the impacts of the proposed Project may have on you and your community and how any impacts could be eliminated or reduced is of great help to us. This is the type of information we're here to listen to.
314. We appreciate that you've chosen to be here today.
315. 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 your knowledge and belief.
316. With that, I believe we are ready to get underway. But before I call on the Sunchild First Nation to present their oral traditional evidence, perhaps I'd just like, for the record, and for those -- for all of us in the room to -- I'd ask the representatives of the Proponent, Trans Mountain, to introduce themselves, please.
317. **MS. OLENIUK:** Thank you, sir, and good afternoon, Panel Members and the Sunchild First Nation. My name is Terri-Lee Oleniuk, and I'm here representing Trans Mountain along with my colleague to my right, Heather Weberg. And also with me, to my left, is Annie Korver, who's with Trans Mountain's Aboriginal Engagement Team.
318. Thank you.
319. **THE CHAIRMAN:** Thank you. You're also welcome today as well.
320. Perhaps if we could now have the representatives of Sunchild First Nation introduce themselves and prepare to be sworn in.
321. **MR. FRENCHATER:** My name is Edwin Frencheater, Council member from Sunchild.
322. **MR. WHITECALF:** Robert Whitecalf from Sunchild First Nations.
323. **MR. REDBEAR:** Gerry Redbear from Sunchild First Nation.

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

324. **MR. BEAVERBONES:** Sidney Beaverbones. I'm from my Mother Earth, but I live in Sunchild First Nation.
325. **MS. DAYCHIEF-FRENCHEATER:** Doreen Daychief-Frencheater. I work under consultation, research. TLU, the whole gamut and I need help now.
326. **MR. LALJI:** My name is Aryn Lalji. I am legal counsel to Sunchild First Nation. I'm here with my colleague, Kennedy Barrow, who's also legal counsel to Sunchild First Nation.
327. **THE CHAIRMAN:** Perhaps, Ms. Gilbert, if you could swear or affirm.

EDWIN FRENCHEATER: Affirmed

ROBERT WHITECALF: Affirmed

GERRY REDBEAR: Affirmed

SIDNEY BEAVERBONES: Affirmed

DOREEN DAYCHIEF-FRENCHEATER: Affirmed

328. **THE CHAIRMAN:** And as maybe perhaps at the beginning -- in Procedural Direction No. 6, we indicated that whether you will be prepared to respond to any questions, either orally, in writing, or both, so we would -- questions will be left till the end and so however you wish to proceed with that on that front.

329. **MR. LALJI:** I can speak to that, Mr. Chair.

330. So Sunchild is happy to refer answers in -- respond to questions in writing. If there's minor points of clarification they're happy to answer those as part of the course of the proceedings, but any substantive questions will be responded to in writing.

331. **THE CHAIRMAN:** Thank you.

332. With that, then, we're ready to proceed to listen to your evidence, whoever wishes to go first. Thank you.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. FRENCHEATER:

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

333. **MR. FRENCHHEATER:** First of all, can you hear me?
334. **THE CHAIRMAN:** If you prefer to sit as well. It's entirely up to you how you'd like to proceed.
335. **MR. FRENCHHEATER:** First of all, I'd like to acknowledge by standing and also, I want to acknowledge the language that was given to me. I want to speak in my language, and I'll do the best to interpret. I call it the foreign language that I have to borrow.
- (Speaking in native language.)
336. First of all, my friends and relatives that are here in the gallery and I also want to say welcome. Welcome to our traditional territory. I don't want to say the Treaty areas. I'm coming from the beginning of time. These are traditional territory. There's no boundaries.
337. It was these boundaries that came after, it was after the fact. The boundaries came after. We're in the traditional territory. That's why I'm saying we're in a traditional territory. Welcome to our territory.
338. And also, I speak in my language. The spirit and intent of the language that was given to me from the Creator, it makes more sense to me and I'll do my best to translate into English, that language I'm going to borrow.
339. I am going to speak twice here. (Speaking in native language)
340. My friends, I'm here today again at this hearing that within the traditional territory the pipeline itself I am not here to oppose. I am here to work with the pipeline construction, what is it called -- Kinder Morgan. Kinder Morgan. I am here to work with them. I want to be a part of that process. I want to be a part of that process. I want to be at the table.
341. Because we as Sunchild people -- I mentioned earlier in my language the province wanted me to identify my traditional territory to put boundaries there. And I said, "No", I refused. I refused because our traditional territory was never in boundaries. It extends to the east coast, south coast, west and north. It extends. I didn't want to map out my traditional territory. I refused.
342. Again, I mentioned in my language the territories and those

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

- boundaries. That's why I said in my language traditional territory, the Treaties came after and these Treaty areas. It was after the fact. We were here in a time of memorial. We were here in the beginning of time.
343. But what I wanted to do, I want to speak some more later. I want the elderly, the knowledge-keepers to speak. I want to speak some more later. I want to speak on the connection, the ties that we have with the land, the Mother Earth. I want to speak about that, the connection from here to the universe. The connection is Anishinabe (speaking in native language).
344. We've been labelled, categorized, many names. I'm a true Anishinabe (speaking in native language). That's who I am. I'm not Ojibway. I'm not Saulteaux. I'm Anishinabe. That's who I am. And I want to explain where I came from, the connection that we have, the land and the ties. Why is it so important for us Anishinabe to preserve and protect what's out there. I want to speak on that, but like I said, I want the elderly, the knowledge-keepers to speak. I want to speak some more. I want to speak more.
345. Like I said, I repeat, I'm not here to oppose, I want Kinder Morgan to come to the table, work in an agreement, how we can move forward, to understand who I am, Anishinabe, to understand the ties and that connection.
346. You can educate me and I can educate you at the same time but we got to move forward. Together we can preserve and protect what's out there. The only way I see that is for us to work together. It cannot be one-sided. It can be. It's been off balance for so many years, so many years. We have to bring that up. We have to bring that to a balance where we can move forward, together analogy, in the future, for the future generation.
347. Together we can build those bridges in the future. The only way we can do that is by working together, how we can move forward. It cannot be one-sided. That's the only way I can see it.
348. And I've been outspoken about this. We have to be at the table. We have to be a part of this process, to hear our concerns of where we come from, understand who we are.
349. I'm going to stop here for a bit but I want to speak some more. To the end I want to have the knowledge-keepers here to speak, invited them to come

Sunchild First Nation - Oral presentations
Mr. Robert Whitecalf

and support us to speak too because they were out there, they were out there.

350. But I'm going to quit and stop for now. Thank you.

351. **THE CHAIRMAN:** Thank you, Councillor Frencheater.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. WHITECALF:

352. **MR. WHITECALF:** Thank you. Today I was introduced and I introduced myself as Robert Whitecalf from Sunchild First Nations.

353. It is a very honour for me to relate some of the things that I grew up with within the territory as I grew up here in the Province of Alberta. Throughout my years I covered a lot of land in many different ways, traditional ways, traditional ceremonial ways, recreational ways and all those other different things that involves with life, to live in the face of the Mother Earth.

354. A lot of times in the past I talked about exactly how we believe and how I believe. When I stepped in a ground in a green grass, in a snow of the Mother Earth, of all those different things, how I believe these different things, how sacred they are to me as an Anishinabe individual when I look around in the past and in present and the future.

355. Most important of all, we look at the future for our future generation. We want our future generation to acknowledge the beauty of the Mother Earth itself. We want our future generation to live with a smile in their faces. But in order for us to do that, in order for us to see these things to happen, we have to work together. We have to understand one another, to hear my leaders say "We want to work; we're not here to oppose."

356. It touches us deeply in our heart to work with your organization, but we must say to you, you have to concentrate and listen to us very carefully what we have to say. You have to understand how we believe in our Mother Earth. You have to hear firsthand how we want to protect the land which we call our native home.

357. We have to think about the National Anthem. When that song begins, "our home and native land," what does that really mean, our native land? It means a lot to us. The reason why we say that, we signed a treaty with the Queen.

Sunchild First Nation - Oral presentations
Mr. Robert Whitecalf

We respect our treaties. We acknowledge, but a lot of times we sit back and hear all kinds of different changes. Maybe we haven't spoken enough to explain exactly how we believe within our treaties.

358. The boundaries have been set for us within our treaties. Especially with the J-Treaty there is no such thing as a boundary for native people. Even the boundary itself, Canada and the United States, there's no border for us native people, and your laws understand that too, but they refuse to exercise them. Some do and some don't. I have seen this when I cross the border.
359. It's no different to try and determine where our traditional boundary is. There is no such a thing as a boundary on a traditional territory for Anishinabe People such as ourselves as Sunchild First Nations. The reason why we say that is that our ancestors, even ourselves, as young as we are, we roam the country. Our ancestors roamed the territory, and there's no doubt that they have a lot of traditional and ceremonial -- we will call them -- sites. And there is no doubt there are gravesites where they propose where the pipeline is going to be.
360. I guess this is one of the reasons why we say we want to work with Kinder and Morgan with the proposed pipeline. We want to be on the front lines and to say and to show the company hey -- and to say, "Hey, you can't go through here. This is a sacred ground for our ancestors and for ourselves." We want to protect us. We don't want this to be disturbed.
361. There might be a traditional medicine in there that only grows in that particular area which is hard to find in another area. We want to value that. You have to understand the land itself, it's a pharmacy to us native people. We use a lot of plants. It does not matter what kind of plant it is, we want to save it.
362. And this is one of the reasons why we say you have to understand us and work with us. No matter what the situation is, we have to protect because you, yourself, and I, myself, we share the land. We have to protect it, but in order for us to do that, we have to understand one another.
363. We have to understand where we come from, what is the meaning of the sacred tree, what is the meaning of the sacred plant, what is the meaning of the sacred berry. Now we look at our plants today with the way the economy goes, we see a lot of dead plants out there because nobody is opening his eyes to protect. My biggest question is where is the environment people?

Sunchild First Nation - Oral presentations
Mr. Robert Whitecalf

364. We have to protect the waters. We have to protect the rivers, the streams and the creeks. Within the water itself we have to understand what lives in there. We need to understand how we survive with the streams, the creeks, and the rivers and the lakes. All these different things have to be talked about very, very carefully, step by step.
365. And at the same time too we have to protect the four-legged kingdom; I'm referring to the animals. The sacred hunting grounds, the native people use the wildlife in their ceremonies. But the way the economy is going it's destroying the four-legged kingdom of our country.
366. I'll just take a good example, along the foothills even 5, 10 years back we were rich with wildlife now today there's very few number of moose and elk. Why is that? Because it's been destroyed by the industry, we need to protect these things. We need to do something. We need to place our voice.
367. This is one of the reasons why I said you need to understand the people of First Nations exactly where they're coming from.
368. Our ceremonies may fall in the path of the pipeline. What's going to happen if all of a sudden the construction digs up a grave within the right-of-way of the pipeline, who's going to say "I'm sorry"?
369. If I, myself as a native person if I go disturb your cemetery where will I end up, behind bars. We have respect our gravesites, wherever they're at we need to find them, we need to identify them. With the knowledge of the Elders we have a way of finding a gravesite even if it's more than 100 years old.
370. We need to walk the right-of-way. Maybe we were given a chance to do our study, that I don't know for sure, maybe very little. But I myself, as an individual, I would like to see and Elders such as these men sitting beside me for them to walk step by step and examine the right-of-way of the pipeline. And later on too, once we have a good understanding one another later on.
371. As I hear the Chief of the Sunchild First Nations -- he made a comment yesterday, he wants a share with the economics of the pipeline itself. Maybe in a further date sometime we can get together and talk about what Sunchild wants for its people.

Sunchild First Nation - Oral presentations
Mr. Gerry Redbear

372. On this pipeline itself -- or this proposed pipeline itself we talked to many different companies in our area. We tell them what we want to protect, we want to protect as well as what we called a “no -- a salt lick”, the spring itself. What comes from the holy spring itself, we use that as one of our sacred medicines. This is one of the reasons why the Sunchild First Nations are very concerned.
373. We're asking for your cooperation to work with us. I can sit here all afternoon and talk about all these different things, how I believe, but I want to share the microphone with my co-workers over here.
374. We did not come over here just because we're Elders. We hold very big responsibility in our home, First Nations land. We hold ceremonial lodges of different kinds.
375. So with that, I will pause for now and I want to say thank you from my heart for taking the time to hear a little bit what I have to say and how I believe things as a native, as an Aboriginal you call us, but realistically we are people of our country, of our land.
376. We value what we walk on everyday life and I am pretty sure you feel the same way because you came from the great -- across from the great white waters and shook hands with our ancestors in the past. There's no doubt within your feelings and within your eyes you must have felt life, you must have seen a beauty of our country, of our homeland, that's why you acknowledge it within a National Anthem when you say “Our home and native land”.
377. With that I want to say thank you. Aho.
378. **THE CHAIRMAN:** Thank you, Mr. Whitecalf.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. REDBEAR:

379. **MR. REDBEAR:** I'd like to thank each and every one of you ladies and gentleman this afternoon.
380. Like myself I'm really a good talking person in my language, in Cree. I wish you guys, each and every one of you, should have understand the way we talk. You'd open your eyes. You'd know the deep feelings you'd have in your

Sunchild First Nation - Oral presentations
Mr. Gerry Redbear

- heart. It's like when I was raised up, as a young person it's pretty hard.
381. Like the ones those are sitting in the back in there, -- I'd like to use my language a little bit here and I'll go back to English again. (Speaking in native language).
382. I don't really like to translate everything back to what I said there. I'm just thinking about our future generation. The kids, what are they going to have in the future? The way that things are going, a lot of rights are broken already, lots of them.
383. First time when our ancestors started off, they owned 100 percent. I bet there's only 30 percent today as we speak. And I mentioned today when this started, to the lawyer here, and he said 1956. I was just a young person at that time. From there, I try to pick up the knowledge, the wisdom that was passed down to me.
384. If they were given that consent, like the way we're sitting around here with you people, you know, I think they'd really make you look small like an ant with the wise words they had, the hardship they faced. You know, you guys would really look small, really small.
385. The things that are along the road, people say they're just trees; they're just willows. They're not. The thing that was passed down to me was herbs, medicine.
386. Your scientists, they take so long, years and years. But what was passed down to us, it only takes you -- if you really believe what you have to do it won't take you long, maybe four days -- cancer -- but you've got to go to the right person.
387. There's a lot of Elders. We call them popcorn Elders. I sure don't want to be called like that. And there's a lot of times I say I'm not really an Elder. But how I'm recognized is because I got my own pipe that was passed down to me from generation to generation, and I believe in that, how tobacco works, all that.
388. And the herbs? I'm just thinking about that. How many things are going to be disturbed? The way I understand it in there, while we were sitting there, it was just like we're too far from this pipeline. There's no such thing as

Sunchild First Nation - Oral presentations
Mr. Gerry Redbear

- too far.
389. You don't know where our ancestors used to travel. Even my grandparents, my grandpa, especially one of them, he was on horses horseback. He went as far as Crow Agency. It didn't take him long horseback.
390. B.C. was nothing. There's no such thing as a border. Traditional -- like they told you already, traditional lands, there's no boundaries for us, but we respect them when they have a -- when they say no trespassing. We respect that.
391. But do you think they respect us when we said there's -- like there might be a gravesite? No, they just go ahead. Because you can just recognize something like that.
392. I'm not here to try to say that I know everything, like, I'm not. Like, you guys figured I'm not really good in my Cree language. Don't ever judge a person by his looks. Don't. You don't know who he is and where he's from. That's what I was always told.
393. So every person I meet and what kind of language he talks, Stoney, Blackfoot, I respect his language, his prayers.
394. But I've got a lot of things to say too, but it seems like I don't want to take much of your time. I'd like to ask a lot of questions, but I feel a little bit offended when that lady came to me here with these -- if I'm really who I am. I think I know who I am because I don't think I'd wear this symbol that talks on behalf of what we do, eagle feather.
395. Therefore, like, you know, I'm just going to say thank you. Whatever the leaders, I'll stand behind them. If there's something that I don't like, I have concerns, I'll tell them.
396. But I'm not saying I'm not working against anybody because, like I said, the future generation comes first, because I've seen good and bad already, like, how old I am right now.
397. So I thank the Creator for still allowing me to say some wise words and I thank you, each and every one of you. Thank you.

Sunchild First Nation - Oral presentations
Mr. Sidney Beaverbones

398. **THE CHAIRMAN:** Thank you, Mr. Redbear.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. BEAVERBONES:

399. **MR. BEAVERBONES:** Hello, everybody. My name is Sidney Beaverbones and I was invited here by Edwin Frencheater.

400. I didn't know what this meeting was about but I heard of it a couple years back. And the reason why I came here is try to protect my grandparents, their ceremonial things that they did along Highway 16 from Spruce Grove all the way to Hinton. And my relatives still live along that Highway 16, and I just came from there yesterday. I stayed where they used to hunt.

401. I stayed there a couple days teaching my kids how to hunt, and other kids. But my feet were sore for the last couple days. The reason why they're sore because my -- our Mother Earth is sore. She's being disturbed too much. We're not helping her as much as -- like she's too much disturbing -- disturbance on the ground.

402. And this looks like a big pipeline that's going through. It's going to do significant damage on the land across -- across the province through B.C.

403. And I'll tell you a little bit about how I grew up. I wasn't raised by my parents. I was raised by my grandparents. Their name was Esther and Dan Desjarlais, but my grandma was Bigjohn.

404. My grandma, she didn't like Treaty. She lived all over -- they lived all over. They would go pitch up their tents, do their ceremonial stuff all over the foothills towards Hinton, all over that way. And there was some ceremonial stuff that were destroyed in Niton Junction area. Oil and gas company, they didn't approach the natives in that piece of land, they just went and destroyed that area and now that's all gone.

405. But I wanted to get involved in this to save as much stuff that we have out there, the things that our ancestors did in the past that help us, what they taught us how to -- taught us and teach our future generation.

406. It's all about cycle of life. We do our part, our Mother Earth will do her part the way -- the beginning of time, the Creator gave us our laws, how to

Sunchild First Nation - Oral presentations
Mr. Sidney Beaverbones

- live our laws. But white man makes laws every day. We have to live by those, too.
407. Our lives are hard. Sometimes when I go to those places I feel them because they're still there. I always think they left me for good, but no, they didn't. They're still there trying to help us out as much as they can.
408. I don't know how wide this pipeline is. I don't know how big the pipe is going in, and it's going to go through a lot of creeks, lakes, along the lakes. It might do us damage in the future.
409. But there is -- my relatives do live along Wildwood, some live in Niton Junction, Edson, Hinton, all the way through there. And they still practise their ceremonial stuff. But a lot of stuff are taken away from us.
410. There's a farmer that I go see, I trade him stuff. He's kind, he's kind to us. He -- we trade him hides just to go hunt on his land.
411. And there's not much animals out there, like what Gerry was saying. And they're slowly getting sick because of the -- too much industrial stuff out there like oil and gas and pipelines leaking oil and gas. They're getting sick off of that.
412. Water's getting -- just like a couple weeks ago I went fishing up a creek, I see oil floating down the river. Like not a lot, but there is oil floating down the river -- creek. And that comes from the well sites, pipelines. And I don't think environmentalists are doing their jobs to protect stuff out there. That's what we're trying to do out there.
413. We go out there try to protect these things as much as we can, whatever is left out there. Whatever is left for Mother Earth that's trying to keep us healthy. If it wasn't for her, there wouldn't be no land. The water and what we breathe on every day, it's polluted. The air and the water we drink, that one's getting polluted for sure so much. The animals are getting sick. Back in the seventies, sixties, animals were just healthy. Now they're just -- they're sick.
414. I gave this -- I killed this one moose, the liver was so bad I gave this worker, "Can you go get this tested". He said he was going to, but he never came back to me on the results.

Sunchild First Nation - Oral presentations
Mr. Sidney Beaverbones

415. There's puddles of water and gas out there that they drink because they have no other choice to drink that because that's what's left for them to drink.
416. But there is a lot of ceremonial stuff along that Highway 16 that we want to protect to work with this pipeline, to make sure they don't do no damages to our things. That's what you guys call respect.
417. People always talk about respect, but sometimes they don't have no respect.
418. And the plants that we use, they do grow in certain areas. A lot of pipelines do a lot of damage. Those plants never grow back for so many years and we have a hard time finding them. They only grow in certain areas.
419. But Mother Earth does provide everything for us. She provides food, clothing, everything that we need, medicine to heal ourselves. But we can't do that because it's -- there's too much damages out there. And this pipeline looks like it's going to do a lot of damage.
420. But that's a little bit of that information I share with you guys. I hope you guys understand the way our cycle of life is. It's hard. We get up every day, breathe in gas fumes, pollution. Mother Earth doesn't have time to filter the air. There's so much pollution, 24 hours. Sometimes, I wonder how long she's going to -- she can hack this.
421. But people need to work together to make it a clean environment for everybody, not only just one person, everyone. I know what I was told, so many stories in the past. My grandmother told me one story about -- and I was just a kid. I didn't really understand at the time. She told me, "Look at this pipeline they're burying. This is not the only pipeline that's going to lay on this earth. There's going to be so many pipelines."
422. But now I see that today. There's so much out there. What if the pipeline ruptures somewhere down towards Hinton where that clean water is coming from, and it's all going to flow that way towards the East?
423. But that is what I'd like to be involved in, protecting those ceremonial sites, what my grandparents and their relatives did before along Highway 16, because I never -- I never was told about this pipeline before, in the past. I heard

Sunchild First Nation - Oral presentations
Ms. Doreen Daychief-Frencheater

about it, and I thought about those places where they've been, where they lived. And I don't even know if they're going to go through there or not. I don't even know exactly where the pipe is going to be laying.

424. But I just thought I'd share that information with you guys, if you guys understand what we're trying to get at here. We're trying to protect whatever is ours out there to work with Kinder Pipeline. Okay?

425. **THE CHAIRMAN:** Thank you, Mr. Beaverbones.

426. Maybe it would be appropriate if we take a short break. I saw that coming. So we'll maybe take 15 minutes and we'll come back at about five after 3:00.

427. Thank you.

--- Upon recessing at 2:51 p.m./L'audience est suspendue à 14h51

--- Upon resuming at 3:13 p.m./L'audience est reprise à 15h13

428. **THE CHAIRMAN:** I think maybe we could start again and I think Ms. Daychief, you're next if you'd like to go.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. DAYCHIEF-FRENCHATEUR

429. **MS. DAYCHIEF-FRENCHATEUR:** Thank you for that, Chair.

430. Good afternoon to everyone. I'd like to acknowledge everyone for giving us the opportunity to come here today to speak. Thank Kinder Morgan for being here to hear our concerns. You heard the Elders speak about the ceremonial sites along the corridor of this pipeline.

431. I'd like to acknowledge my Elder for the opening prayer and ask (Speaking in native language.)

432. With that, I'd like to provide a little bit of history upon my research. I do research for the Band. I'll begin with the oral history.

433. My uncle, who's not here today, was -- this story was passed down to him through his grandfather and their grandfathers before him.

Sunchild First Nation - Oral presentations
Ms. Doreen Daychief-Frencheater

434. Before Canada was a country, they lived along the Great Lakes of what we call the Province of Ontario. And as settlement came in, in came in the foreign laws and the foreign language. But our people were adamant about retaining their culture and their language. And they had medicine bundles, they had pipes, they had all kinds of ceremonial objects.
435. And because my family and their families before them were adamant about keeping the language and the culture -- I'll say that again -- that they were told to migrate towards the mountains. So they migrated from the Great Lakes towards the mountains.
436. Because we are a spiritual people we go to the land bases, we go to the landscapes to conduct our ceremonies. There are certain places and areas which we deem sacred. And because of the colonization effect before Canada or Alberta was a province where our people's way of life was threatened, when Treaty 1 was first signed, our people were forced to get rid of their ceremonial objects and ceremonies. But because of the God-given right, the Creator gave us this way of life, we still hang on to those ways as a people.
437. So we come towards the mountains and we've been all over the land base, like the Elders say. We came across Minnesota into Montana and up towards a sacred place we call the Chief Mountain whom we still use to this day. We still go to pick medicines down there and right along the mountain ranges.
438. Our people signed Treaty in 1944, one of the last adhesions to Treaty Number 6. Because of the belief that if we sign Treaty that we will lose our ceremonies, that we will lose our way of life, that's the reason why that our community signed Treaty the latest -- one of the latest signed Treaty's adhesions to Treaty 6 because we wanted to maintain our way of life and our culture and our languages. So therefore, Sunchild and O'Chiese were all one band at one time until when we signed Treaties in 1943 and 1944 they were separated.
439. But some of our families continued to move on to Hinton and Jasper, Edson, Mayerthorpe, Robb. I have a grandfather that's buried just south of Mayerthorpe. And as the previous speaker mentioned, they still conduct ceremonies there on a seasonal basis.
440. Now, with the terror -- TERA Environmental Group, pardon me, they've done a study with some of our young people a couple of years ago. But

Sunchild First Nation - Oral presentations
Ms. Doreen Daychief-Frencheater

that wasn't really relayed to us properly because to date we haven't seen the TERA Environmental report.

441. So in essence, we are asking that we be given the opportunity to take our Elders out there, the true knowledge-keepers of the sites and the areas. Our families, we are related to Nakcowinewak and Hinton. We are related to the Foothills Ojibway Society, we have direct ties spiritually and kinship wise. So we have a lot at stake here, even though our community is geographically located away from the mainstream of the pipeline.
442. This summer we conducted a fasting ceremony just outside of Jasper National Park. And we still continue to go and pick medicines in these areas. Sidney's family, as you heard him speak before me, his family members still live around Evansburg, Mayerthorpe, Edson, Robb all the way to Hinton, Jasper. So we have direct ties to the corridor where this pipeline is going.
443. And like Gerry mentioned, in 1956 was when the original pipeline was placed. If they had opened the avenue for us to ask us what do you have in this area, we would have come forward.
444. That's why I'm thanking this process here today that we are being given the opportunity to voice our concerns because under the Charter, the *United Nations Declaration of Indigenous People* -- if you don't mind, I just want to read a couple articles from this paper.
445. So in article number one, it states that:
- “Recognizing and reaffirming that indigenous individuals are entitled, without discrimination, to all human rights recognized in the international law and that indigenous peoples possess collective rights which are indispensable for their existence and wellbeing.”*
446. When our Council member spoke in the beginning, he talked about the God-given right to be on this land. And when our Elders in the past, when they sign treaties, they refer to the natural law of things where the Creator gave us this right to be here on this land. He moulded us from the land and, in general, they say we have an unwritten history, but our history is written right within the land, the landscapes, the sites. The symbols are all over on the landscape.

Sunchild First Nation - Oral presentations
Ms. Doreen Daychief-Frencheater

447. An example is where Cypress Hills is. If you look at it from the sky, it resembles a human being lying down on his side.
448. You go to Jasper, you look to the mountains, you'll see four old ladies sitting right in the mountains, but you have to have that spiritual connection and that understanding of the land and the landscapes to recognize those.
449. We have a Head Chief that lies right in the doorway into Jasper and we have the legend to that, and to this day we still carry those legends. We still carry those ways of practising our culture and our ceremonies.
450. And because of the mindset where the government was trying to force our people to drive our ceremonies underground, we still conduct those ceremonies to date. As sure as the sun rises every day and as sure as the seasons change on a yearly basis, there's a ceremony for each and every one of those categories.
451. Last week when the leaves turned yellow, already the Elders know that there has to be a ceremony done. And our Elders talked about the pharmacy. The land is our pharmacy.
452. Although there are privileges to the modernization of this country and the land, we still want to maintain what the Creator gave to us out there on the land base. But with industry coming in at a pace where most of us can't even keep up with, we are forced to seek alternate sites, but we're not doing justice to our God-given privilege to look after the land properly.
453. It's more or less saying if there's a storm coming and if you don't have time to grab your child, then are you going to run without your child? No, you can't.
454. That's why as Sunchild First Nation we are asking that opportunity that we have, that independent study, to have our Elders out there. Because like your people, you have your scientists, you have your biologists, you have your archaeologists. We have our Elders and they have their knowledge of the land base that was passed down from generation to generation since time immemorial.
455. We have ceremonial songs that are over 2,000 years old that are still being used today and we still use those in our ceremonies.

Sunchild First Nation - Oral presentations
Ms. Doreen Daychief-Frencheater

456. Why we conduct our ceremonies? It's for our children, our grandchildren and for those that are yet unborn, so they will have a time and a place where they can go and conduct their ceremonies. Because it is the inherent right from the Creator that he gave us our way of life.
457. They talk about the Church, the land base, our ceremonial sites. That's -- those are our churches and we ask that those sites be respected as we respect your churches. We don't go and invade other people's religions or other people's beliefs.
458. My grandmother lived to be 113 years old and she was a really strong knowledge keeper. She knew about the medicines, the ceremonies, and there was a big flood that went through our community back in the '80s and there was a Mennonite family that lived across the river. And the river went all over their field, in front of their cabin and behind their cabin, but it didn't go through the cabin.
459. So I went to go visit my grandma and told her about that story and she smiled. And what she told me was as long as the people believe in a higher power than what we see on a daily basis, that's what's important. They too, they believe in a higher power and that what -- and that's what's keeping them from harm.
460. So when we conduct our ceremonies, that is our belief, our spiritual belief, because we are a spiritual people.
461. They talk about why don't we do something about it? We are. We are conducting those ceremonies on a seasonal basis. And with industry and pipeline companies that's -- our sites are being diminished on a daily basis.
462. As our leader spoke at the beginning, we are just asking for that opportunity to walk that corridor and let us identify. Let's reiterate those sacred sites. Maybe we can move or buffer some of our zones. I mean, the pipeline can move and our sites can be buffered for so many metres so they're not disturbed, our gravesites, so they're not disturbed.
463. And with that, I would like to turn the table back to leadership because he mentioned that he wants to do the closing remarks. Thank you.
464. **THE CHAIRMAN:** Thank you.

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

465. Mr. Frencheater, do you -- or anybody else, you have time if you -- if anybody else would like to add. Please proceed.

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

466. **MR. FRENCHATEER:** I want to stand up because I've been sitting down, a lot of meetings -- a lot of meetings that I go to sitting down, eh?

467. But anyways, when you look at the land base and Kinder Morgan that's here, the representatives, there was a meeting that took place with my colleagues, the Chief and Council. I was not a part of that meeting. Due to illness, I was in the hospital. I was not able to be at that meeting.

468. I understand there was a meeting that took place prior to me coming on board as one of the new elected Council members. And also, after that there was another meeting that took place. It was after the fact that I found out. When I came out from the hospital, I couldn't go back to work right away. So when I heard about the meeting, what was discussed -- I'm trying to get the information what was talked about. I understand there is a group called TAR -- TERA. See, that's how much in the dark I am.

469. But I started raising questions and I said at the time, "We need to sit down with Kinder Morgan." The reason why I said that, TERA was dictating what Sunchild should do. When I heard about that, I disagreed right away.

470. I said to my colleagues and the coordinator that was there at the time, "Set up a meeting. I want to be at the table. I have concerns. I don't want no group coming to Sunchild to dictate what we need to do." I said, "It's not acceptable to me. I want to have a say what's out there in the land base, what I can preserve and protect." That's what I told them, "I want to have a voice. I want to have a say at that table for them to understand how important for us what we want to preserve and protect."

471. The Mother Earth, all these creeks, the rivers, the veins of our Mother Earth, they're being destroyed. They're being poisoned. Let's mitigate. Let's go through this mitigation process. Let's sit at the table. Together we can preserve and protect the waters.

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

472. We have a connection to this land where we came from, the time of the beginning of time, the natural law, the natural law where we came from as First Nation people. Doreen touched on it a bit. We are symbolic people. Nothing is written in black and white, but in a landscape.
473. When you go to the west of the mountains, it's written in the landscape. When you look at the land, when I say, "We're symbolic people" help me protect those. Help me to have a voice at the table. Together we can preserve and protect what's out there. That's all I want, to have a voice. I want to be a part of this process, how we can move forward.
474. Like I said earlier, I am not opposing. I just want to have a voice at the table. The only way we can do that is to work together side by side to have that balance. It's been one-sided far too long. We need to have that balance.
475. A cumulative effect, what's happening out there, it affects the Mother Earth, the universe, the environment, the human beings, the animals, a cumulative effect. It affects everything. People are not healthy. Animals are not healthy. Let's work together, preserve and protect.
476. I am here for the future generation to provide that knowledge, experience, to provide those tools for them and that knowledge, these tools that they can use in the future to preserve and protect those so they can have a place to go in the future.
477. Those ceremonial sites that are out there, they are written in the landscape. They are out there. Help me to protect those areas, those medicines that are out there.
478. We heard -- one of the speakers said "It's our pharmacy." We still utilize and harvest those medicines that are out there. I turned to those when I was in the hospital. I balanced that. I used both. I was diagnosed with cancer. We have medicines for cancer. Help me protect and preserve those medicines. We can still maintain and practice to be healthy.
479. The connection that we have -- again I'm always going back -- I'm going back and forth here -- the Mother Earth, we have that connection, like I said when you're symbolic people.
480. For example, when you look on the ground there's medicines there for

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

- kidneys. It looks like a kidney. The leaf looks like a kidney. When you go somewhere else there's heart medicine. Again, it's symbolic.
481. The sweet grass -- the sweet grass that's here represents who we are. Again, we're symbolic people. I represent that, symbolic people, I represent that. And there's areas sweet grass grows. Help me -- help me to protect those areas. That's all I'm asking. I don't think I'm asking too much. It's for the future generation.
482. By working together we can have this a better place, a better place to live in, a better environment.
483. Another thing I wanted to mention, you guys have environmentalists. Environmentalists study the land, archaeologists, geologists. We have our knowledge keepers. We turn to Elders, the oral history that's been passed on from generations to generations. This is what we want to protect, but help me. Help me preserve and protect those.
484. When you go to the mountains -- we still go to the mountains over the summer. We still hold ceremonies at the mountains. Our churches -- these are our churches where we go to go pray, conduct ceremonies.
485. I want to see that for the future generation, so they can have a place to go to practice their ceremonies in the future. I want to see that for them, the future generations; my kids, my grandkids, and also the future generations. That's all I'm asking. (Speaking in native language.)
486. Our true identity, who we are as First Nation people describes where we're at today, the connection that where we're at. (Speaking in native language.)
487. I was just talking about the Treaties, how the Treaties were signed in the early -- I believe it was 1876. The Treaties are sacred, they're really sacred. It was an oath, binding agreements that were signed back then and the approach that they used. And these were the Hereditary Chiefs. They never spoke in English, they didn't know how to speak English, one word, and they knew what was going to happen.
488. The federal government knew they couldn't control that hereditary system, the natural law they abide by. That's where I'm going here. The natural law is there. We have a duty to do, to preserve and protect and that will never

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

change. It's written in the landscape. It's there. Help me to preserve and protect that.

489. That hereditary system I'm talking about, they couldn't control those Chiefs because they knew what was going to happen. They kept saying, "No. No, work with us. We want to have an agreement, an agreement, a solid foundation, a solid foundation, a structure" but a lot of that was misinterpreted in the past.
490. See, as long as the sun shines, the river flows, the grass grows, the grassroots people, our daily breath, the four directions that they used back then, it's so sacred. Our Treaties are so sacred.
491. They couldn't control those Hereditary Chiefs. They came up with a system, which they now called the *Indian Act* itself. It's all about control, policies and procedures.
492. The natural law supersedes that. When the Treaties were signed, this was with the Queen -- with the Queen. The Treaties, for example, we have a Treaty right to hunt the four-legged ones.
493. My brother here talked about earlier; help me protect that environment that they live -- they live in. The four-legged ones, the homes that they live out there, help me to preserve those homes. The reason why I say that because those are my relatives, they are my relatives, the four-legged ones; they have homes out there.
494. Through mitigation, we can preserve and protect those homes. For example, there's a teepee outside, that's a home. It represents a home. It's a home. And the connection it has here in the land, the connection it has to the universe, symbolic here, symbols are out there too on that land base.
495. Again, I want to help you. I'm hoping you can help me. Let's work together to preserve and protect those for the future, future generations.
496. I may sound like a broken record to you, but I want to say that it's all I want for me.
497. I know the leadership was supposed to be here but they kind of selected me to be the speaker. The Chief was supposed to be here. I understand

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

- they want to come back. If we don't come back, they had other businesses to do -- attend to. I was triple-booked but I made a priority to be here. I made a priority to be here. I was triple-booked. I made that priority simply because I wanted to make a point. I wanted to work with Kinder Morgan. But I want to do my -- my study not TERA. I don't want TERA to come there and dictate what I need to do.
498. I mentioned earlier environmentalists, geologists, archaeologists. I've worked with them out there in the land base. They don't understand what we are. Anishinabe, the landscape. But we do. When we call them we call them to come over here. We call them come over here, what do you see, they look around. Again that's what I was talking about those symbols, the landscapes that were there. The landscapes were there. We had to explain. We had to explain to them what happened here, what took place here.
499. See, this is what I want to preserve and protect. There is a medicine, hunting areas, berry-picking sites, those medicines that we want to preserve and protect. Certain time of the year we pick medicines and sometimes we have to go further now.
500. On that route -- Doreen touched on that -- we have our relatives within those areas where our ancestors used to be. We have those locations. We have relatives that went and continued on to B.C. I had the opportunity to talk to one of them here a couple weeks ago. He knows that history, that history that where we came from, from down east. He heard about that history.
501. That's all I'm asking. I don't think I'm asking too much. I want to work, I'm not opposing. But give me an opportunity to say what I want to preserve and protect. That's all I want and to be a part of that process. I want to be at the table. That's all I want. I think -- that was my understanding.
502. When you had a briefing last night the Chief was there, my colleagues were there. How we can move ahead, moving forward basis, but give us the opportunity. That's all I'm asking.
503. I think I've said enough and I want to say thank you for giving us the opportunity. To me it's really important we work together collectively how we can move forward. Educate me and vice versa I can educate you to understand each other where we're going. That's all I'm asking. That's all I'm asking.

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

504. Thank you. Miigwetch.
505. **THE CHAIRMAN:** Thank you.
506. The Sunchild First Nation indicated that you would maybe answer questions of clarification and reserve the right to answer anyone's in writing if you so please. So if you're amenable to that now the process allows for any intervenor and also Trans Mountain and the Panel to ask any questions of that. So if you're amenable to that I'll offer the first opportunity -- unless you would like to add anything to that.
507. **MR. LALJI:** I believe that the determination is that unless there are points of clarification that any substantive questions from the Proponent or the Applicant and the Panel would be answered through the process which is available through the information request.
508. But if there's any points of clarification that the Panel would like to direct to the members that have given evidence today I'm happy to confer with them as to whether or not they would prefer to answer those specific questions here at the hearing today or if they would like to defer to the IR process.
509. **THE CHAIRMAN:** Okay. Thank you.
510. **MR. LALJI:** Thank you.
511. **THE CHAIRMAN:** I'll offer to Trans Mountain if they have any questions or clarification that they would like to ask the Sunchild First Nation.
512. **MS. OLENIUK:** Thank you, sir.
513. On behalf of Trans Mountain I want to firstly thank Sunchild for their presentation today, and second to express Trans Mountain's willingness to work with Sunchild and we look forward to receipt of their traditional land use study that they referenced.
514. Thank you.
515. **THE CHAIRMAN:** Thank you.
516. Thank you. I have maybe more of a statement, and I'm also cautious

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

about making statements in oral traditional evidence hearings. But also I'd just like to acknowledge the -- an understanding from me on the breadth and depth of your ceremonial sites and the location of them so varied and the importance of provincial boundaries, lines on maps are of little consequence when you have such a large area that you have shared with us on your ceremonial sites. So that's more of an acknowledgement of -- and learning for myself on the Panel, so I'd like to thank you for that.

517. And also Mr. Beaverbones, for your knowledge and your experience of my feet are hurting and Mother Earth is hurting in your way to experience, I found that quite powerful and acknowledge that as something I heard and is related to cumulative effects in yours.
518. I also -- maybe a question of clarification, if I may, and if I go beyond I'm sure your counsel will tell you.
519. But, Ms. Daychief, you indicated that TERA had done some studies -- traditional studies with youth and I'm not sure if whether that -- and that you hadn't seen the results of that study yet. Maybe I was hearing it wrong. Was I trying to understand, was that from this project or was that from some other work that you had done for another Applicant? Maybe I just didn't understand which -- because you'd indicated there was some youth had done some traditional studies with TERA.
520. **MS. DAYCHIEF-FRENCHHEATER:** As Edwin indicated, this work was done with another coordinator. And I had a chance to speak to one of the participants that went out in the field two years ago. He indicated that TERA made them sign a disclosure form where they could not disclose any of the findings with anyone. And to this date, we still have to find out what and who that study was for and why they haven't shared it with Sunchild First Nation.
521. **THE CHAIRMAN:** So I'm sensing that you're indicating that that's not how you would like to proceed with going forward on any other project you're working on. Is that sort of the -- what I'm hearing you saying, that that was a lesson learned that you don't want to be repeated?
522. **MS. DAYCHIEF-FRENCHHEATER:** We are requesting Sunchild First Nation that we be given the opportunity to conduct our own independent study, that we have our Elders walk that corridor and identify and protect these sites.

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

523. **MR. LALJI:** If I can -- may I have an opportunity just to add to that?

524. **THE CHAIRMAN:** Yes, by all means.

525. **MR. LALJI:** So it's my understanding that the study which may have been led by TERA has not been shared with Sunchild. I know that there was some dialogue with the Proponent about doing an independent study. There may have been some headway made in that direction, but there's also a lot of caution being exercised, as you can determine from the Elders, and knowledge keepers who are giving evidence because of the sensitive nature of the specific sites and the information which is there.

526. That being said, if through the information request process the Panel would seek more specific information about the general information which has been relayed today, I would suspect and expect that in the weeks to come, hopefully with the presentation of the findings of TERA and subsequent independent work which will be done by Sunchild itself, it will be in an even better position to give more specific information about direct and adverse impacts which are a concern with respect to this particular project.

527. And you've heard the Elders and knowledge keepers talk at a high level about burial sites, about spawning grounds, et cetera, along the pathway of the pipeline, and they would be more than happy to share more specific information about that at the appropriate time.

528. **THE CHAIRMAN:** Thank you for that. And our process allows for that going forward, other than the oral traditional evidence. So I thank you for that.

529. Well, with that, I would like to acknowledge again and thank the Sunchild First Nation for the knowledge that you've shared with us today.

530. This information about the impacts of the Project on you and your community will be considered by us, as we decide whether to recommend approval of the project.

531. I sort of sensed you were wanting to ask something. You're fine?

532. **MR. FRENCHATEER:** Just a clarification, I guess. When you're

Sunchild First Nation - Oral presentations
Mr. Edwin Frencheater

talking about approval of a project, can you clarify that a bit? That's what I was going to ask you.

533. **THE CHAIRMAN:** Okay.

534. **MR. FRENCHHEATER:** Just a clarification on it. Maybe possibly reiterate what you were ---

535. **THE CHAIRMAN:** Yes. What I'm indicating is it is our job to listen to all the oral traditional evidence, listen, read and ask all the questions like all intervenors and Trans Mountain, every intervenor is allowed to ask.

536. And at the end of that process, we will consider it all and we could decide whether to recommend approval to the government if they can approve or reject this project. That's our job. It's to review all that information and recommend approval or we can recommend that the project be rejected. That's our job and we recommend it to the Government of Canada.

537. Thank you.

538. With that, we will reconvene tomorrow morning at 9 o'clock when we will be hearing from the Samson Cree Nation.

539. **MS. DAYCHIEF-FRENCHHEATER:** I just wanted to acknowledge our relatives from Samson Cree Nation and present the fact that when we do conduct our ceremonies, that their families are there with us in the lodges and that we travel to their ceremonies and we sit with them in their lodges. So I know they have concerns in the same area also.

540. **THE CHAIRMAN:** Okay. Thank you for that.

541. **MS. DAYCHIEF-FRENCHHEATER:** Yes.

542. **THE CHAIRMAN:** With that then, we will reconvene at 9 o'clock tomorrow morning. Thank you.

--- Upon adjourning at 4:08 p.m./L'audience est levée à 16h08