

**JOINT REVIEW PANEL FOR THE ENBRIDGE NORTHERN
GATEWAY PROJECT
COMMISSION D'EXAMEN CONJOINT DU PROJET
ENBRIDGE NORTHERN GATEWAY**



**Hearing Order OH-4-2011
Ordonnance d'audience OH-4-2011**

**Northern Gateway Pipelines Inc.
Enbridge Northern Gateway Project
Application of 27 May 2010**

**Demande de Northern Gateway Pipelines Inc.
du 27 mai 2010 relative au projet
Enbridge Northern Gateway**

VOLUME 24

**Hearing held at
Audience tenue à**

**Memorial Centre
312 Weexaa Avenue
Hartley Bay, British Columbia**

**March 2, 2012
Le 2 mars 2012**

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as represented by the Minister of the Environment
and the National Energy Board

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HEARING /AUDIENCE

OH-4-2011

IN THE MATTER OF an application filed by the Northern Gateway Pipelines Limited Partnership for a Certificate of Public Convenience and Necessity pursuant to section 52 of the *National Energy Board Act*, for authorization to construct and operate the Enbridge Northern Gateway Project.

HEARING LOCATION/LIEU DE L'AUDIENCE

Hearing held in Hartley Bay (British Columbia), Friday, March 2, 2012
Audience tenue à Hartley Bay (Colombie-Britannique), Vendredi, le 2 mars 2012

JOINT REVIEW PANEL/LA COMMISSION D'EXAMEN CONJOINT

S. Leggett	Chairperson/Présidente
K. Bateman	Member/Membre
H. Matthews	Member/Membre

ORAL PRESENTATIONS/REPRÉSENTATIONS ORALES

Gitga'at First Nation

Chief Robert Hill

Kyle Clifton

Cameron Hill

Chief Albert Clifton

Chief Ernie Hill

Chief Arnold Clifton

Arthur Sterritt

Morgan Hill

Hilary Robinson

Helen Clifton

Eva Hill

Simone Reece

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No.	Description	Paragraph No./No. de paragraphe
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--- Upon commencing at 10:06 a.m./L'audience débute à 10h06

(Opening Ceremony/Cérémonie d'ouverture)

14590. **REV. HA'EIS CLARE HILL:** I invite you to bow your heads in a word of prayer.

(Speaking in native language).

14591. Today, we gather in community with your people, the spirit of our Ancestors and all creation. Today, we are reminded of the teaching of our grandparents to live with respect to all creation.

14592. You, Great Creator, led our Ancestors to be the caretakers of Mother Earth and as its children, its inheritors, it is our duty and obligation to protect it so that we may be sustained, nourished and live in a safe, hospitable environment, not only for us, but for all.

14593. As we hear the evidence, our stories given here today, help us to remember to be respectful of one another so that we may truly hear one another with open ears and open hearts. Please send your spirit to be with us and grant us your strength, truth, courage, compassion and peace. Nilthn Waan.

(Opening Ceremony - continued/Cérémonie d'ouverture - suite)

14594. **THE CHAIRPERSON:** Good morning. Thank you very much for inviting us and welcoming us into your community.

14595. Did you have any opening comments that you wanted to make before we begin?

14596. Thank you very much.

14597. **CHIEF ROBERT HILL:** Good morning, everyone. I would like to welcome all of you to our community; the honoured guests, the distinguished Panel, those that have travelled from other communities, myself included.

14598. My name is Robert Hill and I'm a Gitga'at. I have been charged with providing the proper atmosphere for our people and to set the table in a manner that is befitting the Gitga'at Nation.

Opening remarks

14599. I understand that today is a very important day for the Gitga'at. I'm very pleased to be sitting with our Hereditary Chiefs this morning. I'm also very pleased that they will be giving evidence in regard to who we are and territory that we own.
14600. So before I go any further on these comments, the opening comments, I believe that we need to undergo a swearing-in of the presenters this morning.
14601. Madam Chair.
14602. **THE CHAIRPERSON:** Thank you.
14603. I'll begin with a few opening comments and then we'll proceed and turn it over to -- we'll get the panel sworn in and we'll begin listening.
14604. My name is Sheila Leggett and my Panel colleagues are Mr. Hans Matthews on my left, and Mr. Kenneth Bateman on my right. And I believe that they may want to add their words this morning too to the start.
14605. Mr. Matthews?
14606. **MEMBER MATTHEWS:** First of all, I'd like to thank the Gitga'at First Nation for having us and inviting us to the community, and I'd like to thank the Hereditary Chiefs and the prayer this morning and also the drummers and the youth and the many generations who are here today.
14607. So I look forward to hearing your comments and your stories, your legends, your evidence, and take that back home with me.
14608. Thank you.
14609. **MEMBER BATEMAN:** Good morning. Thank you for inviting us to your community for the gathering of the Chiefs, for the opening ceremony. I was touched to see the Chiefs with a young child each. I see the wisdom and the future standing together.
14610. It will be a privilege to listen and to learn through the testimony and evidence that will be given.
14611. Thank you.

14612. **THE CHAIRPERSON:** The Panel has some staff members with us as well and just before I get into that, actually I wanted to cover one other aspect of it.
14613. As part of your warm welcome, I understand that you've invited us to participate in a feast tonight and we accept that with gratitude and look forward to sharing in that feast with you this evening.
14614. I would like to introduce the Panel's Secretariat members who are here so that everybody in the room knows who everybody is.
14615. We have Ms. Louise Niro, our Regulatory Officer. We have Ms. Sarah Devin, at the back of the room, our Panel Manager; Ms. Margaret McQuiston, many of you probably already met one of our Process Advisors; Mr. Andrew Hudson, counsel; and Ms. Jessica Fung, at the back of the room, always with a camera close by, our IT Specialist.
14616. In addition to that, we have some contractors who help us keep what I call the lights on and the sound on and that sort of thing. We have Mr. Myles Toews, our Safety and Security Advisor; Mr. Sean Prouse, our Court Reporter, who's always very busy but he's sitting next door to Ms. Louise Niro; and for sound we have -- over at the -- underneath the basketball hoop, Mr. Alex Barbour.
14617. Kenneth, Hans and I are all members of the National Energy Board and we've been tasked to make decisions under both the *National Energy Board Act* and the *Canadian Environmental Assessment Act* for the Northern Gateway Pipelines Limited Partnership Application.
14618. The National Energy Board is an independent quasi-judicial regulatory body. Our decisions as a Panel will be based solely on the relevant information we obtain through this joint review process.
14619. Quasi-judicial means that we function like a civil court and we are, in fact, a court of record and that's why we follow certain formalities and procedures.
14620. We're very fortunate to be here and, in addition to that, this -- through all the technology, this and all our sessions is being webcast through the internet on our website. So I haven't heard recently how many people are following the proceedings but I can tell you that routinely people are joining in to follow the proceedings with us. So we're privileged to be here but others are also following what's happening

here today and tomorrow through the webcasts.

14621. In addition to that, on our website, all the registry of all the evidence that's come in, including the transcripts produced from every -- every day that we sit as well as all the written evidence, is also available on the website.

14622. Forgive me if I just take a moment just to set the -- maybe the regulatory table, just a little bit, as far as this process.

14623. The process for the joint review includes two sets of hearings; the community hearings, which is part of what we're here today for, is where interested parties and participants can provide evidence to the Panel orally.

14624. And then in the fall we'll begin the final hearings. And those are where Northern Gateway and other parties can be asked questions about their evidence and provide their final arguments to the Panel.

14625. Sharing your traditional knowledge and your personal knowledge and experiences on the impacts that 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 that we're here to listen to.

14626. We appreciate that you've chosen to invite us here and to welcome us here and we also appreciate that you've chosen to speak with us today, and once I finish speaking we're here to listen to you.

14627. It could be that Panel Members may have questions of clarification, potentially, after each witness speaks. It happens sometimes, just we might not have quite caught everything and we want to make sure that we understood it.

14628. They won't be questions delving into the detail of what the information is that you've presented us, but we just want to make sure that we understand the perspectives that you've expressed to us. But no other parties will be asking you questions now.

14629. If they have any questions on the oral evidence that you're providing, those questions would be asked of you during the final hearing process.

14630. So with that, that's as much as I intended or needed to say at this point.

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Again, your warm welcome is much appreciated and it's time for us to go through the swearing or affirming process so that we can begin listening to what you have to tell us.

14631. Ms. Niro, could we ask you to come forward.

ALBERT CLIFTON: Sworn

ERNIE HILL: Sworn

ERNEST CAMERON HILL: Sworn

ROBERT HARTLEY HILL: Sworn

ARNOLD JOHN CLIFTON: Sworn

KYLE CLIFTON: Sworn

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF
ROBERT HILL:**

14632. **CHIEF ROBERT HILL:** Thank you very much. I will now continue with my opening comments and the duties I have to perform this morning.

14633. First of all, I certainly have received your message; I'm a little hard of hearing, so bear with me. I am speaking right into the mic and I can barely hear. I understand that you are aware of the feast tonight. Absolutely, and you're very welcome to be there.

14634. I'll begin by saying this, that because of the pressures that our community has been under in a lot of arenas, especially as it pertains to the ships in our traditional waters -- and I'll mention that as I move forward into my deliverance.

14635. We generally, as a people, always remove that stress through feasting, through understanding what our feasting is all about. So tonight you will enjoy yourselves and you will rid yourselves of all of the stresses of the day; this we promise you. So I'm very happy that you have chosen to stay in our community to attend that feast, and same goes for the rest of the people that are here.

14636. And so my presentation today is going to be a bit different than the other presenters that are beside me. What we're trying to do is approach it in a manner that gives you a complete vision of who the Gitga'at people are.

14637. So my presentation is going to stem around our teachings, our customs and our laws, and how we have lived for a number of generations now. I will also

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touch a bit on a lot of the social ills of the past and the great epidemics that the Gitga'at have endured and will continue to endure.

14638. The one main point that I would like to make this morning is that we will be firm in our resolve, that we will be firm in our approach to our deliberations of today regarding the issue of tankers and traffic in our territorial waters. Nonetheless, I think it's important that we try to express a little bit of laughter and happiness within our deliberations, and so I begin.

14639. In some circles I'm called Bob over the hill, and so it is. Believe you me, it has been an uphill struggle given my nationality and the rest of us here as to who I am and where I come from.

14640. It's good to be over that hill and to reflect back on a little community of Hartley Bay and to remember the teachings and the wisdom of the Elders of this community, the governing systems that we have lived by for generations.

14641. Bear with me, distinguished guests, while I follow the protocol of a hereditary system. And you would find that throughout the ages and through many generations we have lived by this law. So I will follow this protocol by using my first language and then I will interpret in my second language, the English language.

14642. (Speaking in native language)

14643. **CHIEF ROBERT HILL:** Good morning. In our language, it's (speaking in native language). That means it's going to be a good day; it's going to be a good morning.

14644. I have addressed our Hereditary Chiefs and I have addressed our matriarchs, the very foundation of our community. You would wonder, those of you that have received training in theology and the world of religion, one of the first questions one asks is why isn't the female gender mentioned as much as the male gender.

14645. The answer I got from many theologians of the day was that man embraces woman, but I tell you in our culture, we do more than embrace our women. We hold them in high esteem. They are the very ones that keep everything in order, and this morning we will hear from them and they will tell us.

14646. You will also hear evidence by our presenters as to who we are and how

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many generations that we have survive on this land, how long we have maintained our traditional territories, our rivers and our waters.

14647. You will hear from some of our presenters the pain that we have to live through and the furor that we had to live through in regard to harvesting of our traditional foods as a result of the sinking of the "Queen of the North". And even to this day, it's still upwelling diesel fuel right in the heart of our harvesting territory.
14648. You will hear of the furor that we have of another vessel to the north of us in the vicinity of Low Inlet where a U.S. Navy ship sunk a few decades ago after the Second World War, about '45, '46, '47, in those ages. Hartley Bay was still here and some of our Elders and older people will remember.
14649. And we have recently did some research on this vessel. Perhaps two decades ago our fishermen were called upon to try to contain the upwelling of crude oil because it was a ship that was built with rivets, and not welded. And some of the rivets had worn through and popped, and up-welled crude oil.
14650. It has a number of bombs still on it. I think there was 12 or 14. It also has other armaments, but I think, more importantly, it has approximately 400 tonnes of crude oil.
14651. One of our presenters will tell you that it sits on the ledge of 110 feet and at any time it can tumble down to greater depths at Grenville Channel. We have lived with that dark cloud over us, and so far, the promises that we heard from governments have never come to fruition.
14652. You will also hear from our presenters the issue of how we govern ourselves. You will receive a good insight of our hereditary system. You will receive a good insight of our traditional laws. You will hear some very strange words. But there is a reason for us to keep practising these ancient laws. We call them ayaawx, and it was developed over time and is a part of our history, our adawx.
14653. And through all of this, we have pushed forward a lot of what we feel and how we treat our fellow human beings, regardless of where they come from. Our doors have always been open.
14654. All that we have, our lands, are based on these laws. All of the renewable resources we have throughout the traditional territory of the Gitga'at -- and you'll see charts with the names of those areas in Sm'algyax.

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14655. We have place names, and each one of those place names has a story. And the proposed tanker route is right in the heart of that territory.
14656. The issue of keeping the doors open, we have always been taught one word, siip'nsk, to love one another, to take care of one another, to ensure that their livelihood is the best that we can deliver to them in this community and the community around us.
14657. Whenever anyone is in need in this community, the whole community gets up and helps. You will see that this evening at our feast. This is an Eagle feast, the clan that I belong to, and the person that called this feast, you know him as Cameron Hill, my nephew. All of the clan has helped him to push this feast forward. And you'll see how we give formal thanks to this community and to honour the visit of the distinguished Panel.
14658. Honoured guests, my Indian name, the name that was given to me, that I wear now with my blanket is Git'hoon.
14659. In my lifetime as a Gitga'at member I have received four names. The first name I received when I was born was Xpeelt. You know, it was a name that was given to me by my great-grandmother, Lucy Clifton; No'o we call her. This name has been passed on.
14660. The other three names that I still hold is Gwiilamet, a person who travels from one destination to another.
14661. The reason I'm telling you a lot of these is that there is a reason for maintaining these names. The holder of that name was a person that we referred to fondly as Ya'asm John in this community, a couple generations ago. His name was John Anderson, who passed it on to a mentor of mine, Alfred Anderson, and when he passed on I feasted to honour this man, and he passed that name on to me.
14662. This is how individuals in this community that have received names from the past that keeps them alive, learns. The teachings that they give us are usually from the mentors of the day, the people that we learn from, and it maintains the history of the Gitga'at. It maintains the history of the clan system and our important hereditary system.
14663. Another name that his family had held is Kumga'gol. Alfred Anderson's

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wife, Luisa Anderson, was the holder of this name. That name came from another family that was very important to us at Gitga'at, the Bates family. Kumga'gol is a Chief's name. And then, finally, the name that I use now is Git'hoon, and it came from No'o's family.

14664. Each one of those names has a direct link to other communities and other nations. Git'hoon's origin is both from the Haida Nation and the Nisga'a Nation, and he was a military strategist. He built alliances with other nations around us, and his history is part of our heritage.
14665. Previous holder of Git'hoon is my brother, who is now Sn'axaat, and that's the house I come from, my brother, Ernie. My Christian name is Robert Hartley Hill. I was named by my grand-uncles of the Clifton family.
14666. And I need to tell you, I was born in 1942. There was three babies born in that month of May, all in the same day, and I was the prettiest one of them all. I had to be because I'm here today.
14667. My grandmother was the midwife, Violet Robinson, of the village. I think every baby that was delivered of that generation was delivered by her. And good heavens, that's 69 years ago.
14668. Indeed, she was the eldest daughter of Chief Hebert Clifton and Lucy Clifton, our great-grandfather and our great-grandmother, and it is out of them that we honour their lives and the hardships that they have endured to maintain the community of the Gitga'at.
14669. My grandfather was Ambrose Robinson and my grandmother named Violet Robinson. And my mother, who is alive today, is Wii'neslpoon Marjorie Hill. She sits with the matriarchs of this community.
14670. And it was Ambrose and other members of this community that instilled in me the career that I have chosen. In them days we had no electricity, no lights and I can remember the old powerhouse that we have, that you see is wrecked now, and it's all fallen down.
14671. There's an old Petter's diesel in there, and I used to like my Grandfather Ambrose repairing that engine and I like watching them and I liked also watching another gentleman of the village who was actually from Kitkatla, Herbert Ridley.

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14672. Those were fond memories for me in the old days. I believe I deserve to call it the old days because I am pushing 70.
14673. You know, I grew up in this little community in a one-room schoolhouse where the fire hall is now today, below the boardwalk. And I learned how to speak English at a ripe old age of six years. Prior to that it was all our first language, Sm'algyax.
14674. What's interesting about our education in them days was that we did not have qualified teachers. There was none until the middle '50s, late '50s that we started having the proper standards of teachers coming into this community.
14675. Some of our parents knew what it was like to be taken away to residential schools. They knew what it was like to be denied the language. They knew what it was like to be denied practising our culture. And those that survived the onslaught of the residential schools came back to this community and said from now on we will have better standards of education for our children.
14676. We will also protect and maintain our language and our way of life. We will practice and uphold our ayaawx, our laws, and know what our history, our adawx, is.
14677. We will continue to protect our lands, our rivers and our oceans, and we will continue to practise and to exercise our Aboriginal rights to those lands, rivers and oceans that we have done, that we have been taught and we have been put on this land as stewards of the land and the resources.
14678. I left this little community after I completed grade eight and moved on to high school in Prince Rupert and Penticton and received my high school diploma there, but I also went to trade school. And I have a point for this; I remember my mentors, Ambrose Robinson and Herbert Ridley, talking about repairing and watching them repair equipment, power generation plants. And I spent four years completing an apprenticeship for heavy duty equipment and maintenance and I received my interprovincial ticket from British Columbia.
14679. And I worked for a very progressive company out of Vancouver -- based out of Vancouver. What's interesting about that company is that they believed in its employees and it believed in training the frontrunners of their clients. Nonetheless, I gained experience and travelled throughout all of British Columbia, the Yukon and Northwest Territories repairing power generation.

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14680. But I also, in my lifetime, decided to enter in training of marine engineering and I took two years of working towards my second class ticket on marine engineering. There's 250-tonne ships that we see planning our coasts. What's interesting about it was the fact that I didn't obtain my ticket for health reasons -- that was just a few years ago -- I had a quadruple bypass. But that's neither here nor there. But I survived all that.

14681. What's interesting about that training is this, is that there is only two criteria on your practical examination of these ships, and one was no flooding of the engine room and no fires. Then I saw how stringent the standards were of these ships.

14682. But on the other hand, I learned how quickly accidents can happen. I know how long it takes for that ship to come to a complete stop. I know how fast they need to travel to be manoeuvrable into the channels of Douglas Channel and through the narrow passages through Otter Channel, through Principe Channel.

14683. I need to tell you that we are a maritime nation; that is to say everything that we have comes out of the ocean and comes out of our rivers and we're very much at home in the environment of the ocean and our waters.

14684. I want to be able to tell you that the Gitga'at is a member of a larger nation and a member of those communities that you have attended too, Metlakatla. I don't know if you've been to Klemtu yet. Kitkatla, you've never been there yet. Lax-Kw'alaams, Kitsumkalum and Kitselas, these are all Tsimshian. They speak our same language. They come out of the same history of the Gitga'at.

14685. Our eighth community is Metlakatla, Alaska. So we know no boundaries other than the traditional territories of the Gitga'at and the Tsimshian Nation.

14686. I put this on the record so that you would know that when a spill comes, then not only will you be damaging the resources of the Gitga'at, but you will be hurting those other communities of a much larger nation, not to mention the neighbouring Nations that we have alliances with, the Haida, the Heiltsuk, the Haisla, Kitimats, and we have built those alliances throughout the years of a number of generations of our people that have lived in Hartley Bay. That Nation is a very powerful Nation and it represents a huge area.

14687. Our parents and our grandparents, our aunts and our uncles taught us well,

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beginning at a very young age. We were taught to be the best that you can be, to be self-sufficient, to harvest only what you need so that your resources can renew itself. They taught us our history and they also taught us our laws, ayaawx. And they gave us words like “toomsk”, respect all that you have -- that’s what toomsk means -- including the people of your Nation and the neighbouring Nations, and indeed, the people that come to your territory, and that we share with those people.

14688. Txal Gui, that is to value and to safeguard all that you have, including your laws, your history and all the resources of your lands and all the resources of your ocean.

14689. Emphasis on “safeguard” and gugwilx'ya'ansk is the most important principle of the Gitga'at and the Tsimshian, and that is to pass it on to the next generation. Everything that we have is used under that one term. We firmly believe that what was given to us and what was given to our ancestors was given for very specific reasons. Nuum Na Waalt, it is ours, but it’s also ours to look after and to care for.

14690. And I think more importantly, that the next generation of the Gitga'at are going to be faced with a lot more hardships than having to carry out deliberations about the travel of double-haul tankers through our traditional territories and the dangers that it might incur on our environment. Because all that you see and all that we have is what we live by. To this day we live off the ocean. We live off the wild animals of the land.

14691. You will note that this community has a high unemployment rate. Unless you're affiliated with the health delivery of First Nations, and unless you are employed by the Public Works, so to speak, of the community and work for the Band there is really no good economy to live by. We are beginning -- we are beginning to generate that economy and that is what is at risk.

14692. And you will hear from Mr. Kyle Clifton about that economy that we're trying to generate. There are some agreements that we have as a community with an organization called the Salmon Foundation that was created by the United States and Canada in regard to the plight of the salmon on coastal British Columbia.

14693. This community is the first to receive a grant from that foundation to build the Sockeye stocks within the Gitga'at and the Gitxaala territory. That will be at risk.

14694. This was begun way back in the early '80s by some of our leaders of this

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community under the auspices of the Native Brotherhood of British Columbia. The last President that we had was, indeed, one of ours, and we've had three successive Presidents of that organization, the Native Brotherhood of B.C., beginning with Robert Clifton, Sr., Robert Clifton, Jr. and Mr. Johnny Clifton, who was our Head Chief of the Gitga'at years ago.

14695. These were the ones that negotiated an agreement, an international agreement, with Alaska and the State of Washington in regard to a treaty so that both countries can enjoy the stocks of fish that return to our rivers without interruption and with limited interception.

14696. We are not just a remote community; we have been known to practise in various circles, and you'll hear that from one of my Hereditary Chiefs, Smoigyet. You will hear the participation of this community in those global negotiations of fish and oceans agreements.

14697. Lastly, I'd like to tell you that a couple of decades ago we had joined the British Columbia treaty process, and the Gitga'at is in their fourth stage of a six-stage process to reach a just settlement of our lands.

14698. We have actively pursued a treaty, and it's all based on our hereditary system, not the *Indian Act* system. We utilize both systems and we try to meld the two together because the accepted governance is the duly elected under the democracy of Canada.

14699. Friends, we have received a lot of setbacks as a community. Most recent, of course, is the sinking of those ships that I had referred to. As a community, we have withstood the diseases of epidemic proportions that were brought to our shores by well-meaning people. And, yes, we have opened the doors and we have helped them and nourished them back to health, and we have survived that through generations of traditional knowledge that was passed on to us.

14700. Years ago, without government appointees to help for our health, our policing, our protection of houses or for fires, we had volunteers in this community that carried that out, and we still try to maintain that to make sure that the health of our people is of the utmost.

14701. So those are my comments for the morning. I hope I haven't bored you or I hope -- I certainly hope I have provided you with an understanding of who we are

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Mr. Kyle Clifton

and where we come from. We are a large community. Physically, we may be remote and this small, but our tentacles reach far beyond our borders.

14702. And I thank you very much for listening to my presentation.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. KYLE CLIFTON:

14703. **MR. KYLE CLIFTON:** Hello. Is that good enough?

14704. My name is Kyle Clifton and I am Gitga'at. I am the son of Albert and Angela Clifton, and grandson of Johnny and Helen Clifton. My traditional name is Wah Gootm Hayda, and it is a name I wear with great pride because it was passed down to me by my grandfather.

14705. The name can be translated literally to mean Heart of a Haida or even Crazy Haida, but can be defined further as Strong Warrior Unafraid of Anyone. The Haida were one of the strongest people on the coast and this strength was revered by many coastal nations, hence the respect given to them that passes on through names like mine.

14706. The name is also fitting because in addition to being Gitga'at, I am also of Haida ancestry. I was born in my mother's home community of Massett on Haida Gwaii and came to Hartley Bay after my birth to live in my father's home community of Hartley Bay.

14707. I am here today to give you an introduction to me and, through this, an introduction to our community to help you understand how we are connected to our territories and, through this connection, how we will be affected by the Enbridge Gateway project.

14708. I don't envy your positions, but respect that you are here to do a job and want to do my best to make sure that you base your decisions on this project on how it will impact us as Gitga'at people.

14709. The term Gitga'at is a Tsimshian name, and like many of our neighbours with names that begin with Git or Kit, it translates to "people of the". For example, our closest neighbours are the Haisla people in Kitimat, or people of the snow, or the Kitkatla people, the people of the salt or open water.

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14710. The name Gitga'at translates to people of the cane. The name comes from a site of our original village where the river is too shallow for us to paddle our canoes, so we push them around with poles.
14711. The Gitga'at are a seasonally nomadic people who move during different harvest seasons to take advantage of the many resources our territory has to offer. Our original village site up in Laxgal'tsap or Kitkiata Inlet fed us during the summer and fall months and was our main village until we moved to Hartley Bay. We were able to harvest berries, salmon, cockles and crabs.
14712. Our winter foods are harvested in many areas around the territory, including Kishkosh Inlet, Douglas Channel and clam harvests at Lax Kwil Dziidz, Fin Island. And our spring foods are harvested at our harvest -- spring harvest camp at Kiel.
14713. Being a coastal people, we make use of all our waters at different times of the year, and there is no time of the year that we would not be affected by this project and the tanker traffic that comes with it. I'm just talking traffic here; I'm not even considering what would happen should the worst-case scenario happen.
14714. For some of my background; I lived in Hartley Bay until I was 15 and then moved with my family to attend high school. At the time, there was no Grade 11 and 12 in the village here, which there is now, and the kids once you got to Grade 11 would have to move outside the community and stay with relatives. So my family decided it was best to move all of us to get the kids through school and then come back later.
14715. After I graduated from university, I thought about my original career goal and thought to myself "How often is Hartley Bay going to need an architect?", which is what I wanted to be at the time. I thought the best thing for me to do would be to come back to work for Hartley Bay so they benefit from the funds that had been invested in me for my education.
14716. I may have moved away for a while to obtain these, my education, but my heart was always in this community and our surrounding lands and waters.
14717. When I lived elsewhere, I thought at the time I was happy, but after I got back here I realized that there had been something missing. When I was at school, about once a week I would have to get in my car and go drive down to the beach in Victoria just to look at the water and to see some -- the islands and some wildlife.

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14718. And then I would feel better, and then I'd be okay for another week or so and then the feeling would come back and I would have to do the same thing again. I also didn't like the traditional foods that I would take with me because it didn't taste the same.

14719. I figured it out when I came back here that it was my connection to the place that I was missing. Now that I'm back here and I'm able to get out with my family to harvest the many foods we have access to, I truly understand how important this territory is to me.

14720. I'm in Hartley Bay not because it was my only option, not because it is my best option, I am here because I want to be in a position that allows me to protect my Nation's territory. I am here because I have made a commitment to the work that I have done in marine use planning and it is a work that I definitely want to see through.

14721. My position in Hartley Bay has evolved over the years from Marine Planning Coordinator to now where I am the Director of the Lands and Marine Resources Department under Hartley Bay Village Council, and I'm also beginning my first term as an elected councillor.

14722. Some of the best memories I have in my life come from the times when I have been out in the territory harvesting our traditional foods. When I was in university, I started to come back after school was out to go to Kiel with my grandparents. School gets out in April and Kiel is in May every year, so the timing worked out.

14723. There were times during these years that I spent time with my grandparents, Johnny and Helen Clifton, and other Elders like Jimmy and Annetta Robinson, Gideon and Colleen Robinson, Belle Eden, Tina Robinson, Archie Dundas, and Billy and Pearl Clifton. Listening to their stories and teachings illustrated how much our people depend on our territory to sustain both our culture and our lifestyle.

14724. These resources have sustained many generations of Gitga'at and I will make sure that my kids and grandkids learn about the same things that I did.

14725. We have lost many of these people now, and I look back at those days and the influence that these people had on the work that I do, and I only wish I could have

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gotten more out of them before they left us.

14726. Knowing this, I'm still a relatively young man and have -- still have many Elders who can still teach me about my territory. I still have a lot to learn.

14727. There were many times when I would be the only young person in the village with these Elders, and being able to sit and listen to the stories and learn how to harvest and where to get it and how to process these foods taught me valuable skills that I look forward to passing down to my children and grandchildren.

14728. The Chief of my Clan, Smoigyet Sn'axaat, relayed a sentiment to me a few years ago that was told to him, which is a statement that still sticks to me today, which is "You don't know how much knowledge you have until you have to teach it to somebody". I take this to heart because I've seen it happen. I grew up in this area and because I've seen the stuff for so long I had stopped paying attention to what I have around me.

14729. It took meeting my wife, who is non-native, to make me realize how much fun it is to share the knowledge that has been passed on to me by my parents, grandparents and aunts and uncles.

14730. You don't realize how many places and things you know until you share the stories and the teaching. I love being out on the water and being able to tell stories about places I have been and different activities I have completed on the water.

14731. I worked for 15 years as a commercial fisherman and have fished all over the coast commercially, and fished our territory extensively in both commercial and traditional harvests.

14732. Recently, my wife was away and when she came home I wanted to make her a special dinner, so we had herring eggs, scorched halibut skins and dried halibut. She learned these things -- she learned about these things through me and loved the meal that her adopted culture and traditions now provide her.

14733. Teaching her how to harvest and process food was fun, but I don't think that will compare to being able to teach my children and my grandchildren these things. This is something that I am definitely looking forward to.

14734. This project will have definite effects on me and my family, and spill or

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no spill is going to impact my ability to teach my culture and traditions to the next generations of Gitga'at and my family. Many of our teachings are passed on through learning how to harvest and process our traditional foods. What happens to these teachings if the resources are no longer there?

14735. Our history can be passed on through the stories that come through our oral history, but there is a lot we are going to lose if we are not able to harvest and process our traditional foods.

14736. We are not the only ones facing these issues though. As I mentioned before, I am both Haida and Tsimshian, but what I haven't explained is my connections to other communities. I am also connected to Laxkwa'alaams through my grandmother and to the Haisla in Kitimat through my great-grandmother. I am probably missing some connections here but you get the picture.

14737. What these connections should tell you is that if you affect one territory you are going to affect the territories of the other communities because of the close family connections to communities up and down the coast. These family connections are not only important for the family relationships, they are also important because of our traditional economy. These relationships allow us to trade for food with family and friends who have access to different foods that supplement our traditional diet.

14738. We trade for eulachons with the Haisla and Nisga'a. We trade for dried herring eggs with the Kitasoo and the Gitxaala. We trade for soap berries with the Gitksan and the Wet'suwet'en. There are many other foods that we trade with many other communities; I just give these as examples.

14739. Any negative impact on our resources is it going to affect our ability to trade and barter, which is another important part of our culture and tradition.

14740. Another thing I would like to stress to the Panel today about what you're going to see; you're going to witness a process that doesn't really follow our normal culture and practices. You're going to hear from speakers that don't normally have to speak talking about our culture and a lifestyle that we are doing our very best to protect.

14741. One thing to remember here is the importance of humour to our people. At many of our community events, even memorials for people who have passed on, there are times when people will tell funny stories or make jokes just to make the people laugh. When we work, we joke and we tease. When we are upset, people will

try their best to cheer us up.

14742. I'll be very surprised if you hear much of this here today. I just want you to remember as you listen to our statements and testimony, and understand the significance of this aspect of our culture and take it into account as you hear the rest of the presentations today.

14743. These hearings are one of the most stressful things that our community has ever had to face, yet we are here to just talk about how we can be affected if the project goes through. It hasn't even been approved yet.

14744. What will happen to us when the tankers come? I remember a time when we were in Kiel a few years ago and one of our Elders had halibut gear set in front of the village and a tanker heading up to Kitimat -- I don't know what kind of tanker it was but it was -- decided to take the route right in front of the village. It's very rare to see a ship of that size go through that area, so we were a bit nervous watching this ship go past us.

14745. The man that owned the gear told everyone to watch and make sure you see the buoys come up because he was worried that the gear was going to get tangled in the ship somehow and we would lose it. It was an eerie feeling that I'll never forget, and this was for a ship that was likely only a small percentage of the size of the ships that are being proposed to carry oil through our territory.

14746. We have also already seen personally the effects that fuel spills can have on the sinking of the Queen of the North. What will happen to us when a major incident occurs?

14747. We are completely opposed to this project, and the stress is already impacting us. What happens to us when the project goes through?

14748. A friend of mine hit this directly on the head when he described the life we are going to have to live if this project goes through. We'll have to wake up every morning wondering if this is the day our community will die.

14749. Thank you.

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF
ALBERT CLIFTON:**

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14750. **CHIEF ALBERT CLIFTON:** Name is Albert Clifton. I'd like to at first talk about our custom.

14751. We have three clans here, Killer Whale, Eagle, and Raven, and they'll each speak separately. I am Hereditary Chief of the Gitga'at. My name is Giispudwadaa and it's Killer Whale. I was brought up by my grandmother for 14 years at least and my Eagle name is laxskeek; that's Eagle. My grandmother was Eagle; so she had to adopt me as her son when I was growing up.

14752. I am the Head Chief of the Gitga'at and my role as the Chief are as follows: have the support of my people; to make sure traditional territory is managed correctly so our resources are sustainable; to consult with other Chiefs, Speakers, and Matriarchs about our cultural law to reach a consensus among our people; to be able to speak our language; to act as advisor to Hartley Bay Indian Act Village, and act as an advisor to the elected council of the village on matters that will affect our lands and waters; setting agreements with fishing lodges, charter boats. The role that my fishing vessel can provide helps to move families to and from camps.

14753. I just want to indicate to you that the ocean is important to us for 12 months of the year, but I'll only give you an outline of a few activities. Kiel, use my boat and equipment to catch fish to serve at the community, halibut and rock fish during kale time; to take groups of seaweed pickers before low tide to the big island of Campania from Kiel from Princess Royal side; to take part in daily gathering, and we have people that do trolling and setting nets to help provide fish and spring salmon to our families in this community.

14754. We spend a month at Kiel with the community and then we move back to Hartley Bay and getting ready to head up to the Skeena River to fish with permits from our neighbours at Metlakatla for sockeye at the mouth of the Skeena River. The fish is caught in the Skeena but brought back to the village to supply our family members with food. The rest of the summer is spent working on my commercial boat where we have a licence to fish halibut and salmon.

14755. Old Town. In the later months of August and September we are ready to head to fall camp at Old Town. We call it Lax Guljuup. We move people to spend time at Old Town to fish in Kiel and camp at our village there, to smoke fish and dry Coho, dry pink salmon. We also harvest tobacco, high bush cranberries, special dessert berries, and moulds, and crab apples.

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14756. Should I plan to have a feast, then add to the gathering of supplies for food. My crest -- I have a meeting with my clan, my crest, and they will help me out in every way that they can so the burden of the feast isn't at just me, the cost of the feast. So everybody shares and helps and they help during the feast.
14757. At the end of the fall camp season, we are then moving into the winter harvest of cockles and clams. In this time of the year, I use my boat to take harvesters out to beaches. This is important because the tides are at night. Low tides are at night and it's safer to travel on the larger boat.
14758. I take diggers out and I look after them on my boat. They share the food that they gather. And every time we take people out, we have guardian watchmen in this community and we have them coming out and they help dig for families that can't get out to get food. So we're still sharing all of our resources with our elders and people that don't have any income to go out and do it.
14759. The health and diet of my people depend on the sea. The health of the sea is also important to us as they're our direct connection to the land. A healthy land and sea surroundings -- surrounding us is not only important for us, but it's also important for the wildlife, like spirit bear and whales that live here with us.
14760. Our people are quite fortunate through their lifetime that we have access to see these animals all of the time, every year, for hundreds of years. So we feel that they share the same foods as we do. You see them coming down to the beaches to eat barnacles, and the passing of the -- one of your ships is only going to be three quarters of a -- not even three quarters of a mile away from where they feed on barnacles in the protected area.
14761. My family history. All I have learned in my life has come from knowledge that has been passed on to me from my parents and grandparents. My father, Johnny Clifton who was the Head Chief of Killer Whale before me was a fisherman all his life. Evidently, he had to sell his licence because there was changes in licensing where they doubled up licences and a lot of us couldn't afford to get that second licence to compete.
14762. Then our boats became too small to compete because they put licences on boats that pack more than 70,000 pounds and our boat only packed 30,000 pounds, and it wasn't profitable for us to stay in the industry.
14763. My grandfather who was the Head Chief of Hartley Bay was also a

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fisherman. In 1926, the government gave him drag chain licences to the community, four of them, to create employment for this community and it was a terminal fishery which the government didn't like and they took all of those licences back. So a lot of our families were put out of a job real quick.

14764. And he also had control of many trap line licences in the territory. It helps to make sure that these permits were passed so that they remain within the clan territory. These licences showed evidence of use of the land and water for our traditional use.

14765. Many of the historic uses are no longer practiced because of changes in licensing and regulations. We have gone from a time where all of our people were employed in the fishing industry to where I am one of the few fishermen left in our community. We have already lost through mismanagement, regulation changes, poaching.

14766. I hope you understand when we express our concern with the project. It could represent serious threats to our community.

14767. We harvested abalone for over 100 years and then the government set it down and they set our rights down to harvest abalone for our community, and it's about 20 years since we've harvested abalone. And it was one of the main foods that we had because we always enjoyed going out to go harvest the abalone, and we don't do it any more.

14768. So a lot of changes in the *Fisheries Act* is causing a lot of harm to this community, where you heard before that the unemployment rate went sky-high here because there's nobody employed in the industry.

14769. We had 14 gillnetters over the time of the fishery in the early '60s to the mid '80s and then we had 12 seine boats, and you -- when our population was at 250, you had about 120 that was employed in the fishing industry. Today we only have probably 10 people working in the fishing industry.

14770. As Gitga'at we are interested in a healthy community, active and profitable fishery, pristine rivers and sustainable coastal ecosystem. The Enbridge pipeline and the tanker traffic that comes with it are a definite threat to our way of life.

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14771. As Hereditary Chief of this community, I am here to express my opposition to this project and will tell you this; I have opposed the project since the first day I heard it. It will be to continue to oppose the -- regardless of political pressure, potential benefits, whether or not the Panel approves. You may decide that the project is for the best interest of the nation, but the project will not be the best interest of our community.

14772. One of the things that we wanted to point out to you, we involved all our young people in the dancing that came into this building for the reason that the decisions made by the Elders today is going to affect them in the future, and if it does affect them in the future, then they're going to fight harder because they see what's happening to us now.

14773. So it's very important when we're doing things that we have to involve and let our children know that not only education, but caring for the resources, is very important because the way we have seasonal work and all our clams and cockles we only harvest so many days and that's it; we leave the rest for spawning. So we always help nature rebuild by having control of what you need and then you quit.

14774. And that's the same thing with salmon. We fish salmon, but we never go to the spawning ground to catch the fish; we let them spawn. We only catch the fish as they're passing by our front door here.

14775. So everything that we do is very important and a lot of our children are the ones that's catching fish for a lot of us now. It's getting to the point with my diabetes that we really have to watch the health of the ocean for new generations to come because it's really affecting me. And I've got a cold, so I had to shorten up my speech in order to make it through.

14776. Thank you.

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF
ERNIE HILL:**

14777. **CHIEF ERNIE HILL:** Good morning. My name is Ernie Hill, but my real name is Sn'axaad. I'm the Hereditary Chief for the Eagles of this community, and English is my second language as well.

14778. I'll elaborate a little bit and give an example of my brother -- what my brother said about how the lineage is transferred, you know, on the mother's side.

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We are a matrilineal society and I inherited my position through my mother.

14779. My mother at the back there third from the end, Wii'neslpoon, she's the oldest daughter of my grandmother, who is also Wii'neslpoon. And their oldest sons were Sn'axaad. And I'm the oldest son. I inherited my position from my uncle, who was Sn'axaad, who inherited from his uncle, who was Sn'axaad. And it goes on for countless generations.

14780. And I was quite fortunate people knew -- the Eagles, anyway, knew that I was in line for the Chiefmanship of our clan. So I had -- so I was educated in our traditional system and -- well, actually, I was educated in both systems, but I was fortunate enough to be educated in our traditional system. I had to know who I was.

14781. They will tell me a Chief doesn't act like this; this is what a Chief would do. You are there for your people. You have to keep the culture alive. You have to know who you are. You have to know who your family members are. You have to know who the other families are in your community, in the Band, as well as knowing your neighbours because you're going to need them.

14782. And the map that was up on the wall there is not there any more, but I was -- well, I worked through many of our leaders and other people of the community. I had to know the area, and I do know the area totally. And as my brother said, each bay, each point has a story, and I learned from the people in Hartley Bay, the Elders and my contemporaries, this is where you harvest, this is when you harvest.

14783. And, you know, we practise conservation. My brother previously said that you take only what you need, share what you have; don't kill needlessly. And this is how we preserve our environment so it will be sustaining for many generations and for to help benefit our children that are not yet born.

14784. When I realized when my uncle passed away that I was now Sn'axaad, it hit me like you wouldn't believe. Now I'm responsible for the land. I'm a steward of the land now. I'm responsible for the land, the fresh water, salt water, the air. How can we keep it alive? How can we keep it sustaining?

14785. And we've experienced the devastation of an oil spill, like mentioned previously, when the "Queen of the North" went down there were many years -- and some people are still afraid to harvest clams in our major clam bed. And it's never been answered.

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14786. I've asked many people, asked many scientists, "Are the hydrocarbons that the clams have ingested, all the shellfish in this area have ingested, are they detrimental to the people if they eat them, is it cumulative, when will it be clean?" And I guess if -- I'll feel much better if we know some answers, but we're still waiting for them.
14787. I was born in 1940. I've lived here all my life except for the years devoted to education, you know, that wasn't offered in this community. And I've worked in -- I've been a commercial fisherman until two years ago. In the summer times, you know, I've harvested salmon, halibut, herring, and I still do, but not commercially any more. And I've been a net man; I've been a halibut grader. I love the whole fishing industry.
14788. And I was informed by my son a couple of days ago, "Dad, do you know that you are the longest reigning principal in British Columbia?" I'll have to check that out. I've been principal of Hartley Bay School here for 43 consecutive years.
14789. My father was a commercial fisherman. He was a shipwright and, later on in life, he became an ordained minister for the United Church.
14790. I guess, really, the point I want to make here is that our culture is totally dependent on our food, you know, our gifts of the sea. And we have a booklet forthcoming where we have identified over 50 species that our community depends on. And you know, photos will be taken, a little write-up on each one. Actually, we have one or two students doing the research on it.
14791. But if we take that away, our culture goes with it. What will we have left? Nothing.
14792. The fishing industry has deteriorated so much that it is almost non -- commercial fishing, non-existent in this community. And we have -- the community, the Band Council, the leadership -- have look at other methods for, you know, to sustain our people. And we're looking at expansion of our eco tourism.
14793. We really have no other choice; if we want to maintain and sustain our environment, this is the way to go. But if the inevitable happens -- you know, I'm starting to sound like a lot of our people. We dwell -- you know, we're masters at metaphors and euphemisms. I'm not calling it a dirty oil spill. You know, I'm just calling it the inevitable because we don't really want to think of the possibilities that

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would happen if there is such.

14794. And like who -- what tourist would like to tour our territory if there is an oil spill? It will be dead land, and we most certainly do not want that.

14795. I guess in closing, I would like to point out -- and you will witness tonight -- our culture is alive and well. We would like to keep it that way. We would like to keep our environment clean. And at this point in time, the only way we could do it is to somehow stop the Northern Gateway project.

14796. Thank you for listening.

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF
ARNOLD CLIFTON:**

14797. **CHIEF ARNOLD CLIFTON:** Is that good? My name is Wii Hiwas. I'm a Hereditary Raven Chief, and I am also the Chief Councillor of Hartley Bay. My white name is Arnold Clifton. I was born in 1948, March 9th, 1948 in Hartley Bay.

14798. First I would like to welcome the Panel and supporters from outlying nations. I, my brother and sisters were the lucky ones. We were brought up by our grandparents, as my grandfather was brought up by his grandfather, Alec Moody. My grandfather was a very high-ranking, being the first born from my great-grandparents. That is a name Senaxeet. He wore that name.

14799. My grandfather's parents had an arranged marriage to strengthen the lineage. Their marriage lasted over 70 years. My grandparents had an arranged marriage, also. They were married for over 50 years before my grandmother died of cancer.

14800. When my grandfather was a kid, he wasn't allowed to play with other kids. He was taught our adaawx, stories that were passed on from generation to generation. When he was nine years old, he was brought to Klemtu to a potlatch. He mentioned the Chiefs from the outlying areas before they moved to Bella Bella and Klemtu. They had traditional names. They didn't have the white names then. This is back in 1903 or 1904.

14801. Each Chief asked him the stories of their villages. This is how he was tested. He told all the stories and was made a Chief when he was nine years old.

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14802. He couldn't make it back to Hartley Bay because of outflowing winds, north wind. He spent the winter in Port Simpson. They had to bypass on the outside. There were, at one point, five families living in our house. His house. There was my aunt -- my Uncle Simon and my Aunt Goolie, my Uncle Billy, my Aunt Pearl, my Uncle Hebert, my Aunt Lucy, my Uncle Steve and my Aunt Tina. This was before they got their own houses.
14803. My grandfather had the idea that he wanted to keep everyone together, and he was just going to keep adding on to the house.
14804. After dinner, my grandfather sat all of us kids around the stove in the living room. He told us adaawx, Indian stories which were passed on from generation to generation. This went on from Monday to Saturday. After he told us a story, it was off to bed.
14805. I was taught to fish, trap, hunt, to harvest food that was our sustenance. In February, my Uncle Billy and I were told to go to catch 80 to 100 halibut. In the fall, we were sent to Aristable Island for 50 to 60 deer.
14806. They would pass the halibut and deer out to the people in the village. Most of the time, we -- there wasn't anything left for ourselves. They passed it all out.
14807. In the fall, we would go to Old Town to hunt ducks and geese. We would get salmon to smoke and dry for the winter. We would pick cockles and clams. My grandmother would smoke the cockles and dry them into squares.
14808. I guess -- now, I haven't seen that for years -- I guess a lot of the old people would remember. We went to Kemano to make eulachon grease in the spring. We would hunt bear and seal. My grandmother would make bear grease we would use for berries. She would make seal grease we would use for seafood and dried herring eggs.
14809. We would pick chitons, sea prunes and Chinese Slippers; this was a big part of our life. This was a very being of our life. We would hunt -- my grandfather would send us out when the bear first come out of the hibernation and then he would send us out when the deer were fat. This was in June/July. And he would salt the deer and the bear.
14810. And the first week of every month he would invite all the Elders of the

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village for a meal. This is really interesting because, you know, I witnessed all this as a kid. And after everyone was done they'd just lay back, they were so gratified; they just lay back. This was really interesting to see.

14811. Now we are dealing with a Gilinsky and the Queen of the North every day of the year. The Gilinsky is leaking bunker oil just a few miles north up the Grenville Channel. The Queen of the North is leaking fuel on a daily basis. This has been going on for over six years. A few of our people from Hartley Bay wouldn't eat clams from the area. The closest clam bed from there are a half-mile from where the Queen of the North sits on the bottom.

14812. Another boat sunk about two miles north of Butedale. I don't recall the name, it is a sister ship of the Coast Guard Sir Wilfred Laurier, an ice breaker. The irony of this accident is when it sunk it's sitting on a ledge. The divers from the Sir Wilfred Laurier dove on a ship. After the dive, they had to ship the divers out for counselling because it was the sister ship of the Sir Wilfred Laurier; them, they thought it was their own ship.

14813. In 1980 I was chartered by an engineer who had a 350-tonne ticket. He was hired by the government to survey a site where a ship hit a rock heading into Alcan. The site was inside Aristable Island about a quarter of a mile north of Wilson Rock.

14814. The engineer had two Can-Am divers with him. I was chosen because I knew the area, having grown up in the fishing cannery in Klemtu. I was living at Bella Bella at the time.

14815. When we arrived at the area, I gave the wheel to the engineer. I went into the galley and laid the chart on the table. I then looked at the Canadian pilot's logbook -- this is a Canadian pilot's logbook -- the pilot that was steering the ship that hit the rock. I plotted his course from the logbook, found where he made the mistake. He changed the logbook.

14816. I plotted the course from his logbook. I wrote the courses, times and changes, then I went into the pilot house. By then the engineer had made six attempts going by the course that the -- was on the logbook and he couldn't find the rock. I took over. I had my head into the compass, looking at my watch. After I got on the course then I drove by the compass, the courses that I charted, and I made the changes and I told the engineer to watch the sounder.

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14817. I started the countdown. I said, now the bottom came up to 33 feet. I threw the boat into reverse then dropped the hook on top of the rock. You could see the damage looking over the side, the water was so clear. The bottom was white from being torn off.

14818. The divers wanted to go down right away but I told them it wasn't safe because of the tides; it was big tides and there was about three, four-knot tides. One hour before slack one diver went over the side just floating below the surface. He couldn't believe the damage and metal strewn all over the bottom.

14819. The wind and seas came up quickly; I told them to abort. He boarded the boat; I pulled the anchor and headed for shelter. I took the boat to the top end of Channel Islands outside the buildings for a limestone mine.

14820. The diver asked if could dive. I told him to get me some abalone if they found any. They were about 150 feet from the boat when one diver surfaced, hollered, and then went right down. They surfaced; one diver was covered from oil from the waist up.

14821. They found a blackfish with big white blotches on its side dead on the bottom. That's why he surfaced. We couldn't -- they found -- they found oil; they said the oil was under the surface of the water. He said there was about 8 to 10 inches of oil and when he surfaced that's what he got on his suit. His suit was about a quarter to a half-inch thick with oil. It took him about three to four hours to clean his suit.

14822. But the engineer, he was fuming because that oil spill wasn't reported from that ship. And they said there was a lot of dead shellfish on the bottom.

14823. Next morning we went to the site, dropped hook -- dropped anchor; divers went over the side, just floating before the surface, looking at the site. The bottom was littered with metal.

14824. The engineer told me the ship tore a hole from the bow to the stern four to eight feet wide; this ship was heading into Alcan. The last bulkhead was double or tripled, being the engine room. When it hit it tore through all the bulkheads going over the rock. When it hit the last bulkhead it ripped the top of the raft off, otherwise that ship would be still there.

14825. The ship made it to Alcan and unloaded but the ship had to be towed to the

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-- I don't know what shipyard because they couldn't travel on their own power once they were empty.

14826. I tried to search for records of the accident. I was phoning the government to find out the records of accidents and I was pushed from one -- one phone number to the other. And finally I was connected -- they gave me a person that was in charge of that business and I talked to him, and he was a fisherman friend of mine. And just three years -- three years -- two or three years before then he went and took this job, but he was testing herring and, you know, test fishing for herring and salmon on the whole coast. His name was Glen Budden; he works for the department now.

14827. I explained what I was looking for. He was very interested. He called me back three days later saying he couldn't find anything. I told him I seen the logbook. I said it was a Canadian pilot running the ship. He thanked me, saying it would be easier to find knowing it was a Canadian pilot.

14828. And why I'm saying is you're putting -- Enbridge is putting all the emphasis on these Canadian pilots. He phoned me back a day later. He said it was a cover-up, there was no record.

14829. We have so much to lose not if, but when, there is an oil spill. Our way of life, our very sole will be gone. Do you want that to be on your shoulder?

14830. Thank you.

14831. **MEMBER MATTHEWS:** Great, thanks. Thanks for your presentation. I just have a couple of questions.

14832. Mr. Hill referred to a 1947 ship, and I was just wondering if the Jalinski (sic) or the sister of the Sir Wilfred Laurier is that 1947 ship? Jalinski?

14833. **CHIEF ROBERT HILL:** Yeah, in answering your question, it was a munitions ship that was transporting armaments from Alaska -- or to Alaska, I think -- from Alaska to Washington State, and it belonged to the U.S. Navy and it was called the Brigadier General Zalinski.

14834. **MEMBER MATTHEWS:** Oh, Zalinski. Okay, Zalinski.

14835. **CHIEF ROBERT HILL:** Yes.

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14836. **MEMBER MATTHEWS:** Okay.

14837. **CHIEF ROBERT HILL:** Yeah, well, the rivets popped on it. It was a riveted hull, is what it was. And our people had to try to contain the last spill. And so they've done some work, I think, on it. And I don't know if they've secured the vessel, but it's in a very precarious position right now. Yeah, they used cedar plugs to plug it up.

14838. Thank you.

14839. **MEMBER MATTHEWS:** Thanks.

14840. And then the last question is Wilson Rock -- I wish the map was still up there so you could point out where it is, but I'll have to go through the records and we'll look for it. It's a formal name of a rock, like a location?

14841. **CHIEF ARNOLD CLIFTON:** Yes, it's Wilson Rock and it's towards -- it's about a quarter from the south end of Aristable. Up, up, up, up -- back. Right around there. Right around there.

14842. **THE CHAIRPERSON:** If you wouldn't mind just describing where that is so that people listening in on the webcast can see it as well.

14843. **CHIEF ARNOLD CLIFTON:** It's above Hague Rock -- between Hague Rock and Channel Islands.

14844. **MEMBER MATTHEWS:** Great. Well, thanks a lot for clarifying that. Thank you.

14845. **MR. CAMERON HILL:** Just before I start, just for clarity -- maybe I just missed it, but I think one of the questions you asked was if any of the ships that they talked about were one and the same. And they're not; all of them are different when you're talking about the Butedale, when you're talking about the Zalinski.

14846. **CHIEF ARNOLD CLIFTON:** Wilson Rock is on the bottom end of Laredo Channel.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. CAMERON HILL:

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14847. **MR. CAMERON HILL:** (Speaking in native language)
14848. Guests, my name is Aayawk. I am the galdmalgyax or the speaker, one of the speakers for Wahmodmx.
14849. I have lived in Gitselasu all of my life. I went away for education, but all the time I was away all I yearned for was to be back home and I'm now making my life here raising my own family.
14850. On this portion of my talk I want to focus on what the meaning is by me sitting beside my Chief Wahmodmx.
14851. My role as a galdmalgyax is to support my Chief. No matter what he asks of me, I will be there for him and I will protect him. The words you heard come out of his mouth I could reiterate them, but there's no need. Him and I think one and the same. His job is to protect the land, the sea, the air of not only the killer whale people in this community, but all of the people in this community.
14852. You've heard other people talk about the scope of our Nation; the Gitga'at Nation has many neighbours, Tsimshian neighbours and others. Numbers-wise, we are a small community. The thing that I want to stress here, though, is that although our numbers are smaller, we have the same vast territory to look after. That burden of looking after all of those territories falls on all of our Chiefs' shoulders, and as a spokesperson for them it falls on my shoulders.
14853. Our territory is just as vast as all of our neighbours, and that in itself should show you the heart of Gitga'at people because since time immemorial we have been looking after that territory, making sure that it is sustained and it's always there to be able to provide for the people of this community and our neighbouring communities.
14854. You've heard my Chief talk about how he provides for his people, how he looks after our surroundings for his people. I want to be able to tell you that I've had the pleasure and the learning experience to not only be with Wahmodmx, but also his father before him.
14855. From a very young boy I've been out in the territory with the both of them having their knowledge passed down to me, them having the satisfaction of knowing that their teachings will not be going in vain; that everything that they show me from

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harvesting techniques, to looking after the land, to making sure that there are no negative forces working against our territory.

14856. I've travelled to all corners of our territory and the teachings, and the learnings, and the true tellings, the adawx and the histories are all taught to us in those times. And I as a galdmalgyax want to ensure that that passing down of knowledge and that passing down of history always happens.

14857. I'm here to protect my Chief and the other Chiefs on this table no matter what. They have been brought up in ways that you and I can't even truly comprehend. If anything is disrupted in our territory, those histories and those teachings, you won't be able to -- they won't be able to filter down to our younger generations. It will be lost.

14858. They look after the land, the water, the air, but how can they look after something after it's gone. You've heard one of our speakers refer to dead land, dead water. We don't want that.

14859. The Enbridge pipeline and the tanker traffic that inevitably comes with it, that's what's going to damage our territory. We've sustained ourselves living and working as one with nature for thousands of years and we still have a pristine, beautiful environment in which to live. And we want to keep it that way.

14860. I just talked about it being gone, it being dead, mother earth. We are one with nature. I'm not even talking about how it will be altered. How do our Chiefs pass on what is altered?

14861. And when I talk about being altering, I talk about the unprecedented tanker traffic that will travel through our territory on any given day. Tankers three times the size of the freighters that we might see coming into our territory heading up Douglas Channel, maybe two or three times a month. We're talking about life-altering traffic coming through our territory in which studies have never, ever, been done.

14862. What about the foreign species that's put into the tanks of these bilges? What about the bilges themselves? These are all things that will have an effect on our territory and if anything has an effect on our territory, I have to keep going back to the simple fact that if we are one with nature, how do we transmit that knowledge?

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14863. I can't do it from in here, sitting across the table and talking about it like I am with you right now. I need to be out there doing it. That knowledge is transmitted by doing and we as a people watch and learn. If we're not doing it right, our Chiefs and our elders correct us.
14864. Never in my life did I ever think that I would be sitting and talking on my own soil and explaining who I am. I have no other words to say it, but that angers me, it frustrates me, but most of all, it saddens me. Because we, as a community, as Chiefs, as their speakers, are doing this when we should be able to just go about our everyday business and living in the community that we live in.
14865. On a happier note, I heard you mention this morning that you will be in attendance of my feast this evening. There will be a lot of explaining by myself and other Eagle Chiefs and Matriarch at that feast as to what exactly is happening.
14866. But I want to make this clear, that that feasting hall that we will all be a part of tonight, that is who we are, that is what we are, that's where we've come from. And by doing it tonight that's where we're going.
14867. We're still transmitting that knowledge to our younger generation and generations to come. And I'm very pleased that not only the panel will be partaking in that, but I also want to extend the invitation to all of our guests, everyone sitting in this room, you are all welcome. And with that, that's all I have to say.
14868. Thank you.

**--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR CHIEF
ROBERT HILL:**

14869. **CHIEF ROBERT HILL:** Thank you. I bring you now to a time before our tummies are starting to growl and we would partake of lunch. Our schedule is supposed to be at 12:30.
14870. But before I do, I'm one of the speakers for Smoigyet, I'm only one. I can tell you a lot of stories about my brother, but it's forbidden. Ha'walks, we called him in our language. But one thing I do know about the hereditary system is that there's a reason for it. There's a reason why we hold our hereditary system, especially a Chief that's born into his lineage; right from the time he was small they knew who he was going to be.

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14871. But also at the same time there were specific individuals that were appointed to be his galdmalgyax, his speaker. The reason for this is that during any deliberations we have with neighbouring Nations or even with ourselves, that nobody points a finger at our speaker -- at our Chief. Because his role in the community is such that he is the authority for the lands that we live on. All of these guys here have specific territories that are the authority of the lands.
14872. The speaker's role is that anybody wants to argue against the Hereditary Chief, it's the speakers that he has to argue with. The fingers are pointed at him. So as speakers of the Chief, we have a role to play. We have many arrows in our backs, but we allow it to fall off like water on a duck's back, another famous saying of ours.
14873. What's really interesting in our hereditary system is this, is that for many years while we were growing up as brothers, we had our own differences and we had our own discussions and we used to play a lot of jokes on each other during those days. And he remembers those and so do I. But at the end of the day this whole community is together through that system.
14874. You heard me say one of the greatest things that was passed on to us siip'nsk, to love one and another, to be the best that you are in whatever you do. And I think that's really important amongst us because in the old days if you came to visit the Gitga'at people you were here for weeks. You were either storm-bound or the boat, or the canoe that you were travelling in was slow paddlers, but you enjoyed yourself at this place.
14875. I also mention that, you know, as a Gitga'at and with all of our clans, we may be a small community physically, but we have tentacles that are far-reaching. They reach beyond our borders and our reputation of that community according to the authority of the hereditary system, the Hereditary Chiefs are there to protect that. It's their major role.
14876. So I'd like to call on another speaker right now and he will -- he will give you more of the role of Senaxeet. There's actually two other speakers. You heard one person, the one that provided the opening prayer for us. He's the Minister of the United Church here in Hartley Bay and we have another one -- and actually he is Senaxeet's successor. He is the oldest nephew, according to our lineage.
14877. But we have another gentleman amongst us, Meeyan Xaa is one of the first names that he had had, but he also has another name Waa Yooskan Hayda

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and it gives us our roots to the neighbours that we have built alliances with.

14878. You know, we -- believe it or not, when I talk about the tentacles that the Gitga'at had, it's huge, way beyond what you can imagine.

14879. Anyway, (speaking in native language) one of the founders of -- when we entered the Treaty process, one of the founders of the Tsimshian Tribal Council who represented those communities that I was talking to you about and when we entered the Treaty process there was a bunch of us that got together and decided this is what we're going to do for the Nation.

14880. And it was an eye-opener for me because of the number of Hereditary Chiefs that was within the Nation. The allied tribes themselves had some 27 members of the hereditary system that stood up, the Gitga'ala's had the same thing.

14881. So I'll call on -- yeah, in about five minutes -- he's got five minutes to do a performance for us to show you those tentacles that I'm talking about. I'll ask Waa Yooskan Hayda, meeya hayda to come forward and if you need to swear him in, now would be the time to do it.

14882. He's a good dancer by the way.

14883. ARTHUR WILLIAM STERRITT: Sworn

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MR. ARTHUR STERRITT:

14884. **MR. ARTHUR STERRITT:** Thank you. Thank you, Sm'algyax. Gitxon.

14885. Today, Madam Chair, and your colleagues, it gives me a great deal of pleasure to sit here with my Chiefs, but it's also a bit sad for me.

14886. I arrived in this community 45 years ago. It wasn't long after that I met the most beautiful girl I'd ever seen out on the fishing grounds here and that's kept me around here for quite some time. So over the last 45 years -- I've lived in this community for about 17 or 18 years, but during that period of time -- and I'm not going to take up much of your time right now.

14887. About 40 years ago, I was adopted by my Chief's grandmother and I was

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taken to be a speaker, to stand beside him as long as we both shall live, so to speak. And in Tsimshian, Gitxsan, Niska culture, our Chiefs rarely speak, so you've seen something today that is very unusual.

14888. When a Chief speaks, it's the law. Right or wrong, it's the law. And so when a Chief generally wants to say something, they ask their speaker to do it because you can correct a speaker.

14889. So the name galm'algyax actually means voice box, if you like. Algyax is the language; it's how we speak and galm' is the container. So we're kind of the voice boxes that you see sitting beside the Chiefs and that's a custom that our people have.

14890. I also want to explain something that was taught to me by my father. My father is the oldest living Gitxsan Chief. I wasn't born here. I was born in the Upper Skeena, and the difference between a Gitxsan and a Tsimshian is geography.

14891. Gitxsan means people of the Skeena. Tsimshian means the people who come from the Skeena. And so our history is the same; our names are the same. Everyone that you see here has descended from tribes in the Upper Skeena at one time.

14892. And the Gitga'at people were the people who lived the furthest down towards the Coast. They were the buffer between the Gitxsan and the Tsimshian. They were at a place -- they lived at a place called Kitwanga which is -- the white man calls it Fiddler Creek. That territory still exists. The Gitxsan recognize it. The Tsimshian recognize it.

14893. And our people migrated down here before the great floods, before the ice age and settled in this land. They still recognize that they have rights. The Gitxsan recognize that they have rights there and they're all related, and so I'm just a late-coming Tsimshian. I came down a little bit later than the rest of them, but that's the job that I've been given is to speak.

14894. I had the privilege of being brought up by Chiefs in this area. I describe myself as having been born and raised in Gitxsan land, but I grew up in Tsimshian land. And I was trained by a couple of the best. The best speaker that anyone had ever seen in the last generation and in this generation was a Chief by the name of Xaagwaatk. And he was the official speaker for the Eagles and he was so good at his craft that he was actually trained -- he actually was asked to train me so that I could

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stand beside my brother and speak on his behalf.

14895. As a result of the training that I got in this community, I've gone out and been able to pass the word in different venues and my brother Bob talked about I was the founding chairman and first full-time President of the Tsimshian who extended from Kitasoo in the south to Annette Island and Metlakatla in Alaska. So we're an international tribe.

14896. The Gitga'at people that you see here all have cousins in Alaska. They all have cousins in Seattle. They have cousins up and down this coast. They are very, very close to them.

14897. In fact, a number of the Gitga'at people migrated to Alaska at one time. The great-grandmother of all that you see here migrated in 1887 to Alaska but then moved back from there and was part of the original group that founded this community.

14898. So it was in around 1887 that the Gitga'at people moved here. They originally lived halfway up to Kitimat and the Quaal and the Gaat River which you'll see.

14899. So I just wanted to -- my job, as dictated by my Chiefs, is to sit and watch the proceedings over the next couple of days and to -- and to do a little bit of a summary for you later on, tomorrow or whenever. So I'm not going to take too much of your time.

14900. But I've explained to you what galm'algyax is. I think it's very important that you get the spelling of those words down and you can talk to our people here.

14901. What I've noticed in these hearings is that when people speak in their own language you haven't been able to take the time to put that down and things taken out of context can sometimes be misinterpreted, so we want to make sure that you get it accurate.

14902. The other thing that I wanted to tell you about Smoigyey and was taught to me by my father, Smoigyey, it doesn't actually mean "Chief" per se; what it means is protector. In the Gitksan language and Tsimshian dialect and all that, it means protector.

14903. And the job that these Chiefs have is to protect their people, but they also,

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as you've heard them say, they have to protect their land. They have to protect the air and they have to protect the water. That's their job. They have no choice. It's what they were chosen for at birth. It's what they were trained for by their grandparents as you've heard each and every one of them say. And they have no choice in that.

14904. And so when they see things that come towards them that appear to be a danger to their culture, to their language, to their art and to their sustenance, they have to act. They have no choice. And so that's what you're hearing. You're hearing them step out of a role that they're not quite used to. They don't often speak. It's rare that you hear our Chiefs speak. It's generally people like myself and Cameron and Bruce and others that do that.

14905. So that's all I want to say right now, and I'll share some more with you later about who I am, where I come from and what I've done on behalf of the Gitga'at people and what they've done on behalf of themselves at a later choice.

14906. So thank you for listening to me.

14907. **CHIEF ERNIE HILL:** I just have to step in here because if there's one thing that I do know, it's when our ladies have prepared something to eat, they want us to be on time with it, and so I'm protecting you at this time.

14908. So with that, lunch is ready and I believe it is -- is it right outside here, Richard? I think it's set up just in the lobby here. And before we all go out, if I could ask Clare to say a word of prayer so that we can start that, please.

14909. **REV. HA'EIS CLARE HILL:** My apologies. I should have introduced myself this morning. My name is Ha'eis Clare Hill, the brother and oldest nephew of Chief Sn'axaad. These are my brothers; my mother, Wii'neslpoon, is here.

14910. My name is as my brother's has been transferred from -- for generations back to our stories of mythology; Ha'eis is short for Aspahgtlhyetsk Ha'eis, which means "copper leaning against a wall facing outwards". If you happen to be staying at my B&B, you'll see that we do have coppers around our home.

14911. I'm very proud of that name and it does boggle my mind that we are able to trace that name back to our old mythology stories, so I feel very honoured to be holding that name and to be standing here with the Chiefs this morning and listening to their words. That's how we learn, and I'm so thankful that we have so many youth here today because that's the only way we can learn, is by practising what we -- what

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is taught to us.

14912. Part of that practice is giving thanks to the Creator for all the bounty that we have around us, so I invite you to bow our heads in prayer.

14913. Gracious God, we come before you again with thankful hearts for this day that you have given to us, with thankful hearts for the land on which you allow us to participate in. We give you thanks for this food that we are about to receive to give us strength, to give us nourishment. We ask that you bless it and the hands that have prepared it. This we ask in Jesus' name, Miyaan.

14914. **THE CHAIRPERSON:** Could I seek some guidance from you about what a reasonable time to break would be? When would we be expecting to come back, just so that everybody knows for the webcast?

14915. **MR. CAMERON HILL:** Yeah, since we went about, let's say, 15 minutes over and the proceedings are supposed to start again at one thirty finishing up with the first group that we have here, why don't we just make it start at quarter to two?

14916. **THE CHAIRPERSON:** One forty-five would be great.

14917. **MR. CAMERON HILL:** One forty-five.

14918. **THE CHAIRPERSON:** Thank you.

14919. **MR. CAMERON HILL:** I think if that's -- one forty-five, yeah, thanks.

14920. **THE CHAIRPERSON:** Terrific. Thank you.

--- Upon recessing at 12:52 p.m./L'audience est suspendue à 12h52

--- Upon resuming at 1:47 p.m./L'audience est reprise à 13h47

14921. **MR. CAMERON HILL:** Ladies and gentlemen, we're about ready to get started on this afternoon's session. In doing so, I humbly want to apologize. I'm somewhat a designate ad-lib MC. I don't know how else to say that, and I will try and help facilitate everything that's going to be happening today. It's just that I was doing a few other things this morning.

14922. Before we get started with our matriarchs, I would like to call the attention

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to a filing number A39669. It's a chart map of Lands of the Gitga'at people, just so that everybody is aware of the number and the sequence and the map, if it's called upon, that people will understand which one we're referring to and our tech people will also know which map and chart we're referring to. There are three of them.

14923. The second one is A29457, and that is the Gitga'at Marine Use Planning. That's it.

14924. So my apologies; this first presentation is the Lands of the Gitga'at. This is the Marine Use Planning, and lastly, this is -- I'd have to say the numbers, P2K5F5, and this refers to the Gitga'at Seasonal Harvest. So just so that's clear on everybody's mind, just a little bit of housekeeping that we needed to go through.

14925. And with that ---

14926. **THE CHAIRPERSON:** Thank you, Cam. We're ready to go again, then?

14927. **MR. CAMERON HILL:** We are ready to go.

14928. **THE CHAIRPERSON:** Thank you very much.

14929. Cam, do I understand that we're proceeding now with Group 2?

14930. **MR. CAMERON HILL:** Yes.

14931. **THE CHAIRPERSON:** Okay.

14932. **MR. CAMERON HILL:** Yes, we've got them all ready and they're ready to be sworn in and we're ready to go.

14933. **THE CHAIRPERSON:** Okay. Terrific. All right. Thanks very much.

14934. Ms. Niro, could we have the swearing and affirming take place, please?

MORGAN HILL: Sworn

HILARY ROBINSON: Sworn

HELEN CLIFTON: Sworn

EVA ANNE MARGARET HILL: Sworn

SIMONE REECE: Sworn

MARGARET REECE: Sworn

14935. **THE CHAIRPERSON:** Whoever is going to be leading off with this panel, if you wanted to begin, that would be great.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. MORGAN HILL:

14936. **MS. MORGAN HILL:** (Speaking in native language).

14937. Before I begin, I would like to introduce you to Marjorie Hill, my great-grandmother, my uu'lis, the mother of my grandfather and the grandmother of my dad. She was born on the 12th of October in 1922. This past October, she turned 90 years old. She is Eagle, and her real name is Wii'neslpoon. She has lived here all her life. She looks frail, but if you check with anyone within our family, they would tell you otherwise.

14938. In her younger days, she worked in the cannery and later on a seine boat with her husband and family. She got married when she was 16 and had my yaas when she was 17. She was and still is a very hard worker, insisting on washing the dishes and crocheting each and every day.

14939. When we catch fish for canning, she's there helping cut and can the fish. When we pick salmon berries, she's there cleaning the berries with us.

14940. Though her eyesight is failing, her mind is clear. She remembers so much. She knows our history, our protocol, what is right and what is not. She is a fluent Sm'algyax speaker, understands the Haisla language and even some Chinook.

14941. One of the many things she says to me is, "We know who we are. We know where we stand." I love her, and I know I still have many stories to hear and many things to learn.

14942. My name is Morgan Hill. I was born in Prince Rupert only because there is no hospital in Hartley Bay. My parents are Cameron and Eva Hill. Both are teachers in the school, both are Gitga'at. My yaas is Ernie Hill, my other grandfather, Daddy Doosta, is Chris Bolton.

14943. I have two grandmothers and two great-grandmothers. They are my uu'lis.

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I go to Hartley Bay School along with my older sister, Rachel, and my younger brother, Max.

14944. My real name is Lax Gyoos, which means abalone having their babies on the kelp. I belong to the Raven Clan. I am proud of my name, but my pride is bittersweet because, for most of us the abalone is just a memory since they have nearly disappeared from our coast over the past 20 years.

14945. I am 14 years old and I have lived each day of my life in Hartley Bay. Hartley Bay Txalgiiw was my home.

14946. **THE CHAIRPERSON:** Ms. Hill, if you'd like to take a break and ---

14947. **MS. MORGAN HILL:** I'm fine.

14948. **THE CHAIRPERSON:** Are you sure?

14949. **MS. MORGAN HILL:** Yes.

14950. **THE CHAIRPERSON:** Okay, thank you. Just take your time. There's no rush. We're very interested in hearing what you have to say.

14951. **MS. MORGAN HILL:** Thank you.

14952. **THE CHAIRPERSON:** Thank you.

14953. **MS. MORGAN HILL:** Each year I travel with my family to many places in our territory. Every place we go has a name. We go to our seaweed camp, Kiel, where we gather seaweed and other traditional foods.

14954. I have helped my family smoke eulachons, gather seaweed, catch crabs, set nets, prepare sea cucumber to fish, dig cockles, dig clams. We have even took long boat rides to gather seagull eggs.

14955. Last year, as we do each fall, the students from Hartley Bay School went to the bear platforms to visit the bears. I am incredibly proud and lucky to say that I have seen the rare spirit bear, and each time I look at this beautiful animal, I see the sadness and the struggle it has to go through to survive.

14956. One day in fall we went to release bottles which held messages that were

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going to be used to show the currents and to document how things travel on the water and how fast they move.

14957. As we set our bottles into the water, a momma humpback whale and her baby came alongside the boat we were riding. She passed under the boat, her head came up, her baby played and their eyes met ours. They were massive, but we were in no way threatened.
14958. The two amazing animals stayed with us for over two hours. We watched her and she watched us. This was more than a visit; everybody on that boat knew something big was happening. It was as if the whales knew and we knew. We share the size of the struggle and threat, the difficult road that faces our land, people and identity and our very survival.
14959. Interestingly enough, my bottle was found only two weeks later on the eastern shore of Haida Gwaii.
14960. Many of you have most likely either heard or read about the gathering that the Gitga'at people held in Prince Rupert a few weeks ago. There are videos on YouTube of this event. You can see the smiling faces of our people as they come together and unit, but what you can't see are the tears, what you can't hear are the anxious heartbeats. In our language and in the way that we express our feelings and emotions we mention them in relation to our hearts. We say lu'aam goot to mean our heart is happy or it feels good. We express sadness in a similar manner.
14961. Many expressions refer to our hearts. It was the belief of our ancestors that our heart is the centre of our being. Can you look at our dancers, our young people, our Elders, our leaders as they enter the room and not have a lump in your own heart?
14962. In the spring, people from my home and community go to the forests to gather bark. They are not allowed to gather bark if we don't want it to rain. We are taught only to take one strip of cedar off a cedar tree. We know that rain will come. We know this because we know that nature will take care of herself and will let the soothing cool water relieve the pain the tree undergoes to give us this special strip of her skin.
14963. In our community, we see a flock of snipe sitting on the beach waiting for food, sitting on a log waiting for the tide to fall or flying. The interesting thing about them is how they fly. They travel in a group all going the same way and then,

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suddenly, they turn and go as a group in one direction at the same time. It's a beautiful site to see individual birds join together as they fly united in perfect union.

14964. Gitga'at people are like those birds, joined together. We are taught many things by animals, by plants and by the forces of nature.

14965. I have gone fishing with my father many times. Whenever he catches a fish or shoots deer or anything else, he gently talks to whatever animal it is and thanks him in the form of a prayer. His words are, "Thank you for sharing your life with mine so we can eat".

14966. With his words are the understanding that we will treat the animal with respect, only take what we need, and share what we have. These are our laws.

14967. Did you know that on a clear day when you see small clouds over Douglas Channel, clouds that are there and suddenly disappear, that is a sign of a big north wind, and it's not a good time to travel? My uu'lis taught me that, and she is 90 years old. She can't eat much any more. She walks with a walker, but she knows so many things.

14968. She tells me I need to know our language, I need to know our traditions, I need to know our way of life. I need to know all of these things to pass them on to the future children and youth of Hartley Bay. She says to me each time I see her, these are the things I have to know. She tells me that we are trying to live here in the perfect balance that is supposed to be.

14969. Everything has an impact on everything else, and every action has its consequences.

14970. About 10 miles up the Douglas Channel is the site of our old village. There's an amazing history to this place. Our people built the man-made island for protection. There were many longhouses there. Two rivers are there, and the area is rich with fish. Still today, some of our people go there in the fall months to catch Coho and dry them.

14971. There is a mystery to this place. Almost 300 petroglyphs line the intertidal shore. No one knows for sure who carved these figures and symbols into the rocks or when they did it, or why. All that my uu'lis says is that they have been there for many, many years, and even her uu'lis can't tell her how long they've been there, guarding our shores.

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14972. Just last year, my father brought a few of my cousins and I to the old village. Most of them are years older than I, and that was their very first time seeing the petroglyphs.
14973. Having a spill isn't the only thing on my mind. Even if the project goes through, the presence alone of supertankers will surely scare our underwater mammals such as our seals, sea lions, humpback whales, killer whales, and porpoises right out of our territory. They'll be scared right out of their rightful home.
14974. We place a high value on feelings and emotions. They do count. They are a big part of this decision-making process. It is difficult to measure feelings but they are part of this exercise. They can't be dismissed. Without our feelings and emotions we have nothing left.
14975. I choose to believe that we cannot function without placing a great value on our relationships and the feeling of belonging, and with this comes a clear message. For me it means that I have a job, as does every other young person my age. We all have to carry the learning, the history, the responsibility of who we are, and the sacredness of our home. We must deliver all of this undamaged to our children and grandchildren.
14976. We must protect all that identifies us, Skidegate, from anyone or anything that threatens our survival, not only for future generations but also for the past ones, our ancestors who have worked hard on taking care of our land, ocean, and home. They have passed it on to us to do the same.
14977. I want to be able to say, "I did what you asked. I do remember what you told me. I still believe it is important and I am passing it on." I want to be able to proudly say my children know their culture, they know where they came from, they know their rightful home, they've lived there, they've eaten all our traditional foods, and they are passing it on to their grandchildren and children.
14978. Thank you all for listening to me today.
14979. **THE CHAIRPERSON:** Thank you, Ms. Hill, for sharing your evidence with us.

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--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. HILARY ROBINSON:

14980. **MS. HILARY ROBINSON:** (Speaking in native language)
14981. My name is Hillary Robinson, traditionally baptized as Mawxs which means Powdery Snow. My papa Johnny Clifton named me after the weather on the day I was born. I belong to the Gisbutwada Killer Whale Clan.
14982. I am in Grade 8 and as a part of our education we study our culture, Sm'algyax, our language. I am honoured to share some of my experiences with you.
14983. From a really early age our families are taught to travel and harvest for our traditional foods in a number of camps. My favourite place to gather food is Kiel. The trip is planned long before spring. My grandmother makes a long list of supplies we need to survive.
14984. We need sleeping bags, blankets, food, clothes, rain gear, boots, fridge and freezer. My grandfather's boat, the "Pacific Pearl" takes a number of families to Kiel. Everyone helps pack up and get our longhouses ready to live in for about a month.
14985. Us kids love Kiel. When the work is all done we swim in the freezing Pacific Ocean. A day in Kiel is like school; you're up early to cut halibut before the sun gets too warm. On the days when the weather is good and the tide is low my mother takes me to our special seaweed gathering rocks. I love picking seaweed while you're on the rocks.
14986. We hear whales blowing and jumping, we also see seals swimming around too. There is a lot of sea life and shellfish; we are taught to only take what we need. When we have picked enough seaweed or the tide has risen, we go back to Kiel to spread the seaweed on the rocks or on the boards. The seaweed is fairly dry in a matter of hours.
14987. My grandmother loves Kiel. I try to learn as much as I can from her. Last spring she taught me how to cut my first halibut. I am left-handed so it was a bit of a challenge, but I just love being with my grandmother.
14988. I love exploring the woods and beaches in Kiel. Wandering and worrying what will happen to our camp if one day a disaster happened. In Kiel there is barely

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contact with Hartley Bay other than VHF. In Kiel we live like they did many years ago; no phones, no texting, no internet, no toilet. My grandparents tell me stories of when they were young in Kiel; they rode in canoes there. I can't imagine that.

14989. After my father has gotten wood or is done fishing, we sometimes ask to go for a ride to sea lion rock. It's amazing to see hundreds of sea lions just laying there hollering at us. After seeing them, we go to the waterfalls and get our drinking water. Once all of our buckets are fill we swim in there to bathe.
14990. During the summer here in Hartley Bay, we are in the water swimming all of the time, rain or shine. The water is almost always warm. When we go swimming we jump off the bridge and the wharf.
14991. During the summer we also pick berries, we go to many creeks in the territory. We pick my favourite salmonberries and blueberries. It is wonderful wandering the forests to see animals living there, but I thankfully haven't run into any.
14992. The seaweed we gathered in the spring still needs to be chopped. With my grandmothers I help them put the seaweed into cakes and in a box for three days. After the three days we chop on cedar blocks with axes until they are a fine cube. Out they go in the sun for final drying. As summer is ending, my grandparents are planning another trip to Old Town, a camp where they cut Coho salmon. They make these into üüx in the smokehouse.
14993. Old Town is a much smaller camp but the beach is miles long and we walk -- and we walk when the tide is down to where the petroglyphs are. When we look at the special rocks I am in awe that relatives, my ancestors, were here telling me something. Some of the rocks have faces, I am not sure the reason but I can guess they were leaving a message that they were standing on the same beach I have. The beach is so long that you can get crab, cockles, and clams there.
14994. My grandparents spend a month in Old Town. If the weather gets cooler it is a better time to hunt. My grandparents work on preserving moose, drying and smoking the ribs. This is a part of our winter supply.
14995. When we get back to school in September, we are excited to go on a trip to see the black bears and spirit bears. My dad, Marvin Robinson, is our guide. We pack a lunch and snacks because we are gone for most of the day. We travel there by

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speedboat and hike up a 20-minute trail. Our youngest students go as well.

14996. It is amazing to see the bears fishing in the river or eating berries in the trees. I think the spirit bear knows we would never hurt them; that they almost don't mind we are there because us kids can be a little loud.

14997. In closing, I just want to express how important my community is to me. The water, the land and the animals and trees need to be protected for my family, for my future and me. I do not want to have to go someplace to visit a spirit bear in a zoo.

14998. Thank you for listening.

14999. **THE CHAIRPERSON:** Thank you for sharing, Ms. Robinson. You're both incredibly articulate young individuals and we're privileged to have the opportunity to hear your stories.

15000. Thank you very much.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. HELEN CLIFTON:

15001. **MS. HELEN CLIFTON:** I'm Helen Clifton. I'm 86 years old. I've been a resident of Hartley Bay for 70 years. I was born and raised in Prince Rupert.

15002. I'm the widow of the Hereditary Chief, the late John Clifton. We were married for 62 years, got married in 1942. We had our honeymoon in Kiel, the seaweed camp, after two weeks of marriage. That was an eye opener, to say the least. My husband passed in March of 2004.

15003. We were gifted with six children, grandchildren, 20, great-grand-children, 35, 17 girls and 18 boys. In 2012, this year, I have two more coming. I've been told one of them is a boy. I have four family households that reside here. My husband and I have been blessed.

15004. I'm traditionally known at Port Simpson Lax-kw'alaams a place of wild roses, the Gitando tribe, the House of Gamayaam, Killer Whale Clan. I have my grandmother's name there, Aa Mayk. It means berries, the salmon berries that ripen at night.

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15005. Amongst the Gitga'at I belong to the House of Gispwudwada, Killer Whale Clan. My name is Gwula Nax Nox. It means always seeing. Today I guess it means being psychic. I hope I am. I hope I am.
15006. I'm recognized by the Gitga'at as the matriarch. I've been their record keeper and writer over all those years the marriage. Whatever I give to you today is when I became a recorder for my husband, the Hereditary Chief, who shared with me his people, his places, his language, his history. That's what I'm giving you, for the Gitga'at became my people.
15007. I spent many years of writing phonetically 350 place names that was up on my map that I would like to have there, please. Yeah, they're in the dark, all right, but that's part of it. That's part of it.
15008. Five hundred (500) feast names, keeping the record of the houses and lineages here. I wrote songs for the Elders while I was first married. They tolerated me. They honoured me and they told me that I talked Sm'algyax with an English accent; that I'm always translating in my head and that it wasn't spontaneous and so try and be more spontaneous.
15009. There are many phases to my life, all equally important. The part of living amongst the Gitga'at today is only a part.
15010. In 1942 when I got married, I was aware trying to fit in, trying to become a Gitga'at and I was aware because I like to read, I like to write, Sm'algyax was an unwritten language and the language was becoming extinguished.
15011. Over time, a Dr. Rigsby from Albuquerque developed a Gitksan practical dictionary and one for the Gits'iis. We got in touch with him and he referred a Professor John Dunn, Portland University, to us, who came here to Hartley Bay and spent a month here and then developed a practical dictionary of Coast Tsimshian language. This was in 1972.
15012. A glossary was produced in 1993 and upgraded by the Tsimshian Sm'algyax authority in 1998 and January 2001. It has been used in our schools, and I am proud to say it started here amongst the Gitga'at and Gitga'at Elders. We always figured that Professor John Dunn was an old soul.
15013. Dr. John Dunn taught adult summer courses in Prince Rupert Community College in 1994 and I went '94, '95, '96 to read and write and pronounce Sm'algyax.

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Taking the courses, I rewrote all the place names, the feast names and songs, assisted by Gitga'at Elders long departed. They tolerated me being a nuisance, bothering them, pronounce it for me again.

15014. My husband shared his people with me because he was the baby boy of the Hereditary Chief so it gave me some in-roads as his pet son, in-roads into their houses. The language teachers, the late Mildred Wilson, and now Elizabeth Dundas, have helped us with the language. The mariners that we have that live amongst us helped pronouncing all these place names, as they're out on the water all the time.
15015. Can you just imagine what a place like Dza Dzats or Uksgangan or Klnth Yaans -- how I felt trying to write, but once the lingo has taught us how to accent those sounds and it became easier. But the little songs that I had taught the Elders who could read their ABCs, they said, they didn't like to try and read the new way of language. They liked the old way that I wrote for them.
15016. So just last fall, the place named the University of Victoria, and they used -- I try to think of how I would translate this into our language. I guess I'll have to ask the students. It's called a Google Earth Program. And I know that we call earth "yuup", but Google, that's different. That's really different.
15017. And so it was a Ken Josephson, he produced that other map that was fairly dark, and so we had three people from UVic after all those years that this Google Earth finally came up with what I wanted all those years, and I'm hoping to have a living map bibliography done with our guardians, the hunting, the fishing, the graveyards, the caves, the petroglyph sites, all these interesting things that are part and parcel of our traditional lands.
15018. Place names in the traditional land of the Gitga'at are descriptive of land and water, encompassing activities of a given area.
15019. Use and occupancy, I've heard we have to prove that. Can you imagine asking a Gitga'at to prove use and occupancy of their land? We live there. It's proven ownership by us, acknowledged by our neighbouring tribes. Reserve lands do not begin to cover the total. Today, agreements and protocols with lodges, charter boats, even our whale watchers are set by Traditional Chiefs and the Band Council. The order of the day is sustainability, protection, protection of the spirit bear, the whales.
15020. We have a new program called Guardians of our Land, and they have been

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travelling for the past year, watching the land and all the activities that are taking place on it, protecting the spirit bear from hunters, checking all those boats that want to bother the place where the young ones are born.

15021. I would like to now present to you the Gitga'at, People of the Cane. You hear Gitga'at, Gitga'at, Gitga'at. You see it on our t-shirts, but who are they? Where do they come from? Why do they live here? And we'll have been living here for 125 years in August, one of the youngest villages on the North Coast.

15022. We are part of the Tsimshian Nation. We're a matrilineal society. That's great. That gives you real power as a woman. Matriarch of a matrilineal society. All you women here take note of what I'm saying. And our men, we're the power behind the throne. I know that. My husband allowed me that, allowed me to be the person that I am, and I became his recorder and speaker, his partner, the mother of his children, the grandmother, the great-grandmother. I have to thank him in spirit for all of that.

15023. The traditional territories, the place names, the petroglyphs, the graveyards, the campsites and the cabins are all part of that map. The guardians are rebuilding the cabins of those old places.

15024. We do the seasonal round of foods, and I have an annual need that I will give you my grocery list that I require for a year, also those items of trade, the trade back and forth.

15025. Our issues and concerns, the 2006 "Queen of the North". I was appointed to a commission, and so therefore I'm well aware of what I'm going to tell you. We had clam testing for three years and it's ongoing. Our graveyard out on the island was compromised. Our people don't say that, but the crying that went on, and there was just these floats that were put in front of the graveyard. You cannot stop refined oil from creeping up a beach as the tide doesn't stay still; there's low tide and high tide.

15026. Condensate shipments started two months after the Queen. I'm sorry; I hate saying the "Queen of the North", so when I say "Queen", I'm not being disrespectful. Just keep it in mind; I'm talking about that ship. The condensate shipments started in 2006, two months after the Queen went down in March.

15027. We're concerned about the wake of the supertankers. We wonder about the supertanker owners, the compensation. We have watched -- we have TVs here

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and we can watch news about the "Exxon Valdez" and what happened there down in Mexico, the type of cleanup, the owners of the tankers and what they did, the owners of the pipeline.

15028. We also have the Japanese tsunami drift, radioactive, a big island moving down the Pacific that has started to hit B.C. waters. We had development plans that came to a halt after the sinking of the "Queen of the North".

15029. Now I'd like to talk about the People of the Cane, "git", people, "k'a'at", cane, part of the great Tsimshian Nation, one of 14 tribes, two interior, nine coastal and three southern. Gitga'at is one of the southern tribes. Kitasoo and Kitkatla are the other two. We speak the same language, the 14 tribes.

15030. At first, the Gitga'at spoke a language called Sguuks; so did the Kitasoo, which goes to show you that we came from the same place, and it's only Christianity and the settlement at Metlakatla that our people moved to that changed the dialect into the total Sm'algyax that we speak today.

15031. A matrilineal society is that the birthright of our children that they belong. They belong to their mothers' clan. They belong. Before they ever get a name, they belong.

15032. The clans have territories and each clan is represented by a designated crest. You can see by looking around at our people, if they have the regalia on today you could tell which clan they belonged to. So look around carefully and see if you could guess.

15033. So we have -- we're formed by mythology. Mythology is adawx. We also have lineages and houses. We're governed by our Chiefs and the Gitga'at have four clans here; Killer Whale, Eagle, Raven, Wolf. The Wolves were assimilated as they died out, and the few remaining Wolves became part of the Killer Whale clan.

15034. The Gitga'at, in the land of their ancestors, the Gitxan, the Upper Skeena, where the waters are shallow, they pull their canoes to deeper water then they use their paddles, henceforth, the name, the name of Poling. Due to a population growth, disputes arose over fishing, hunting and gathering rights.

15035. The Killer Whale Chief, Wahmoodmx, collaborating with three other Killer Whale chiefs, decided to leave and follow down the Skeena River to look for a land of plenty. Hopeful, determined, and resourceful, they left and took with them

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their tribes and their families.

15036. The first chief, Niistahoot, stayed at Kitselas and became chief of the Medeck Kitselas. The second chief, Saxsaax, stayed with the tribe of Metlakatla and became a chief there. Chief Tsibesa stayed at Curtis Inlet and became a chief the Kitkatlas.
15037. And Chief Wahmoodmx kept coming down the Skeena, down the Grenville. He established his first settlement at Turtle Point. I need somebody to point Turtle Point out, but Turtle Point, and it was too exposed to the weather and possible raids, so they moved. The warriors checked the surrounding area and the outer islands for drinking water, the landmarks, all the requirements needed for settlement, satisfying all the tribal necessities.
15038. They found the Quall River. In comparison to the Skeena and the Nass, there's -- those are maximum rivers, but here in the north the Quall is the third-largest river.
15039. And so the second settlement went to the headwaters where the river divides, and it was too exposed to severe weather conditions. And so then they moved again, and their third settlement -- and this is the one we call Manmade Island. It's called Galhahaytk; it's halfway down the river.
15040. A major raid happened after they had built their settlement. While the men were fishing upriver, raiders came and took the women and children and they set a fire to the 10 longhouses.
15041. Philip Drucker, archaeologist, went and studied because this was different; the houses were different. They were more like float-houses because of the tide. They were a different dwelling compared to a lot of other dwellings on the coast. Interesting study for an archaeologist.
15042. But warriors gave chase to these raiders and they recaptured their women and children and they killed all the raiders. It wasn't a good day to die for a raider because they hung them up on the trees, broke all their canoes. But it wasn't the way to fight, that the women and children were the lifegivers.
15043. So they moved again, fourth settlement on the banks of the Small River, Gaat. It's a tributary of the Quall. That's where we go today.

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15044. So they posted lookouts on both sides of the River Quall. And Chief Wahmoodmx placed his ceremonial cane on the ground and said, "We will move no more."
15045. Oh, but they did. By then, contact had happened bringing new diseases, decimating villages, common diseases unknown to our people; measles, mumps, chicken pox. Whole villages got these diseases, tuberculosis, and the final one was smallpox.
15046. Church and Christianity; in 1862 English lay minister, Father Duncan, moved his Tsimshian converts from the influence of the Hudson Bay Company at Port Simpson to an ancient village site at Metlakatla.
15047. For some reason, he wasn't getting the diseases that was happening. There was something magical about his community, and children were so important that the Gitga'ats decided to move; that this man had something. Even though they believed in the Creator and Mother Nature and they had their own religion, but he had a black book, a talking book, so they moved.
15048. Due to a later dispute that he had with Bishop William Ridley regarding ceremonial rites, Father Duncan did not want to serve wine during baptisms and communion. This is why he took his converts to New Metlakatla because the Hudson Bay Company was using this as the means of getting furs for nothing. So people became divided over the Christian doctrine, something that they had believed in, and the church was fighting.
15049. In August, 1887, Duncan moved his converts to New Metlakatla, Alaska by the mission boat, "Glad Tidings", towing the canoes of the Tsimshian. Twenty-seven (27) Gitga'at did not go. They came back and started the village here at Hartley Bay.
15050. Txal Gui -- Txal Gui is an old, old word, and so when I asked my older brother-in-law what does it mean, it's an unknown word as I listen to the language. And he said it's so old it means to pass by this place. This place was occupied by a small Wolf Clan and to pass by out there you'll be safe to get up to their village, up at Olton.
15051. Twenty-seven (27) Gitga'at, according to our *Indian Act* status records the population is approximately 600. According to our matrilineal line it should be well over 1,000. No matter who we married, the children belong to the mother's land.

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15052. Our Alaska Gitga'at are unconsidered, they are American citizens now. But we remember them and the way of parting. The Gitga'at received all their Christian names being baptized, their unique one-of-a-kind names disallowed, considered heathen by the church.
15053. I got a copy of the Anglican synod, it's buried somewhere in my house, and I couldn't believe that their one-of-a-kind name -- as my Chief's mentioned their names and the lineage of it all and yet they were called heathen.
15054. But when the Gitga'at came back you heard today the ownership of names was reinstated, connected to the clans, the clan territories, the governing of the clan territories. The lands and the Chiefs, although potlatches were outlawed by the *Indian Act*, the Gitga'at continued feasting. We were happy at our isolation that we could do that. Tonight you are attending a feast that is part of that all, that we continued with our culture.
15055. As I told you, Hartley Bay is one the youngest villages on the Coast, this summer we will be celebrating 125 years. We will be contacting our Gitga'at people up in Alaska for them to come and join us, wherever they are.
15056. The Gitga'at today have lineages from the Gitnuginaax, Kitasoo, Medeek Kitselas, Sn'axaad, the Eagle House, Haisla and Haida Gwaii, Wahmoodmx Killer Whale and Gixsan land. Wii tiis Raven House, Wahmoodmx's wife when he left Kasan land was Raven. Xaa Dziiws Raven House, Raven; that is the Gitga'at; resourceful, survivors, trying to save their language from being extinct.
15057. So I'd like now to tell you what I need. You heard all the Chiefs and the hunters. Well, I'm a happy camper when my larder has this: 700 piles of fresh seaweed, in May and June.
15058. I need a pointer, Cam.
15059. From Kiel, Island of Campania -- halfway down, Cam, along the outside, around the point. There you go.
15060. Ashdown, right in front of Kiel. Ashdown is the first place where the seaweed grows. The Sea Lion Rock is right by Ashdown. And when the kids see the Sea Lion Rock and they see those bulls up on there with their harems and all the noise that they make and they think, how many generations of sea lions have they been

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there? And as the little tourists they come and the highlight of their trip is to go to Sea Lion Rock. And so then we also have -- all the way down from Kiel down -- all the way down to the Duckers.

15061. All you see the route of the tanker; these are all our seaweed grounds. Our people are famous for their seaweed. We had high hopes that we could process it and get into the sushi market. Wouldn't that be great?

15062. And so our young people like to fry seaweed, that's something new in my lifetime, they like it fried.

15063. And so I use the seaweed for trade. And when I'm talking to you I'm telling you the annual food that's required for my three family households comprised of 12 units, why I'm telling you this you will multiply it by 30 households, then you will multiply it by how many First Nations villages you're visiting, then you will multiply it by all the B.C. coastal places, even the non-First Nations love seaweed, the moose, and deer.

15064. Our moose aren't in feedlots like cows and chickens and pigs. They're free, they're healthy, they're wild, just like our salmon. They're healthy, they've had to grow in the ocean.

15065. When you see them come back to their home river there's nothing like it. When our people see the salmon and the salmon jump and you'll hear those people will get up and say Ayoo, Ayoo, greeting the salmon, knowing that the salmon is coming to its home river to produce and die.

15066. I'm thankful when we get 24 seagull eggs in June, from Seagull Rock; it's out at the Moor Islands. When my son is food fishing, I expect at least 20 medium-large halibut. This at our -- and he has his favourite halibut grounds by Ashdown and right by the camp my niece, Goolie -- they're older than me, both of them but I'm their aunt, they allow me certain privileges.

15067. They will chastise me after this, but -- and so I expect 40 mixed black cod, red cod, ling cod -- this is mainly our spring camp, 15 spring salmon, one seal. We have a seal feast at Kiel and the men will get one seal and everybody gets happy, we're going to have a seal feast.

15068. But the women will render down the fat to make seal grease, and so some of the women will smoke parts of that seal, but fresh seal in a spring camp, spring

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food, and before that seal eats all the salmon and tastes fishy. You want to eat meat that tastes like meat, and so you need to get the seal in the spring before the big salmon run.

15069. Our children go out and pick chitons. I have a daughter that she likes to have at least 20 pounds of chitons, maybe 10 china slippers. I really don't know the English name of china slippers, but saying china slippers doesn't sound right, really. But that's the big island of Campania.

15070. And so in June and July, I like to have at least 50 Sockeye. Although we get Sockeye from Union Pass, which is up Grenville, we have an agreement. We have relatives at Metlakatla, and they're the guards of the Skeena River. And the Skeena River Sockeye is the best Sockeye on the coast.

15071. I like to have at least 25 pound of herring eggs, and this is in trade or we receive it from our relatives at Kitasoo and Kitkatla. Ah, but this three gallons of eulachon grease, at least, and that's a trade and today -- today we listen and we keep checking as our people are going back from Rupert to Hartley Bay, "Have you heard if the Nass have got their eulachons yet? Have the eulachons come back to Kemano? They've been gone for eight years. Have they come back?"

15072. They make our favourite grease, the Kemano, our relatives. But we have to trade for that, so now I have a nephew that brings at least 20 pounds of fresh eulachons, and he gets it from his favourite place on the Skeena. But they're not the same as the grease-making eulachons of Kemano and the Nass. But they're good for smoking, and fresh.

15073. So in the fall, in September -- oh, I forgot, 24 crabs. We could freeze crabs. Twenty-four (24) crabs, and I'm fortunate that I have a grand-nephew that likes to come and give me crabs. I have a daughter-in-law that worked in some crab cannery in Massett, and she can shell those crabs like you wouldn't believe. I haven't learned yet.

15074. But 50 Coho from Quill, 25 pinks from Quill, six 20-pound buckets of clams from Fin Island, Big Bay. Six buckets, 20 pounds cockles December through January from Seven Mile, Big Bay and Kishkosh. Twenty (20) sea cucumbers from The Pass.

15075. Now I'll get into the berries; 25 pounds of salmon berries in June. You heard my granddaughter talk about going picking berries with her mother. I don't

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pick any more; I depend on them. And I have a niece that they like going with, and she picks for me, too.

15076. Twenty-five (25) pounds of salmon berries and 25 pounds of blueberries, 10 pounds of red berries, 20 pounds of high bush crabapples, 10 pounds of wild currants. And these are all growing on our outer islands, and they have their favourite places, as you heard, except she worries about some animals out there, but she hasn't seen one yet.

15077. So they have their favourite places of gathering and bringing it home to granny. That's when you feel special.

15078. And then we trade for the soak berries, which is a dessert, a confection, and it's traded with our relatives up -- and it's an old Skeena River, Kasaan, and it reminds us of our ancestors. And you whip it up like whipped cream, I guess, and so it has that special taste. Soak berries.

15079. Sometimes we could gather wild rice at Ashtow. We collect medicinal plants in June when we're down at Kiel and the outer islands. We also gather cedar bark. If there's one tree that the Creator ever gave First Nations of the coast, it was the cedar tree. The greatest tree for the coast, the longhouses that still stand, the timbers of those old ancient sites are from that cedar tree.

15080. I'd like to get -- and I have my nephews, they'll get one moose and we divide it up between the three households. Two deer, that's all I need. One goose and some ducks, that's fine. So this is for my house, my family. Three households.

15081. Multiply that grocery list I just gave you by 30 households here at Hartley Bay. Multiply that by 14 tribes of the Tsimshian and other First Coastal Nations. We have the same diet. And so then the rest of B.C. that lives on the coast, as I said before.

15082. Processing has changed from salting, smoking, drying, canning, jarring to mainly -- this is one thing that I'll give the white man credit for, is freezers. Vacuseal, ziplocks. There's anything -- our households here don't just have that freezer on top of the fridge. Well, I own six. I'm not bragging, but I need to have six; two for seafood and one for meat, one for berries and one's miscellaneous, and the other one is for anything else that comes to my house.

15083. And so if you check throughout the community here, you will find out that

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they have more than one freezer. They might not brag like I did that I have six, but sneak around; you'll see.

15084. My -- the effects and concerns on this grocery list that I just gave you. First we have the abalone. The abalone was commercialized to the point of no recovery over 25 years. Our traditional abalone grounds have been closed by the Department of Fisheries.
15085. We had in the central area the biggest abalone grounds up here in the north, and it was a special food. We couldn't -- we didn't have divers. We went and gathered at the big tides.
15086. And a little anecdote. I first married my husband and he took me out to the abalone grounds and they cut off their motors and they paddled in, and usually they're going full blast to land on the beach. And I said, "Well, why is everybody doing this and paddling in?" So then he says, "Well, they're noisy. The abalone is special". And so this is a different noise to them, the waves, the actions, the sounds. Well, to me, the abalone didn't have ears; they were just a shellfish. But the disturbance in the water.
15087. And so then as I watched them gather abalone and then I heard them sort of this chant, this mumbling as they picked up abalone, "What are they doing? What are they doing?" "They're talking to the abalone and they're saying you're too small; I will come back when you're grown. Stay here".
15088. So this is what's happening and I'm -- don't forget I was born and raised in Prince Rupert.
15089. When the Queen of the North, the BC ferry sank in our frontal waters -- you see that little island here is called Promise Island, but it's in front of that. All of our clam beds had to be tested, especially our main ground at Fin Island. Of all the years of Gitga'at occupation, this place was special. It had never had been compromised by disease or red tide.
15090. Departments work in mysterious ways. I was appointed to a commission that was formed to listen to presentations, possible solutions, to watch for the results of the clean up, the experts, professional opinions, government agencies.
15091. Our clams were sent to Alberta for testing. And when I asked why we had labs where our Department of Fisheries tested all the time, the answer was Alberta

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had expertise in oil contamination. As far as I know, there is no salt water in Alberta. They have an Athabasca River that they've done something to.

15092. Skimmers and blotters cannot contain refined oil. Our graveyard was jeopardized at Fin Island. I told you I had a record of 100 graveyard placements. Our people were really disturbed that all these graves would be -- because they're right along the beach.

15093. As I said, two months after the sinking of the Queen of the North, the shipments of condensate, a Methanex company to Kitimat, a diluent that was used for tar sands of Alberta, already the signs of the time of Gitga'at.

15094. After about a year of being on this commission and listening to, like I say, all that jazz, the final decision accepted by all departments and everybody involved was that the insurers -- according to BC Ferries -- said that it was less damaging to the environment by leaving the ship there.

15095. And today, she's still burping and bubbling oil spots. We have our -- my nephew Chris Bolton who did the daily monitoring over the Queen. And I understood that there's a limit of -- I believe it's called litigation -- that there's a time limit of when you could sue the ferries for whatever destruction would happen regarding that ship there. And so it was -- they had paid for the daily monitoring, but as soon as the two years were up, monitoring was over.

15096. The Gitga'at have had their lesson with all these departments, with all these experts. We had them from some Dr. Harper that was with the Valdez -- Exxon Valdez, come and give a presentation. We had the Ministry of Transport, the Ministry of the Environment, the coast guard, the RCMP. It was like a major tsunami of the media happened to Hartley Bay. People phoning from all over. This happened after midnight. So we're waiting.

15097. I wanted to take a sample of the type of iron or whatever it is that the Queen is made up of, and just have it down here by our -- one of our beaches and just see how long it takes for it to disintegrate. Sometimes people think Granny is a little bit off, but I thought that would be great to know definitely how long it would take for that ship to finally disappear from our waters.

15098. So now the earthquake, the tsunami in Japan in 2010, the nuclear plant, the radioactive material, there is a major island drifting in the Pacific from there. There are -- in September 2011, washing ashore on the outer Vancouver Island, on the

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Tofino beaches, water bottles, socks, with Japanese printing on them.

15099. In December 2012 my grandson in-law got a phone call from Haida Gwaii, from our DFO man, a message to go to the big island of Campania and pick the giant muscles for testing. Possible contamination due to the large drift of tsunami materials floating and touching the BC coast.
15100. Our people, I can really remember when on the Otter Islands they would find these little glass balls that we know come from Japan. That there's got to be a current in the Pacific ocean from Japan to here that hits our BC coast.
15101. So prior to spring camp, we want to send -- and this would be in April -- our Gitga'at guardians to search all the places of the large spring tides where the Japanese glass balls used to be gathered as the drift reaches our outer islands.
15102. And we wonder if our seaweed has to be tested. The chitons, the china slippers. The wake of ferries, cruise ships, freighters, the surge is dangerous when our women are picking seaweed at low tide. And they scramble up the rocks when they see these ships coming because these islands are right off the Pacific and they're not waves, they're surges. And they have to be finished picking before the turn of the tide.
15103. We like to pick at what they call the big tides, full moon. The gathering then is great. Seaweed all around Campania and Ashdown, from Kiel all the way down to the duckers, it's just like having a bed comforter on those rocks, that everybody's happy with their gathering.
15104. We think about the loss of gear, the halibut gear, the halibut skates. I don't know how many miles they need to set halibut skate gear. The crab traps, the gillnets, the trolling lines, they could all be caught in the marine route of the ships mentioned.
15105. Aquaculture plants; we had two experimental sites, oysters and scallops. The goal was to provide 25 to 30 jobs, seasonal, successful, sustainable, marketable. It came to a halt due to the Queen of the North sinking and contamination of those waters in the vicinity of our experimental site.
15106. Our hidden agenda was to reseed the central abalone stocks. Twenty-five (25) years is a long time to go without abalone. Also to see if our seaweed could be processed in a marketable way for the sushi tastes; even we like sushi.

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15107. Day after day of 325 a supertanker passing by the mouth our great Quaal River. The Quaal has a big mountain that we call Hali Lamootk. There's a big cave up there and the old people talk about when the world was flooded and that our people managed to make it to that cave, and on the cave there are clam shells, cockle shells that proved there was a flood. The Quaal has provided the Gitga'at with centuries of food resources from its mouth to its headwaters.
15108. For the tourist trade, our artists and carvers, as you look about you, you will see. To restore the talent of basket making here for the tourist trade, the cedar bark, one of the -- I'll just have to tell you this is -- I went with my sister-in-law to gather cedar bark and she stands there, she talks to the tree and she says, "Prepare yourself. I'm going to cut you. I'm just going to take one piece from you. I need you for my family. I'm going to make a basket," or, "I'm going to use you for food"; whatever it was.
15109. I was standing there and -- "Why are you talking to this tree in Sm'algyax?" "Well," she said "it's a living thing." And so then she put her axe to the tree where she was going to wound it and loosened it, and up it went to the top, and she had this marvellous piece of bark and she said, "Now, it's your turn." And I said, "But you talked in Sm'algyax to the tree, and I don't speak Sm'algyax."
15110. "Well," she said, "it's a living thing. Just talk to it, tell it what you want to do with it." And so I chopped into the tree and I said, "This is the first time I'm doing this. I'm going to wound you, and give me all the help you can give me." And so she stood there, sort of shaking her head and then I tried to take that bark and, oh, it didn't go very far. It didn't.
15111. And so I just said, "Well, what happened?" And she said, "Well, you didn't really take your time and tell the tree what you were going to do with that bark; who you were going to use it for." And she said, "It's just like medicine. Only healthy people can gather medicine."
15112. And so I'd like to talk about can the Gitga'at keep up their will to survive? The health and diet of their families compromised; the continued stress since the sinking of the Queen of the North, escalating now.
15113. We believe in reincarnation. I look at my new little six-week-old great-grandson and I think, who are you? You came back to join us. When grown, will

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you appreciate us and live this lifestyle? In the next 25 years will your people still be here to celebrate 150 years? Will we still exist? Gitga'at, environmentalists, and we're called radicals, but we're caretakers of the land and sea.

15114. The proposed Northern Gateway Enbridge pipeline decides our fate, as business and governments have always done.

15115. I'd like to end on a light note. A gift I received from a whale watcher I'd like to share with you. Killer whales are a matrilineal society. A family grouping always led by grandmother, and when they go by the seaweed camp I feel a real empathy for the leader. The males in season leave to join other pods then they return to the family pod, return to grandmother, teacher, guide, leader.

15116. Thank you. Thank you.

15117. **THE CHAIRPERSON:** Thank you, Mrs. Clifton.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. EVA HILL:

15118. **MS. EVA HILL:** (Speaking in native language)

15119. I am Eva Anne Hill. I belong to the Raven Clan. My Raven name is Giiłks Niitskl. I am from the Tsimshian Nation. I am Gitga'at. My home is Txal Gui. I have lived here my whole life as my mother has and my father. I hold my culture in high regards. I live my culture; it is never separate from who I am.

15120. My children -- I have three -- are very fortunate to have both sets of grandparents still and two great-grandmothers, one on each end of this table. They are very knowledgeable in our culture, our history and we are here to learn from them.

15121. But it is not just these people. If you look around in this hall you will see everyone who is important to me and to raising my children because they are responsible for teaching me and my children everything there is to know about my culture and my history.

15122. They'll teach us where their names came from and what their names mean, where to fish, when to pick, everything about our feasting etiquette, and how to help others. It is taught to all of us, and each lesson is remembered so it will be

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taught to the next generation and it doesn't matter how old you are, you are always learning.

15123. I was pregnant with my first child when I was 25. My husband came in with his father and his grandfather on their seine boat, and they were out halibut fishing. Being pregnant, I was not allowed out, but usually I am with my husband whenever there is fishing involved.

15124. So when they were coming in with my mother-in-law, my sister-in-law, we grabbed our knives, our aprons, and we were going down to the float to meet them to help clean and prepare the catch.

15125. I was just stepping off of the gangplank when my husband's grandfather looked at me and, in a stern tone, told me to go back and wait. And to me, I do not like to look like a lazy person, and I was thinking, "What did I do?" I'm always willing to help. And it was very disconcerting to me because I didn't know if I did something wrong.

15126. But it is just one of the many taboos that we have and must respect in our culture. It was explained to me later on that he's just teaching me and protecting my unborn baby. Being pregnant, I should not be handling a living fish as it was dying. So there is constant learning and teaching taking place within our culture.

15127. I love the ocean, the smell, the feel, the strength and, most importantly, the giving. It is just one of the things that I have been taught to respect in my culture. I live in Hartley Bay and living off the ocean is our nature. This is the way of the Gitga'at. If you do not respect what the ocean is capable of, you die.

15128. All of our da'as teach us about respecting the elements of nature and what could happen if we show her any disrespect. We only take what we need and we use what we take.

15129. I fish all the time. I troll, gillnet, long line, prawn and cast. This is my favourite food-gathering practice. We go out on our boat for hours at a time so that we can dry, smoke, freeze and can our catch that will feed our family throughout the year, and I have a big family.

15130. Even in the hard winter months, we do our best to harvest what we can. My husband, my son and myself spent a few days out catching flounder in the middle of winter so that we would have something fresh, and it shows me how our

forefathers survived. And I am proud to say that I still practise these survival techniques, and this is all because of the respect for the land and the sea that have been handed down generation to generation.

15131. I am doing my part to ensure that this continues by teaching the harvesting techniques to my children. Each process is time consuming, but nothing is taken for granted when so much time and effort is put into the process.

15132. If this project goes through, and when there is an oil spill, the fish that I love to catch will be swimming and taking all those toxins into their system and, if they survive, creating many mutations that may last generations to these fish. When will it be safe for me to continue harvesting my traditional way?

15133. I gather mussels, cockles, clams, chitons, sea urchin, sea cucumber, seaweed, octopus and crabs. I know many of these places on this map because I have been there. I have been taught when we go and when we shouldn't go.

15134. I find it very interesting that in the summertime, from DFO, we would get these announcements that it's not safe to harvest shellfish at this time, and I -- it may be bad, but I always just sort of snicker in the background because our people know it's not safe to harvest these shellfish in the summertime. We know because we only harvest in the wintertime.

15135. I remember as a young girl going out to pick abalone with my father and my mother, and we always had to go out into the outer islands of our territory, so it took us a while to get out there. And I remember stories that my grandfather would talk about them picking abalone. I have not had the honour of doing this with my own children. I cannot harvest abalone due to the mismanagement by non-First Nations.

15136. When the "Queen of the North" sank in 2006 by Gill Island, I had to stop harvesting for three years in that area, giving time for the shellfish to recover from that disaster. The "Queen of the North" could be considered a very small vessel compared to the ones that will be travelling through our territory. We will not be able to harvest shellfish for years, if ever again, if one of those supertankers should have an accident, because now, six years later, after the "Queen of the North" sank, her toxins are still filling our water.

15137. I pick berries through all of our territory because this is the one thing that my mother loves to do the most in our culture, blueberries, huckleberries, salmon

berries, salal, wild crab apple and bunchberries.

15138. And we are very fortunate with our territory because each area ripens at different times so we can be picking salmon berries here in Hartley Bay the end of June, the beginning of July, but we could still be picking salmon berries in Old Town at the end of August and early September. And even though I can make jam and jellies with them, none taste better than my mother's.
15139. I gather medicine when I am out on the boat, devil's club, yew wood, poison root and liquorice fern. And even though I know how to process them I gather mainly for my mother.
15140. If there is an accident all of these plants and berries, they soak everything through their roots to grow and produce. They will start to die and wither when they are stuck sucking up oil or toxins as their main nutrient.
15141. I hunt, although I have never got a moose, I hunt deer, seals and ducks, and I started with my father when I was just a little girl. Most of the time now it is a matter of convenience rather than purpose as my family process mostly fish and shellfish.
15142. Smoking, canning, salting and just cutting up and freezing is the usual method of process for these animals. All of these animals are instinctively drawn to the ocean. They eat, travel and get their salt intake from there. If they are stuck, the ingestion of oil or toxins into their lungs would kill them. We would never eat animals that have died from unnatural causes.
15143. I gather firewood off the beaches for smoking and drying our fish. When it is aged or cured by the saltwater, it is better quality for our use. Again, it is a time-consuming process as we go looking for the lui that we cut into manageable lengths to carry to the boat from the beach. Then we take them home and we have to pack them up to the smokehouse, chop them into burning size and finally let them dry out before we use them.
15144. And one hobby that I have, I collect rocks, sand, driftwood and shells throughout our territory because that is part of my world and I love to see it every day.
15145. Oil from a spill will ruin all the logs floating in the water, those logs that will then rest on the beach from our big tides, the oil seeping into the beach. We have

very wicked tides in our territory which then play a big part in our weather system. This is the biggest restriction that we have because of our isolation. There is no beauty to enjoy if everything is soaked in oil.

15146. I gather oyster picker eggs and seagull eggs, although I know not to do it at the same time because oyster picker eggs are laid in May and seagull eggs the beginning of June. I look forward to these times with my family because we work together and get out to the outer islands again in our territory and maybe someone else's.

15147. I love listening to the stories my grandfather would tell of all the eggs that he would get. Or my grandmother telling me of the mountain they used to pick on instead of the huge rocks that I pick on. Or of my father-in-law when he was a young boy growing up collecting the eggs but finding out after that they were well on their way back that the eggs were making chirping noises. They were a little too late so they had to row back to the rocks and re-place all of the eggs where they were picked.

15148. If the seagulls enter oil-infested water, they may not survive to see another season of laying eggs. With our wind and our tides, the oil will spread through our territory like wildfire.

15149. I love to go whale watching. This is my favourite activity that has nothing to do with harvesting. Within the last 20 years, the whales have been coming back within our territory with much more regularity. We have killer whales, humpback whales and, in the last five years, finback whales.

15150. As a child, I do not remember seeing so many whales. And that is due to the whaling that used to take place in our territory but not by our people.

15151. We are very fortunate to have Herman and Janie living on Gill Island at their station lab to keep track of all the whales residing in our territory or passing through.

15152. With the sound of the super tankers that are proposed to travel through our territory, the whales will leave, but not before damage has been done to their nervous system. And that is only if they are not hit by them either maiming them or instantly killing them on impact.

15153. I would have to say the most remarkable animal in our territory is the Kermode bear, or as we call it, the spirit bear. It is only found on Princess Royal

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Island. I know that they have some in the Terrace area but many people here remember when they took one of them out of our territory by helicopter to relocate it.

15154. I saw my first spirit bear 15 years ago, and just knowing that there's such majestic beauty surrounding me only makes me appreciate my home that much more.

15155. The spirit bear's main food source is the fish that enter our river systems. If an oil spill happens, and because the fish are in our oceans before they head to their spawning grounds, they will be already contaminated which then will pass on to the spirit bears.

15156. I spend time in our traditional sites such as Old Town, Turtle Point, Fin Island and Kiel. When we are finished our work I often reflect on the day and how we are one in the same with our ancestors.

15157. I know the feeling of satisfaction that I will survive another winter; that I can feed and shelter my family; that the stories my grandfathers and grandmothers told me will be passed on; that all the hard work isn't for naught. It is what defines me and makes me proud to say I am Gitga'at.

15158. I have family and friends in all our coastal communities, Kitkatla, Klemtu, Bella Bella, Kitimat, Gill Island, Prince Rupert, Haida Gwaii. We trade foods, as our ancestors did before us. We have had our differences and have warred against each other in our history, but I know in this we stand united to protect what is ours and what sustains us. We are not willing to risk the gifts of the sea.

15159. I only have these few words to prove who I am. I cannot use pictures, videos, or tangible proof of what it means to be Gitga'at. I feel overwhelming peace knowing that I am where I am supposed to be and thanks to my family, my Elders, my ancestors, I am who I am supposed to be. I am Gitga'at.

15160. There is an imminent threat that my culture may be sentenced to obliteration. All I have known as a Gitga'at will be gone. It will affect the whole of B.C., but none more than my home, my family, my culture, my natural resources.

15161. We are told that all precautions will be taken in this project. I'm not sure that some people fully understand or comprehend how isolated we are. We always have and always will be dependent on the weather for our travel.

15162. It takes a seaplane 45 minutes to an hour to get here. It takes a boat

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anywhere from four to eight hours to reach us, all of it dependent on the weather. We have gone two weeks this year alone without having our daily scheduled flight in because of weather. Our ferry has turned back at least twice so far because of weather.

15163. We know when we have to stay home for our own safety because if we put ourselves at risk, we are putting everyone in the community at risk. When something goes wrong when you are out on your boat, you rely on others to come and help you. We have never let a distress call go unattended; it is not our nature.

15164. If this project goes through, we will all be at risk and we will be the ones who need saving. We will be there risking our lives to save what we can.

15165. There can be no promise made to me that there won't be a catastrophe. There have already been many. There can be no promise to me that my future, the future of my family, the future of my culture will survive when already many have disintegrated.

15166. I am Gitga'at; I belong here. All that I know is here. All that I love is here, and while the legacy of the Exxon Valdez lives on, we live in fear of what the future may hold for us. There's a false security blanket being put out there that this is a great opportunity for B.C., that it will enhance our lives and create great job opportunities.

15167. The Gitga'at people, our land, our sea are all at risk with others' perception of opportunity. The bottom line is big business, but at the expense of my culture, my identity and my children's future. I will not lose my identity as a Gitga'at with the need to expand someone else's pipe dream.

15168. Thank you.

15169. **THE CHAIRPERSON:** Thank you.

15170. Mr. Matthews has a question of clarification for you.

15171. **MEMBER MATTHEWS:** Thank you.

15172. Thank you, Ms. Hill, for your presentation. I was interested in your comments on the -- almost the revival or increase of whale population, and you

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mentioned a location where you -- where there were ongoing whale counts and you mentioned an island and I didn't get the name.

15173. **MS. EVA HILL:** Gill Island.

15174. **MEMBER MATTHEWS:** Gill.

15175. **MS. EVA HILL:** And it's near our Kiel -- our Kiel Camp. I believe we're going to be hearing from Hermann sometime tomorrow, but he's in charge of that.

15176. **MEMBER MATTHEW:** Thank you very much.

15177. Thank you.

15178. **MS. EVA HILL:** You're welcome.

--- ORAL PRESENTATION BY/REPRÉSENTATION ORALE PAR MS. SIMONE REECE:

15179. **MS. SIMONE REECE:** I am Gu thlaag of the Laxsgiik Tribe. My name means the very instant that lightning hits a tree and the tree splits apart. For those who don't appreciate my personality, they might call me cracked and crazy. For those who do appreciate me, they might say it's because I'm a strong willed person.

15180. I am daughter of Niism Gyoos Ne'ex, Merle Reece, granddaughter of Txa Gwaatk who sits to my left. She was married to Ksm Gu Gweelk, Simon Reece. She is daughter of a very high person or a very high couple in Kitkala and a very high person in Hartley Bay as well. She had to marry high. She had to marry big, and it was fitting that my grandfather was chosen for her.

15181. The high man that he was, he was very humble and he accepted the position of galm'algyax to my great-grandfather who held the name Sinaxeet, Lewis Clifton. Everyone called him Yaas, everyone.

15182. These people were and are proud of their heritage, their culture. They lived off the land. They supported themselves and they did it before it was fashionable to do so.

15183. Mine is not a working knowledge of my land and territory. I'm a spoiled

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rotten brat, an only child born to a single mother. I was raised within an extended family where I was pretty much a spoiled rotten brat all my life. I depend on others for the bounty of our land.

15184. The first years of my life were spent living in my yaas' home. He was fisherman. He was very generous with the foods he and his sons and grandsons and nephews gathered, sharing not just with extended family and the community but other communities as well.

15185. I have memories of being a toddler looking forward to him returning from fishing trips. When I was a young child, I would get excited to bring him berries, wild rice, wild bananas, which I just learned today is the root of a fern and wild tea.

15186. I remember one year in particular when he was coming in, and I was so excited I made a picture for him at school for Father's Day. I made him sit in the galley so that I could find a place in another part of the boat to hide the picture, and it was his duty to find it later.

15187. For many families, so much of life was lived out on and centered around their fishing boats. As a young child my cousins, friends and I would play along the beach learning about sea life looking for things like crabs or starfish, learning lessons about respecting food, told not to be cruel or play with the animals, and you only kill it to eat it.

15188. My yaas' house was a communal house, everyone and anyone was welcomed. Visiting family members would stay there, sometimes friends of family or even strangers.

15189. I remember meals of duck soup, deer and moose. Something I never learned to appreciate, but the adults in my life thought it a treat, was the liver and the heart. We had salmon, halibut, crab, and mussels.

15190. I know it was hard for my mom to have so many people in and out of our home but it sure did make for some great memories. All of those gatherings, conversations and fun with various people and it all surrounded food, traditional food.

15191. I remember late night coffees when people would be over sharing things like big mussels. It was fun to look for the pearls, adults and kids alike. It would be a contest to see who could find the biggest or prettiest one.

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15192. Once, when they were eating sea cucumber my yaas told a story about a princess. I was just a kid, not really paying too much attention, but wondering why my aunt was blushing and flabbergasted.
15193. Uncle Bruce, remind me to ask Auntie Betsy about that story.
15194. Every year, I would pout and beg and cry to go to Kiel, our springtime food harvesting area. Everyone here can tell you what a magical place Kiel is; people change there, they're transformed. Life is about gathering food, about working together, and about being one with the land.
15195. There are stories like the one about the gu slaax and I'm sorry, I don't know the translation other than to me, it's a tree monster, and it's to warn children to behave so that they stay out of danger.
15196. I remember being taught to pick yaans and seaweed. Unfortunately, I was selfish and lazy, I didn't learn to cut halibut to make wooxs. I've heard my grandmother say time and time again that there is no price you can put on wooxs that would give an estimate of its true worth and value.
15197. From the men fishing and cleaning the halibut, the men and the women cleaning and preparing it with patience and love, the same patience and love that is used to hang the halibut strips in the sun, turning them, making sure flies don't embed themselves in it and that the birds don't steal it.
15198. Every evening, taking the strips inside to hang above a wood burning stove, only to do it all over again, then when it's dry enough, putting them between cardboard boxes and walking on them to make them tender. But gosh, do I love to eat it.
15199. I remember my grandfather, sitting with his hammer and a block of wood, pounding the wooxs so it would be soft for the kids to eat. I once took some halibut wooxs to my friend in Musqueam, she's married to a non-Aboriginal. He loved it so much, he said that if it was sold at a corner store, like beef jerky, he would buy it everyday.
15200. There would be platters of abalone for everyone to eat. Everyone would crowd the table, eating until we were stuffed. Today, two of my three children have never tasted abalone, my 22-year-old son, only within the last couple of weeks. He absolutely loved it, and I hope one day he can share it with his sisters.

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15201. A few years ago, the last time I went to Kiel, my grandparents talked about days when they used to gather cedar bark. My grandmother talked about a specific place where the sun would hit just right in the spring to make the bark good. So my grandfather took us there, my cousin Kristie, her partner Marty, my ex-husband, he put us out on the beach, he pointed to an area in the trees, he told us to get bark from those trees.

15202. He didn't tell us it was a hike and a half to get there, that we'd get slapped in the face repeatedly by branches, that we'd have to climb over fallen logs, fallen trees or cross a little brook. He didn't tell us that that little hill was so steep that I thought we'd go sliding back down.

15203. But we did it, and we did it respectfully, not taking more than a strip from each tree, and thanking that tree for its gift. I don't know how long it took us to get there, to gather the bark, and to get back, but when we did, my grandfather asked us what took us so long.

15204. I have memories of hearing the pounding of many axes; women sitting together in a room with huge white sheets covering their knees, blocks of wood placed between their knees on top of the sheets as they chopped seaweed, and as kids would run in and grab a handful as though it was candy and we'd be out playing again.

15205. When we talk about having fish, or when we used to talk about having fish, it was taken for granted that there would be eulachon grease involved. When I was a kid, I remember grease being doled out into gallon jars, dozens of them. They'd be handed out, split up, and what stayed in my home was put in the back for storage. Back then, whoever would have thought that today it would be so hard to find eulachon grease.

15206. When I was a young teenager I begged my uncle, who formally held the name Wii Hiwas, the late William Clifton, otherwise known as Big Billy, to go with him and his crew to Kemano to make eulachon grease. I remember looking out the windows on his boat, awestruck as they pointed out mountain goats to me. I also found it amazing to see them interacting with, who, to me, were new people, strangers.

15207. I came to realize as I got older that these relationships were forged over generation after generation of traveling and trading with others, ties made stronger

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with marriages, old and new.

15208. I remember my mom, along with other family members, brining eulachons to prepare for smoking in the smokehouse. Yaas gave me the job of stirring coarse salt into the water in big tubs. When the potato floated in the water, there was enough salt and it was ready to add the eulachons.

15209. I'm sure it was a chore, but in childhood memories I remember laughter and fun, joking and storytelling happening while everyone pitched in to place the eulachons on sticks. The same thing is done with cockles.

15210. Cockles, yummy. They're so good steamed, floured, and fried. My yaas used to chop them up though and fry them in butter in a cast iron pan. And he'd never do too much, just enough so everyone would have a taste and it always left us wanting more. He did that with everything though, made sure that there was enough to keep everyone going but not to waste.

15211. I begged and pleaded to go cockle digging with him. Finally, when I was about eight or nine my mom finally let me go. She bundled me up, put me in gum boots, put my bright orange life jacket on me. They brought me to the beach, and they told me how to look for the cockles, how to rake the sand, told me to be careful when I picked them up and put them in my bucket.

15212. And I filled my bucket to overflowing. It was a nice red bucket. Yaas smiled as I hollered to my mom, she beamed with pride, coming out onto the porch to look at my bounty, told me that now I have to clean it. And even though I was the one who did the work, I was so proud that they were proud of me that I sat and I learned to clean.

15213. I watched my mom, she took a cockle in each hand and she smashed it as hard as she could and water went splashing. She picked the broken shells away until she revealed the beautiful cockle.

15214. And she told me it was my turn, so I picked up two big cockles, I'm sure my eyes were on fire with excitement and anxiety, I turned my head slightly to the side, closed my eyes, and I brought my hands together, smash, oh oh, there is no water, I couldn't understand what had happened.

15215. I looked down and black sand was coming out of what I expected to be a cockle. They laughed. They made fun a little bit, and then they told me, "Try more;

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it's just an empty clamshell." I didn't know what an empty clamshell was, so I tried again. I smashed shell after shell. They were all empty clamshells. I haven't ever gone out cockle digging again. My heart was broken. There was no way of mending it, other than to eat cockles, that is.

15216. My kids love to go out. They get the chance with family and friends. I remember how special I felt when I started helping my aunts canning fish. As a child, I had watched the adults working together in an assembly line; aunts, uncles and cousins working together under my grandfather and my grandmother's guidance, measuring the fish so they properly fit into the cans, put just the right amount of salt in, make sure the cans were clean, wipe the rim.

15217. My grandfather was the quality control and he would take his time, purposely turning the crank on the canning machine, ensuring the lid was sealed properly. He always used deliberate, steady movements, no matter what he was doing, whether it was painting his boat before each fishing season, mending his nets, organizing hooks, tools and materials for various jobs, but especially with food. If he'd bring a seal or a deer or ducks home, my grandmother would display her expertise in cleaning and preparing them.

15218. I remember the first time I smelled her house when she was making seal grease. I thought it was such an awful, horrendous smell. How could anyone ever eat anything that came out of it? Of course, I was admonished about not making fun of food, and now I love to have seal grease when I have scorched halibut skins.

15219. I've learned not to wrinkle my nose at things such as seal fat cooked inside its intestines, or "uusk xs'waanx" which is stink eggs, but I make sure I'm not around when they're prepared. I have to warn you, though, my mom -- and she's going to be mad at me -- she's a very gentle and proper lady -- don't be around her when she's had lunch with Belle or Betty Lou. She will burp in your face just to tease you.

15220. Did I happen to mention how generous my yaas and grandparents are? I remember packaging up these different foods, dividing them into family-size servings, and my grandmother would separate them so that each family had an equal share. Then she'd get us to write names of family members, my grandpa's family, her family, friends. And though over the past few years she harvests less of these foods, she still does the same thing.

15221. I've mentioned before about my grandmother's talents while preparing and harvesting food. I recorded her and my mother a few years ago teaching my

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oldest daughter how to cut salmon for making woos. Her beautiful strong hands, the same ones that used to bake 40 loaves of bread at a time, would proficiently cut strips off fish after fish, explaining where to cut, how to cut so you don't waste.

15222. Then she talked about the size of the fire, when the fish was in the smoke long enough, and told us how, when she was younger, they used nothing but cedar bark strips to hang them.
15223. It's been mentioned before that when you're preparing food, storytelling happens. Our history is passed on. Some of those strips and skins weren't the best looking ones, but because a young girl cared enough to learn from her grandmothers, they were valued as much as were the professionally cut ones of those grandmothers.
15224. My yaas loved the water that fed his family and made his living on. He loved it so much that he said he wanted to be buried at sea, and anyone who was there the day of his funeral can tell you just how powerful his love and will was.
15225. As his coffin was being taken down the gangplank to load onto the boat for transport to the graveyard, it fell into the icy water below, and though it shouldn't have happened, the lid came open, and some people say it looked like he had a smile on his face.
15226. Ours is a matrilineal society. Children take their mother's tribe. I received the Ganhada Raven name Nissyaganaat when I was very young. Years later, my grandfather was talking about maps at a Treaty meeting and mentioned that my former Ganhada name had ties to a place called Campania. I'm sorry I didn't press him for more information about it because now my youngest daughter holds the name.
15227. I am no longer Ganhada. My grandfather adopted me into the Laxsgiik Tribe to be his sister. His last sister was getting on in years and he needed help. He tried to train me to be his galm'algyax. It was tough, though, because I haven't learned Sm'algyax, and sometimes his message had to be delivered in our intricate, beautiful language.
15228. One time, early on, I said I was speaking for my grandfather. Afterward, he pulled me aside and he told me again, "Don't ever introduce me just as your grandfather. I am your grandfather, your brother, and your friend." He was all of that and more. He was a very proud and eloquent man. He could hold the attention of a large crowd of people for longer than the normal attention span.

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15229. And it is to your disadvantage that he is not here to speak to you today, because if he was to stand before you to say what our lands and culture mean to him, you would surely know that this proposed pipeline should never be a consideration.
15230. He isn't here, so you're stuck listening to what it means to me. My grandfather had great stories of our history, stories about warring with the Haida. There is one story about him that should become a part of our history.
15231. He was on his boat, I believe, with my grandmother and a nephew named Matthew Bolton -- I'm not sure who else would have been there -- and they were in very rough weather, and it wasn't looking good for them. They thought they were not going to survive that trip. It was rough.
15232. The boat was rolling, and then, they didn't know why, it became calm. They stopped rocking and rolling. When they realized what had happened, there were two killer whales on the side of the boat. They had raised the boat and were swimming and guiding the boat. And I've been told that that has happened in the past. There are stories of it happening to great, wise, worthy people.
15233. The house I grew up in was right beside the river on the other side of the village. When I learned to swim, you couldn't get me out of that river for anything, especially when I learned to jump off the bridge.
15234. On late summer days, my mother would holler out the door repeatedly to come in for supper. If she made the mistake of leaving the room while I was getting changed, I'd run back out the door, down the little incline beside the house, and jump right back into the water. She'd be hollering again.
15235. In the summertime, when fishermen would come in, they'd join in the fun, jumping in alongside the kids. A man named Clyde Ridley used to fill his pockets up with change and then dive in, and when the tide went down, the kids would scramble to pick up the money.
15236. My kids still swim in that river. My son caught his first fish in that river. My oldest daughter used to wade in the water trying to catch a fish, wanting to bring it home for her gramsy to cook for dinner.
15237. I have video footage of my youngest girl jumping off that bridge for the very first time, her eyes huge as could be.

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15238. Every summer, when my children were young, I would go to the swimming hole, or the bridge, or down to the float to teach them to swim, to help them cool off on hot summer days, teach them to dive and have competitions about who could swim the longest underwater.
15239. I've taken rolls of pictures that might all look the same to most people, hours of video that most would think boring after just a few minutes, but those are treasured memories I have of seeing my children happy. Each one as unique and precious as each of my kids, but most importantly, they're playing in clean water.
15240. I want my children to learn the moral stories behind food gathering and harvesting. I want them to learn how to prepare the foods we love to eat. I want them to create memories, such as I have, of working and learning with friends and family. I want them to learn about where and why to gather food in certain places and not others or what time of year to do it.
15241. I want to watch them teach my grandbabies and great-grandbabies to swim in that river. I want to take pictures and videos of their first jump off the bridge. I want my grandbabies to bring me their first caught fish so that I could attempt to cut it like my mother and grandmother.
15242. I want them to be proud while they eat their first catch. I want them to can fish for eating in the winter and to enjoy having seaweed with it. I want them to have a future here, summer, winter, fall or spring.
15243. A few years ago I went out whale watching with my cousin Eva Ann who spoke before me. We had seen some whales from a distance, fins occasionally breaking the surface of the water. We saw some bubble netting near the shore, much like us, eating the fish that they need to survive.
15244. We were out there at least a couple of hours and had decided to give up getting a better look. I sat at the bow facing toward the back of the boat when I saw a whale jump. My heart jumped with it.
15245. We turned around, got a closer -- got closer and shut off the engine. The whale swam around us, by us and one even went under the boat scaring the wits out of us. It was so quiet out there and so big; big water, big mountains and big whales.
15246. Then a huge whale jumped so close by, my whole body tingled with

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excitement and I swear my jaw must have been hanging on my chest and I bet my eyes were on the verge of popping out.

15247. I kid you not when I say that every single cell in my body was awestruck and I was so grateful that this whale was putting on a show just for us. Imagine every one of your senses working together in harmony with all the energy of the universe and it still couldn't compare to what I felt that day.

15248. There's a word in Sm'algyax that my grandfather told me to use for a traditional name for my daughter, adabiis. It means too beautiful for words or that there are no words to describe something's beauty. That is our territory.

15249. Our land and water is beyond beautiful. The animals within it are majestic. If you take the time to observe it and be a part of it and appreciate it, you'll discover that our territory is mystical.

15250. If this Enbridge project goes through it will affect us on a daily and nightly basis. We will worry about food. I can see people going out to harvest and possibly over-harvesting with the worry that this might be the last time they get the chance to get that food.

15251. If we have to leave this area, it will be so hard on everyone. When I'm away too long, I get depressed. My body aches and longs to feel the embrace of the mountains, the embrace of the sea, the embrace of my ancestors.

15252. I told you that mine is not a working knowledge. My hope and my wish and desire is that my children and grandchildren will have a working knowledge of our land and culture and tradition.

15253. If by some horrible injustice this pipeline goes through and we are faced with tanker traffic, we'll spend our days and nights living with fear and anxiety, living in a state of constant stress. And when there is a leak or a tanker goes aground and our waters and land are ruined, there will be no more Txalgiiw, no more Gitga'at. My grandbabies and great-grandbabies will be deprived of this extraordinary culture.

15254. I implore you, I command you, do not threaten the future of my people.

--- (Short pause/Courte pause)

15255. **THE CHAIRPERSON:** Thank you very much, everyone.

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15256. I understand that this would be an appropriate time to close for the day and that we will start again tomorrow morning at nine thirty.

15257. So we look forward to being able to hear more stories and to learn more and understand more tomorrow.

15258. So with that, I'll close the hearing for the afternoon.

15259. Thank you so much, everyone.

--- (Applause/Applaudissements)

15260. **MR. CAMERON HILL:** And just as an add-on to that, there's a few housekeeping details. Inland Air is on the way.

15261. **MS. HELEN CLIFTON:** Shall we all bow our heads in prayer.

15262. Creator, Grandfather of this whole universe, we thank you for this day.

15263. You hear the hearts of our people the Gitga'at, their minds, the tears of the children, one voice, one drummer, the cry in the wilderness, Grandfather, the cry of the Gitga'at.

15264. You've looked after us. Mother Nature has provided for us. We have been blessed by you.

15265. We ask that you continue this blessing as we go, as we lift up our souls and attend the feast, a feast of thankfulness for the food that you have provided.

15266. We thank you for the blessing of this day. Lighten our hearts that it could all come to the good of the people. This we ask in the name of thy son Jesus, all my relations.

15267. Amen.

15268. **MR. CAMERON HILL:** And on one last note, I'm just waiting for Brody to come back in. As everybody that was at the gym today, you haven't been home, and my Eagle brothers went around inviting this afternoon, and just so that we've included everybody, this invitation will be presented to you now.

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15269. (Speaking in native language).

15270. You are all invited to the Cultural Centre for a feast, 5 o'clock.

--- (Applause/Aplaudissements)

--- Upon adjourning at 16:29 p.m/L'audience est ajournée à 16h29