

**Canoe Creek Indian Band's Outline of Closing Remarks
to the Prosperity Project Federal Review Panel
May 3, 2010**

1. Canoe Creek's Position

The Canoe Creek Indian Band opposes the proposed Prosperity Project due to the significant effects of the project, including the mine and the transmission line, on the environment and on Canoe Creek's Aboriginal title and rights which either cannot, or have not been, accommodated.

2. Panel's Mandate and Role

The Panel's mandate includes both an information-gathering and a decision-making component. The federal government is relying on the Panel to play a crucial role in the fulfilment of the Crown's obligations to consult and accommodate First Nations. Consequently, the Panel has a responsibility to consider and assess the project's potential impact on Aboriginal title and rights and what mitigation and accommodation has been committed to or is possible.

Friends of the Oldman River Society v. Canada, [1992] 1 S.C.R. 3, para. 95, Canoe Creek Book of Authorities Tab #1

(a) Canadian Environmental Assessment Act

CEEA sections 16(1), 16(2), 16.1, 34

Canoe Creek Book of Authorities Tab #7.

Pembina Institute for Appropriate Development v. Canada, 2008
FC 302, paras. 19, 25-26, Canoe Creek Book of Authorities Tab #2

(b) Panel's Terms of Reference

Panel must "fully consider and include in its report" information regarding

- a. strength of claim of Aboriginal title and rights;
- b. adverse effects on Aboriginal title and rights;

In its report, the Panel "including, but not limited to, a description of the Panel review process, the rationale, conclusions and recommendations of the Panel relating to the environmental assessment of the Project, including any mitigation measures and follow-up programs."

Canoe Creek Book of Documents Tab #1

(c) Canada's letter February 9, 2010 letter to Canoe Creek

Doc #1916, Canoe Creek Book of Documents Tab #2

Canoe Creek's Position:

The Panel must consider and make conclusions and recommendations on all relevant issues before it excepting specific determinations excluded from the Panel's mandate.

Panel's Considerations

Consideration means to think deliberately and carefully—it is more than summarizing. It is the necessary prelude to decision making.

In regards to the strength of claim of Aboriginal rights, the Panel's consideration must include a weighing of the evidence in advance of a final determination to be made by the Minister. Consequently, the Panel's report must include a consideration of the evidence of strength of claim of established or unrecognized Aboriginal rights and title.

In regards to accommodation of Aboriginal rights and title, the Panel's consideration must include a weighing of the evidence of the need for and means of accommodating Aboriginal title rights, including an assessment of any accommodation measures proposed to date.

Panel's Conclusions

The Panel's conclusions must include:

- conclusions regarding the significance of the effects of the project on Aboriginal title and rights;
- conclusions on whether there are technically and economically feasible measures that would mitigate the significant effects of the project on Aboriginal title and rights; and
- conclusions on whether there is a need for any follow-up programs in respect of the project's potential adverse effects on Aboriginal title and rights, and if so, their requirements.

Panel's Recommendations

The Panel's recommendations must include:

- an overall recommendation as to whether the Minister should approve the project given, *inter alia*, the Panel's considerations and conclusions;
- recommendations on what technically and economically feasible measures are available, if any, to mitigate the project's significant effects on Aboriginal title and rights; and

- recommendations for any follow-up programs required to further assess the project's potential affects on Aboriginal title and rights including follow-up programs to identify alternative means for carrying out the project that are technically and economically feasible and their potential environmental effects.

3. Overview of Canoe Creek's Evidence

Strength of Claim of Aboriginal Title and Rights

Canoe Creek's Aboriginal rights include recognized rights to hunt and fish and an uncontested right to trap and harvest plants.

Canoe Creek's right to fish is recognized through Canada's policy of implementing the Supreme Court of Canada's 1990 decision in *Sparrow*:

"BC Treaty Commission Backgrounder," Canoe Creek Book of Documents Tab #3;

R. v. Kapp, 2008 SCC 41 at paras. 4 & 7, Canoe Creek Book of Authorities Tab #3 .

Canoe Creek's right to hunt is recognized through the B.C. Court of Appeal decision in *Alphonse* and provincial government policy.

R. v. Alphonse, [1993] B.C.J. 1402 (B.C.C.A.) at paras. 5, 6, 85, Canoe Creek Book of Authorities Tab # 4;

British Columbia Hunting and Trapping Synopsis, 2009-2010, p. 7, Canoe Creek Book of Authorities, Tab #8.

Canoe Creek is at Stage 4 of the 6 stage BC Treaty process. Canoe Creek has negotiated a framework agreement and is currently negotiating an agreement in principle. The two remaining stages are finalization and implementation of the treaty. The fact that Canoe Creek is at stage 4 gives rise to a strong *prima facie* case for Aboriginal title.

Evidence of Councillor Gerald Duncan, Hearing Transcript, p. 4468, line 24;

Evidence of Chief Marylin Camille, Hearing Transcript, p. 4506, lines 3-7.

Potential Adverse Effects of the Project

Potential adverse effects of the project include, *inter alia*:

- increased access to Canoe Creek territory and resulting interference with the exercise of Canoe Creek's Aboriginal rights and title;
- introduction of invasive plants;
- possible erosion and contamination of rivers and streams;
- devaluing and interference with development of an Aboriginal tourism industry;
- interference with treaty negotiations, including treaty land selection;

Excerpts of Canoe Creek Community Hearing Transcripts, April 16-17, 2010.

4. Provincial EAC

The British Columbia environmental assessment process is deeply flawed and fails to meet the Crown's obligations to consult and accommodate First Nations—it cannot be relied on to any extent by Canada.

First Nations Energy and Mining Council, "Environmental Assessment and First Nations in BC: Proposals for Reform", 20 August 2009, Canoe Creek Book of Documents, Tab. 8

Canoe Creek Draft Assessment and Consultation Process, September 22, 2008, Canoe Creek Book of Documents Tab #12

The BC environmental review process assessed by the Supreme Court of Canada in the 2004 *Taku* decision is not the review process in place today.

Kwikwetlem First Nation v. British Columbia, 2009 BCCA 68, paras. 51-54, Canoe Creek Book of Authorities Tab #5;

Correspondence from EAO, December 15, 2008, Canoe Creek Book of Documents Tab #9.

The BC environmental review process does not provide the possibility of accommodation for the economic component of Aboriginal title and rights.

Correspondence with Province, December, 2008, Canoe Creek Book of Documents Tab #13

Most of the commitments which make up part of the provincial environmental assessment certificate for the Prosperity Mine are empty, imprecise and vague. They do not qualify as mitigation measures under *CEAA*. Furthermore, they pale in comparison to the commitments proponents have made in the past under the previous British Columbia environmental assessment act.

Taseko Mines EAC, Canoe Creek Book of Documents, Tab #17

Tulsequah Chief Mine EAC, Canoe Creek Book of Documents, Tab #14

Melvin Creek EAC, Canoe Creek Book of Documents, Tab #15

5. Taseko's Conduct

Canoe Creek has no confidence that Taseko is willing to engage in sincere and meaningful discussions to identify, mitigate and accommodate for the impacts of the transmission line.

Table of Engagement and Consultation with Northern Secwepemc, Application Appendix 8-2-A

Letters of March, May, September 2008, Canoe Creek Book of Documents, Tab #16

IR 6.2 "Transmission Line Construction Schedule,"

6. Findings and Recommendations

Canoe Creek recommends that the Panel's conclusions and recommendations include the following:

Conclusions:

The evidence before the Panel is that Canoe Creek has proven or acknowledged Aboriginal rights to hunt and fish and that Canoe Creek has a strong case for Aboriginal title.

The project, including the transmission line, will have significant adverse effects on Canoe Creek Aboriginal title and rights.

Neither Taseko or British Columbia has committed to the necessary significant and concrete mitigation and accommodation measures in regards to Canoe Creek's Aboriginal title and rights.

Taseko has not made a meaningful, good faith effort to mitigate or accommodate Canoe Creek's legitimate and serious concerns regarding the project.

Recommendations:

The possible economic and social benefits provided by the project are, on balance, outweighed by the significant adverse environmental, social and cultural and effects and serious adverse effects on Aboriginal title and rights. Consequently, the Panel recommends that the project not be approved as proposed.

Should the Minister decide that it may be possible to accommodate the Aboriginal title and rights of the Canoe Creek Band and so approve the project, the Panel recommends that before the Minister makes a final decision:

1. An archaeological assessment of the 500 meter-wide archaeological corridor be completed, with the active involvement of affected First Nations, before the centre line for the transmission line is chosen;
2. A cost-benefit analysis of burying the transmission line in the region where it crosses the Fraser River be commissioned by the affected First Nations and paid for by the proponent;
3. An access management plan be developed with the participation of the affected First Nations;
4. A study of possible effects of the transmission line on the Brigham Creek watershed and the Little Dog area be conducted with the participation of the Canoe Creek Indian Band;
5. A study be conducted, with the participation of affected First Nations, to identify measures for controlling invasive plants along the transmission line corridor;
6. A cumulative effects analysis of the effects of the transmission line be conducted with the participation of affected First Nations.
7. A plan be developed for First Nation participation in monitoring of the transmission corridor throughout the life of the project.

**Excerpts from Canoe Creek Community Hearing Transcripts
Federal Review Panel, Prosperity Mine, April 16-17, 2010**

Chief Camille, p. 4125-4127

You know, coming up later today, we'll be having community members come forward who have never ever spoke in front of the public before. They know what they have done on the lands. They know what their grandparents have taught them. They know what they have gone out on the lands to do.

Remembering that our People, the majority of them went to the residential schools, they were gone ten months of the year. And their hearts really ached and wished they knew and were around when their grandparent were there to teach them

So we take what few Elders we have today in our group that can actually sit all day in a meeting like this to try and teach them. But here we go again, with, you know, the schools, just our whole system.

But we're doing the best we can to reclaim our language and culture.

There are people who hunt a lot today and fish a lot. And, as you know, the salmon have depleted but we still do our best. There's a trout fishing that we have in our territory and around that we use.

And I guess the heart of our concern with this whole Taseko process, yes, meetings started in 1993, however, we tried to work with the Provincial Government with Environmental Assessment. It was not working for us and we have a whole bunch of supporting, you know, meetings regarding and our requests.

So we were quite happy when this Federal process came about and we said we're going to focus our energies on this and work to get our voices heard.

So here we are today and I thank the Federal Panel and the staff for being here. I thank Taseko to being here to listen and hear our concerns. And, you know, try and work to resolve, because we all keep saying we want to work together, but how is that going to look?

You know, and like Chief Bev said earlier, and that was one of the questions I wanted to ask, is what is the relationship, how do we make it work? You know, it's a freeway of ATVs and skidoos in their backyard.

Gary Runka, p. 4134-4150

...an overarching concern with the absence of Cumulative Effects Assessment that I think is important to considering an Environmental Assessment of the transmission line component.

...

I submit that in order to appropriately identify and address potential impacts of the transmission line upon Canoe Creek Indian Band territory and way of life, it is critical that we know more about, before the centre line is located, about the inventory and data collection interpretation stage and before it is completed, and the Review Panel submits its recommendations.

The current corridor width that Mr. Bell-Irving talked about is 500 metres. Within that corridor, whether the potential impact issue is terrain soil instability, fish and wildlife habitat, wildlife ecosystems or ecological sites, there's different combinations of sensitivities, and they will require different scales of inventory endeavour in order to adequately identify potential impacts.

That information, in my opinion, is essential in order to enable good judgment on the best specific location of the proposed 80 -metre right-of-way that would contain the actual transmission line.

A second general concern is the pervasive thought throughout the EIS is the constant prejudgment that impacts are not expected or not to be predicted or not to be predicted to be significant. And therefore will not be considered for further, will not be considered further in the assessment.

...

In addition to discounting the need for a substantive additional inventory data at the front end of the process, there is heavy dependence on the reliance of Best Management Practices as we move forward at the end of the process and undevelop sometimes questionable existing guidelines which may or may not fit the Project design here.

These things do not instill confidence in the end product for mitigation of impact.

...

Development of an effective independent third party monitoring process which includes direct participation of Canoe Creek as one of the affected Nations is critical. I don't find it in the EIS.

...

Brigham Creek, just out of the village here, Canoe Creek Indian Band holds the water licence, and it's critical to their social and economic well-being and the proposed transmission line traverses the upper part of that watershed.

...

Given the inherent recreational attributes of the region, and the current development of river oriented wilderness tourism as a part of the Canoe Creek economy and perhaps others, inadequate attention is paid to the visual quality impact of the proposed transmission line corridor. More detailed visual analysis is required throughout the impacted area and especially, of course, along rivers, streams and established tourism travel routes.

Archaeological and heritage.

I think we heard much from the community on this this morning. And I think the one thing that I would like to leave with the Panel is the whole question of what area is, what areas are archaeological studies carried out on? And I think I heard this morning they would be, the intensity would be on that 80-metre right-of-way. I submit it should be the full 500 metres, maybe at different scales, and the access points to the transmission line, particularly those that are going to be needed for permanent maintenance.

...

I now want to move, Mr. Chairman, and Panel Members, to my third key point, and that is the lack of an attempt within the EIS to assess cumulative effects excepting for the fact that some look at that aspect as only being the cumulative effect of other Projects, similar projects or ones that might have impact.

...

A linear corridor of this nature that is proposed through the centre of Canoe Creek Indian Band traditional territory will result in significant environmental land use and resource use change.

...

Mr. Bell-Irving:

...the initial response is that most of the comments that you make are obviously very valid and very specific but they are, in our view, somewhat outside the Terms of Reference of our Environmental Impact Assessment. How do you reconcile that?

...

Mr. Bell-Irving:

And I understand, Mr. Runka's comments, many of them are perfectly, in my view,

valid, and reasonable from the point of view, but I have this conflict with the Terms of Reference.

Mildred Kalelest, p. 4174

My name is Mildred Kalelest and I'm happy to be here and one of my main concerns or one of my many main concerns is that the, with the line that's going through, and also I -- there's a -- there's quite a few of us that actually go out and we do hunting, we do fishing, we pick berries, we pick our medicines, and not only that, with the wildlife, there's a lot of the wildlife that we had before, a lot of that is slowly disappearing, there's our deer, there's our moose, and also there's endangered species like the badger and porcupine. We don't see too many of those anymore.

Phillip Anderson, p. 4175

We have certain areas that are fishing areas. We have certain areas that are hunting areas. We just don't camp in one specific area all the time. We move to other areas. Because right now with all the roads and the logging that's over there, and now this proposal of the line, we don't have too many places where we can go where it's isolated that we can take our youth to teach them, you know. The traffic is unreal over there now.

Kelyn Paul, p. 4175-4176

I just want to say that if it wasn't for learning about these lands, I wouldn't have learned my traditions, my ways, like how to actually hunt, fish, provide for our family if I ever needed to or even learn about the medicines and stuff. I'm still learning and still want to. So I don't want that opportunity to be taken away from me. So I just want to say that this land has done a lot for us, so, yeah.

Carol Emile, p. 4176

My name is Carol Emile, I'm from the Pestwewtmc and I'm here to support my children and I hope that they learn their traditions of our communities and the surrounding communities.

Larry Emilie, p, 4183

[Re taking children on annual camping trips to remote locations.] It's I guess it's a way of teaching our young people in all the -- I always hear this one story that -- it's called life, life, life skills. And it's one thing that I can teach.

Mildred Kalest, p. 4189-91

When we went out there, there was fishing and there was medicines. There was foods that we collected. And also the men would show the younger guys, younger children, not only guys, but the younger girls, too, on how to skin and what they needed to do to gut and to prepare it for cooking or drying.

And there's a lot. There's a lot with the, like, just everyday living out there, the camping and what we needed to do to survive. And I believe that our children learned a lot from that. And it's really important that we continue with that or else we're not going to have it. And we're not going to have the -- we're not going to be able to teach them, you know, here's how you prepare a moose or here's how you prepare a deer, or this is where you go look for your berries, this is where you go look for your medicines, we're not going to have that. And that's what I'm really afraid of. And it's already happening now, like you see all the ATVs and how it's affecting the wildlife and it's pushing some of our deer and that away, we don't have as many as we used to.

And not only that, with our berries, a lot of that is being destroyed.

And it's just something that can't continue happening. We need to do something to keep that, to keep that alive for our children.

And it's really scary to think that might not be there. What are we going to do?

And I would like to, I would like to for this to continue with our children. Like, they need to know. They need to know all of what's our People done.

Phillip Anderson, p. 4192

We do a lot of things with them. And one of the things we have around the camps is our storytelling. Usually the Elders are the ones that are doing all the storytelling.

Another thing that hasn't been brought up is that we have a lot of spiritual sites over there. Places that are meaning to all of us. And it's been shared with other Nations. And a lot of these areas now are, you know, they are not a sacred site no more because of the logging, the road activity, the hunters, the four-wheelers. You know, there's getting to be a lot of people over there now.

And it's, for me, to see, I've watched these young ones, I watched other ones from the Reserves, you know, from the time they were that high and now they're 14, 16, they are older, you know, and I've watched them grow. And I've seen a difference in their attitudes when they come back. When they come back, they don't, you know, it's completely different. They seem to have a better understanding of where, what direction they're going. Because that is a problem with our youth is they have lost their identity, and a lot of us as older people.

Councilor Gerald Duncan, p. 4193

No, we try to get back as far as we can, but space out there now, where you have places where it's private, is getting to be, you know, it's not, you can't go anywhere over there now without there's a mess of people over there. You know, like, there's four-wheelers and there's other people on horseback, there's vehicles, there's, you know, people hiking all over the place.

Kelyn Paul, p. 4195-4196

The first time I went actually was when I was probably about 12 or 13 and I had heard that we were going camping for about a month or so and I thought oh, this is going to be the most boring thing I've ever done, right. But as soon as I got up there, I forget about everything. I forgot there was such things called TVs and everything. But when I got up there, we were hunting and we were fishing and I was learning a lot of things that I've never thought ever existed. Learning about the medicines, being taught about skinning deers, what kind of -- or how to hunt, what you should do.

Councilor Gerald Duncan, p, 4197-4199

[Referring to Little Dog.] The area where you were this morning, I hunt that area regularly. The deer are concentrated in there not only in the fall, and in the spring, but when most of the deer leave, there's still deer there for us to hunt. So, you know, you guys are, you know, you're moving in on a valuable hunting area where it goes across the river. I hunt that area all my life. Ever since I was able to pack a gun and hunt.

...

It's just that the land is very important and that where that line is going to go is going to really impact our way of life. It may not seem much to some people, but it's something to us.

And we value it.

And we're just hoping that these kids can keep on the tradition by passing down the knowledge and having the area.

Crystal Kalelest, p. 4200-4201

[Re remote camping trips.] When the first time I went, it was a real awesome experience because I can probably say I know how to shoot and hunt a deer and know how to fish and skin and gut it.

And I've learned a lot, like picking berries, where to go.

I learned a lot about the medicines, what to use. And from the Elders, they have a lot of stories they tell us. And it's just passed on from generation to generation. Like, I know how, what respect is. We can go in the, you know, across the river. It's like our backyard. We can go there and have a good time and not have a care in the world.

Because it's our traditional territory, the land and the food, the berries, the fish, it's a wonderful experience. It's just like it's so majestic over there you can just relax. It's just an awesome experience.

And, you know, if it wasn't for my uncle and Phil and my mom teaching me all this, I probably wouldn't have a clue as of today. I wouldn't know what to do. But I'm proud to say that I can go hunt and fish and I can pass this on to my children, so I'm hoping, you know, the deer and the moose and everything will still be there so I can pass that on to them so they'll know where they come from, not lose our traditions or our culture, our language. It's scary, you know, our language our tradition might end up dead one day. We're still keeping this on so we can teach our children, so I can teach my nieces and nephews. Not only that, my friends, too.

But I've learned a lot from -- because it's passed on to me, now I can proudly say I can pass it on to the next generation.

Carol Emile, p., 4205

And I would like to say that I enjoy that my dad, Larry Emile, and my uncle Phillip bring my children and my nephews out to these huntings, because it keeps them away from drugs and alcohol. And nowadays it's very hard to keep your child away from all the bad things in life.

And I really enjoy that my children are going out and learning about our traditions and our burial sites.

And I'm happy to say that my children are still alcohol and drug-free. Because I see a lot of children out there that are, like, even 10 years old that are drinking and doing drugs. And I think this is a positive thing and I'm proud that my children are going out there.

Councilor Gerald Duncan, p. 4210-11

...talk about remoteness, it's very important for the Aboriginal People, the First Nations People of our country, because that's where you learn, out there in remote areas. That's where everything comes together for you.

And being out there in the land where it's peaceful and quiet, you pay attention, you listen. Because it's all about survival.

So the remoteness is very important.

...

[Regarding Little Dog.] ...that area where we go down and we fish salmon. That's a very important area for us for salmon. And it's a remote area. We can drive down so far, but we have to walk the rest of the way, and it's quite a pack to pack the fish out of that area.

But I would just like to stress that that area is remote and when we go down there, it's peaceful, quiet, and we look around, all we see is the land, we don't see anything else. Most of our fishing rocks we go to, you look around, there's development there.

But a place like that area, it's remote. We can drive down so far, but then we have to walk. It's a lot of hard work to fish down in that area and to take the fish and bring it back. But that's something we do as First Nations.

Larry Emile, p. 4212

When we take the young out to find the remote location, sometimes most of the times, like we built a sweat, you know, and we talk about the, you know, the -- of what the young people need to know, like passing on traditions, you know, that there's practices that we do. And it's getting hard sometimes to find remote locations.

You know, to the young people that can ride or walk, you know, we can get away. And that do our thing with the remote locations.

Also not only with the spiritual stuff that we do, but it seems more wildlife are there that we can harvest.

Phyllis Jack, p, 4237-

The Churn Creek area has been referred to I heard in Kamloops last week as being called the "Grand Canyon of B.C."

...

And Aboriginal tourism can be a vehicle for cultural learning. Aboriginal tourism will help build capacity through building a culture. And what do I mean by that? It means building identity and pride.

...

My main concern is the interruption of the landscape or the aesthetics, I heard it called. We live in such a beautiful valley. And I was just visualizing bringing a group of visitors out to our area and as we're driving along, showing them the different sites and the different formations, like our Chief's head, our frog rock, our church out here, the caves up here, we have geology and archeology, we have, like, the ranching, and the berry picking and, like, the wagon rides and the sweats and all this stuff that we have to offer. But that for some reason, that line just doesn't fit in that, on that list.

...

And we do have a business plan with the Soda Creek, Alkali Lake and Canoe Creek Band to offer rafting tours starting at Soda Creek and ending at Big Bar.

Rick Phillips, p. 4250

[Re the fragility of the soil]. I know once you put in, move land, because I had CATs, because I owned my own logging outfit, and this land here is not like anywhere else. Might as well say loon shit. So as you move it, it gets wet and this goes and it's going to wash all over it and it's just going to wreck lots of things, washout stuff. I don't care if you lift it up with helicopters, you still need a machine to put things in the ground. And once you disturb things, and what about all these there people talking about the -- wash -- this lake, you guys have graves and we have other graves in town, and come there and something washed everything away, everybody would be mad, you know.

Stuart Kohut, p. 4265-68

...it's this simple, that people won't find that peace within themselves to make the contributions that we all need to make to this world without having peaceful places on Mother Earth to be able to come to that place themselves.

...

But way out in the bush like that, if somebody wants to get around in a four-wheeler, you know, all it takes is a chainsaw and a few minutes and they are going to be down there.

...

[Re the west side of the Fraser River in Canoe Creek territory.] This is how busy it's becoming over there. When I was a kid, I used to ride on my dirt bike all over the Empire Valley, Black Dome, Gang Ranch, all over the place. And a few years ago I went back there and just about got run-off the road I don't know how many times, people driving 90 kilometres an hour going sideways with four-wheelers and going hunting and they are all looking for a spot to go.

So it's not really, you know, as far as that transmission line goes, the point is not that there's already access there or that there's already a cut block, it's that if you had a road here and a cut block and a road over here and now you've got the transmission line going through the middle, well, now it's just one more place for people to get access to. Not just two vehicles and two groups of hunters looking for camps, now there's going to be a third. Whether those other roads are there or not before it, now they have got a third one. And they'll go down there.

They'll go down there.

And how much further can we push things? You know, we've heard a lot of people talk about how animals and, I mean, the cultures, the cultures themselves are being squeezed back into the mountains, you know, to do the traditional things with their children, they have got to go way back there, you know, just to find peace.

David Archie, p. 4298

[re importance of fishing,] And I think of a little boy at Pyskykl. Pyskykl is the name of the Taseko. That's from the Secwepemc. A little boy sitting on the bridge, I guess probably fishing with a regular hook trying to catch a trout and I worry about him not being able to.

Clara Camille, p. 4302-4309

And they didn't have to haul the water with them. They used the river water. You know, they'd just go take a bucket, dip in there, you know, and use that for whatever. And nowadays, I don't think I'd even want to try it. It has been a long time since I ever used the river water due to the fact of pollution that people are warning us about from different things emptying out into it.

And I guess that's something I think about when we think about this mine going in up there. Yes, they give us a year's span of what it's going to do. But what happens after that? Whatever's going to happen to the fish? Because eventually, that's going, in my thoughts, been thinking about it now since Saturday, you know, when I went to my first meeting out at Toosey and listened to the talks. And what's going to happen to our fish 40, 50 years from now? I wouldn't be around, but it's going to be my children's grandchildren that are going to be around then, our grandchildren, great-grandchildren.

..

... like the area around the Little Dog there, you know, things used to be plenty. You could see the Yarrow bloom, and, you know, they liked to grow in those dry arid areas too and along the edge of the forest, but you don't see them as much.

And I know it's like that in other areas. Like, you know, go up along the power line there, and the one year we were up there, and I was looking at some, and somebody says "don't pick them because they spray these," they are spraying bad weeds but they are also killing the good weeds. So, you know, you couldn't pick them around there.

And we go up, like, the berry picking areas that my grandparents used to go to, well, you know, the power line goes through there now. It goes right smack dab through those areas. And there's, there isn't any blueberries or huckleberries anymore in that area.

You know, our areas -- if I want huckleberries now, I drive out to Likely and that's a good three hours drive out there back in the Cariboo mountains there, to find some in those areas. But we can't find them. And the ones we find up on our mountains are very small, as Dave was saying.

You know, so it's just those things have changed.

...

... I take my, as many of my grand-kids along with me when I go either berry picking or

whatever, or just even going for a Sunday drive, whatever, you know, camping. I show them things because I feel it's important. It's not written in book and for them to read up on. And but to show them, they may read it somewhere, and I've got a book there about different plants that, plant uses through B.C. with the Native People.

And I think that was Nancy Turner that put the book together.

But, you know, the kids can read that. But if they have never gone out there and identified it and this is where it grows and whatnot. And I try, and right now, I work with my daughters on that in showing it to them.

...

Well, I worry about the invasive plants because they kind of, just our experience here in the community, years ago somebody came in here with a truck and trailer and they brought one of those trailer houses in and put them, parked it in the middle of our Reserve here. And I saw this plant growing there. And I didn't know what it was until we had someone from the agriculture department was out and we were having a meeting with them. And then so I asked her, I said, "What kind of plant would this be?" I said, "I don't think anybody planted it here, but it's growing."

And, oh, she went up one wall and down the other, says, "Get rid of this plant, you don't want it in this valley." And it was the nap weed. And that was our first introduction of nap weed to this community.

And unfortunately, that one plant had turned into millions of plants. And we were very – you know, our hillside is getting, getting loaded.

...

Well, you see a lot of ATVs in there. You see dirt-bikes. You know. And there's new roads, like trails and roads through there. And, you know, when that was first opened, I remember driving over it the one fall evening. And, you know, the moose that we saw on there, or the deer, like there was just, in the wintertime, you saw their tracks criss-crossing the road, so you knew that was kind of their habitat in there. But the last few years, you know, if you see three or four moose tracks crossing the road here, you're fortunate. But in those days, there was just you saw them and you saw their tracks. So there was deer and moose.

David Archie, p. 4315,

Like, a lot of times I mention the almighty dollar sign where you have the two lines coming down. As Secwepemc people, we do not recognize the almighty dollar. We erase the two lines coming down, it's a letter "S" we call it "share". We are very sharing people.

Clara Emile, p, 4316-4326

[re Little Dog.] I guess I just want to say that we do continue using the area. Like I was just talking to my grandson yesterday, he was over there on the site with us and he says, "You know, grandma, I hunt around here." I said, "Oh, good, would you be willing to talk on that?" And of course he was shy and he says, "Oh, I don't think so. I said just tell you this is my favourite hunting grounds, so." And he went away.

...

Well, I know since the roads have been put in, the Enterprise Road has been put in, it has opened the traffic up to a lot of, you know, like there's tourists probably driving back and forth looking for some place, a lake or something, and they get on that road. And then there's also ATVs. There's dirt-bikes. And you name it. And people 4x4'ing out there. And, you know, these big souped-up trucks and whatnot.

So I think when we, if this ever gets put in, you know, it's going to rip up more land in there that's going to affect the native plants that we talk about. And I guess those are my fears. There's going to be invasive plants come in with the different things. And then, you know, between that station and Little Dog, well, there's going to be a lot of disturbance in there and there's going to be roads again opened up.

And right now, I've been kind of looking at the area going back and forth from Dog Creek, and I know I have seen game go back and forth across the road. So that has to be a crossing in there for them going from, you know, either the river area up to the mountains. And if these new roads that are put in are new openings for trails, it's going to affect a lot of things.

You know, there will be negative effects to it, you know. There may be a few positives add to it, but I think there is going to be more negative.

...

[re the existing power line.] Well, along the power line, after a few years, some of our berry, like, the strawberry plants, some, not too much blueberries, and then there's the soap berry bushes that have come up, you know, I mean, that's been years since the power line was put in, they are finally coming through. And then one day we were out there and someone saw these little plastic signs, you know, along the road, "there's herbicides been sprayed," you know, "don't do this, don't do that". So, you know, those are my concerns.

I know what they are probably trying to do is get rid of invasive plants, but they are also destroying the native plants that are finally coming back.

Mr. Klassen: Do you have any suggestions as to how invasive plants could be controlled along a right-of-way like a new power line without using herbicide spray?

Clara Camille: Well, I don't know. My way of thinking, if they were spotted soon enough, that if they were picked and cleared out of the area, you know, they would not reseed, keep reseeding.

But I know what happened here in the community. We had one plant, and by the time we realized what it was, it had reseeded and it just, you know.

And we had an old fellow that used to go around, he'd got some herbicide, but that didn't seem to do it any good, although he did it every spring, he went around and found the plants and tried to destroy them, but it didn't do any good either.

So, you know, these things went wild fire. And up behind our health station, you can find a lot of these nap weed that are growing there. And also the yellow-flowered ones. So I don't know what, other than going out there and handpick these things, would be a good cure for them.

Racelle Kooy, p. 4331-4362

[re Aboriginal tourism.] I'm here to say we have a plan, there's a market demand, and we're here to stand.

...

...as far back as 1994, we have included tourism as a part of its community planning.

...

And at a tribal level, since 2001, there has been strong activity looking at what are the opportunities, what are the threats, what are the possibilities, and what are the assets that we have available?

...

So it's about preserving their voice, preserving their land, preserving their story, and celebrating their culture.

So we need to tell our own story.

...

We are a gem with impeccable viewscapes. A "viewscape" is just a fancy tourism word to say "what we see". And in that viewscape, it's not obscured by power lines or garbage dumps or anything like that. I mean, we have agricultural activity going on, but it's part of the charm and the draw of this area. And it has been for over a century.

...

Well, we kind of been everywhere. And we leave our mark. And we tell stories to say that there's something here, that it's special, that it's unique. And we want to be here.

And those are the sorts of things that are very precious and important to us. But they are also very precious and important to an important demographic or important set of travellers from around the world, be them international, from Australia, New Zealand, where they have already their own understanding of what is Aboriginality or Indigenous or Maori, and so they are curious to learn about the local Indigenous Peoples of Canada, or they are Europeans absolutely curious understanding that the stereotypes that they have heard about by the writers such as Carl May out of Germany who just totally invented the story about us. They know it's wrong. But nonetheless, they are intrigued. And, no, they're no longer looking for the noble savage, but they are looking to meet people who are still very connected to the land.

There are six distinct Aboriginal cultural product markets:

There's the Aboriginal heritage market;
The Aboriginal events and festival market;
The Aboriginal nature-based market;
Aboriginal arts and handicrafts and Cultural market;
Aboriginal sports cultural market;
And the Aboriginal cuisine market.

...

In speaking with various members of leadership over the years, in speaking with community members, in speaking with band staff, it's clear why we are working towards being involved in tourism. And it's something that you'll hear quite often, you'll hear about the retention and the revitalization of culture.

Very importantly, because you're out in the land, the bulk of the type of products and services that our community is interested in getting involved in is taking us out into the land. They are the backcountry wilderness, outdoor recreation, cultural tourism experiences.

So in doing that, we are getting into our territory, which means we are exercising control over our traditional territory.

...

So, you know, we are interested in developing tourism. We are working towards it. It's just not going to happen at the speed that you may expect, because we are also inclusive. We take the time to discuss and move forward. And it may have been a number of years since there's been movement, but none the less, we are moving towards something.

...

People come to Canada, people come to British Columbia, people come from other regions of British Columbia to the Cariboo-Chilcotin because of its unique beauty.

People come here because they know that it is the land of the cowboy and the Indian. They know that it is the land of the Sage Brush. And if you're not careful, there's some snakes around there, too. But they also know that there's a lot of things going on in there. And they are also coming for these wonderful viewscapes. They are coming not to see a power line. They are coming to take in the mountainside. They are coming to take in what they are getting away from.

They have enough viewscapes with power lines in their own backyard irregardless of whether they are in Ladner or in London, England, they don't want to see that.

And, in fact it goes all the way to the place of appreciation to the place where we have Hollywood films showing up at our doorstep with the "*13th Warrior*", the Antonio Banderas movie, or we had "*The Thaw*" with Val Kilmer. Why did they come here?

They came here because they didn't have to spend how many hours in the edit suite editing out stuff that didn't belong in the era that they were shooting for.

...

And, again, but the people want to come here, they want to have that experience of that connection, of that backcountry outdoor adventure, whether it's rafting, hiking, cross-country skiing, walking, ethno-botanical tours, which is a fancy way of saying "Clara is walking you down the natural garden path to introduce you to the plant species and our medicinal uses of it". It means people coming here, but to have that experience, and to learn and to undo the stereotype that has been reinforced through Hollywood, that's been reinforced through the books and through the images for the centuries.

...

I also think we heard our Elder Dave Archie speak about old lady Spitulm, the Elder, grandmother Spitulm.

There are stories, there are stories to be told, there is history, there's beautiful amazing rich history that we haven't had a chance to celebrate.

...

There are stories here in this community and we have identified places of historical and cultural interest here. Are all the stories out there? Are all the stories even for public consumption? No and no. But there are stories that are important to our community and to Canada, and even to the world, that we would like to share. We would like to have that opportunity to share. And how we tell our stories is through our connection to the land. And through our land that is in relatively pristine condition. That you can show, like as I started off, you can show the petroglyphs and the pictographs, you can show the fishing rocks, you can show Chief's Head, you can show that in a way that reminds people that we know who we are and we have a story to tell.

...

And, as I like to say, you'd have to be confident and clear and rooted in who you are before you can go forward and express to others. And if you're not there, and we are there, we're getting there. You saw that pride. You saw that strength in our drummers and singers today. You saw the gathering of a good cross-section of our community here today to support what's being shared today.

So there is movement and there's opportunity. Is it going to go the way that you would see the lightening speed in other areas of the province? No. But it's on our terms.

...

They are active in rafting in getting our youth out on to the land and sharing. And, in fact, it was one of the things that really helped me. I was not raised here in Canoe Creek. I was raised off Reserve, but it really helped me connect to the community and really honour my family members, the community members who live on Reserve and what they value. Because, you know, when you go through and you see Phyllis organize it so we have experts on the flora and fauna geography, geology of the land, professors from a post-secondary level on the rafts with the youth and ourselves and the Elders and such all together.

When you hear things like this is, you know, one of the few intact special grasslands in the world outside of, the only other place similar is Mongolia, you go, cool, wow! Or this is the only place where you find blah-blah-blah, spotted bat, you know, like, interesting, cool. I may not have a great appreciation for that spotted bat, but I could understand the importance it has to this ecosystem.

MR. KLASSEN: Thank you. The market segment that would be attracted to rafting trips when those do get going, what would be the effect on them of rafting of a river underneath a power line crossing?

MS. R. KOOY: I don't think that they are looking to see power lines. They are being attracted to this region to see the beauty of the area.

Louise Harry, p. 4379-4388

...my purpose here is to just say how the land sustained my family, my brothers and sisters. Because there was 14 of us. I had 14 brothers and sisters. And without the land, we wouldn't have accomplished what we did in life. Not only for food, but for our body, mind, and spirit.

Many of my sisters and brothers are successful in surviving because of the land.

...

I also took the time to write a poem called

"Prosperity Mine".

Prosperity, Prosperity for who?
Robbing Mother Earth as you go.
Obliterating our land.
And our way of life.
Solely for financial gain.
Pollution is what we are left with.
Every man, woman, and child.
Rivers and streams withering in your path.
Incapable of producing life.
Tomorrow's generations left with naught.
You, you, and you are responsible for Mother
Earth and her luscious gifts and her children.
Inside, she is torn apart.
No more can she bear fruit.
Everyone here has a choice:
Save her.
Destroy her.

...

At the other end of the airport is where we used to get porcupine. And I haven't seen any for, for quite a few years. And that's basically where that line is going to go through.

...

From the time I was a child, there's been more activity with even vehicles. And being a mother, being a grandmother, being a teacher, when there's increased access, you always have fears about the personal safety of your children. Probably at this time I'm always telling children to be careful about people coming into the community, through the community, and just basic safety. And because it's not only the people from our area, like the just people that live in a rural area, you have other people coming through our community.

I guess one of the things that I have noticed over the many years is, because there's access, we all, we have logging happening, and that interferes with our gathering, our berries, sometimes we have to -- and it also depends on the year when we have abundance. And, as a child, I would be able to go up the hill. My grandmother would put me on a horse and we would go up the hill.

And now we have to go further. Like, we're going way over to toward Lac Lahache and gathering our sexosem [soapberry].

...

[re importance of taking children on to the land.] We've made that as a part of our, what we do with our children. We have our language teacher that we go out and make our medicines, our pitch, and our smudge, the sage.

And we use that as part of our cleansing and just the well-being of our students and to send the prayers for our community members.

...

For your connection with the land. You know, you, you don't want to have that motor roaring or sound going in the background when you're communicating with Mother Earth.

Larry Harry, p. 4397-4403

Well, I think one of the big things is, like, now, we're getting too many hunters in the fall. And traditionally, we hunt in the fall and now we have to try to get out earlier before the hunters start. Because first day of hunting season you can't even find a place to park around here, and that's probably one of the biggest things. And ATVs all over the place.

...

Just everywhere you go, you find hunters nowadays, so. And I think as a band, too, we have to start working on more deactivation and that's one of my suggestions is if you're putting in a power line, it should be even when the power line's in, some of it should be deactivated. You ain't going to stop ATVs or anything like that, but it will help on the.

...

And another thing, too, this area from here to the line was my grandmother's trap line all the way to Little Dog. And up until she was 81, she trapped this trap line. And I wouldn't call it a trap line. She managed it so that there would be more animals left for future generations.

And I think with another road, we already have too many roads, with another road along the power line, that's endangering all those years of her protecting it.

Sandra Archie, p. 4407

But the saddest one was Knucwentwecw Society. When you take a look at that. Knucwentwecw Society is a child protection agency. They were going to put a home in on English Road, a group home, so that the youth would have a chance to have a safe place to live. But what happened? Everyone in Williams Lake, who had the same idea, that "if you put it there, you're going to lower the value of our land".

Charlie Louis, p. 4429-4434

I have probably my biggest concern is the line going in from all the way from where it starts off the power line all the way to Little Dog is where I hunt. And Brigham Lake is a lake where I take my kids quite a bit to go fishing. And I have a lot of concerns of pesticides and herbicides going into the water, because they are healthy fish. And I'm concerned about a lot of people coming in, if the line goes through, that they'll be so much more hunters and so much more fish, fishermen there.

I've generally feed my family through fishing and hunting. And right where you're proposing to put that line is where I hunt.

And there's not a whole lot of deer left in there. There's pretty much no moose left in there. I'm starting to lean to go across the river to hunt. As of just of last year, I started hunting moose back there because there's none left on this side.

And I'm worried about that that's the last place where I'm able to hunt moose. And if I go over there, I went over there last year, and the road that's going in there has a truck pullout every kilometre. And it's just like a highway going through there.

And I'm concerned for the Tsilqot'in People that, you know, they love their land and it's just, if that goes through, it's just going to devastate those people, I think.

And I'm really worried about my kids being able to fish, like, up in Brigham. It's real important to us that that -- it's actually a dam, but we call it Brigham Lake. That that stays healthy. That, like, we don't want any herbicides or pesticide or anything going in there. We like our healthy fish the way they are, so.

...

[re the area of the switching station.] Yes, there used to be a lot of moose, and I think until the Enterprise Road went in, and I think that they did quite a bit of damage. And there was a guider out here a few years ago, too, that I think in three years or something, he took 35 moose out of our area. And I think one year there was only two or three moose taken by our community. So I think he did quite a bit of damage.

...

Yeah, I go out there in hunting season, but, like, Larry Harry was saying, we try and get out there before because there's just so many people out there, and then, like, all the game just get scared right off and, you know, it's hard to shoot something or even see anything, really.

Darrell Billy, p. 4459-4460

I grew up learning my ways, the ways of my people, for survival. Hunting, fishing, and things are just not the same any more. Just I consider it because of, like, all the roads and the access. The new access way. Or our roads, yeah, I guess that's what it is.

And I feel that a transmission line is going to only open it up for, like, more to the public and there'll be, like, hunters, like, the lower -- like, there's not much for wildlife, moose, deer as it is.

Yeah, I have actually experienced trying to hunt out there and there's, like, just ATVs, off-road vehicles, you can hear shots.

...

It's just more people are coming in because of the opening up, like, the lines, the ATVs and dirt-bikes. It's like it's not safe to be out there at times.

Bert Samson, p. 4463-4464

This is a big thing for me. I never done this before. But I'll talk some hunting. The transmission line that goes through there, goes right through the middle of the deer crossing from the Fraser River up. Also on the other end, other end, there's moose hunting. I believe there's an Elder in earlier years had a trap line there, too.

Down over towards Little Dog and earlier years, too, there's I believe there's one cabin down there that they used to have for, what was it, a trapping cabin, I guess, and hunting.

Like I was saying, right through, right through there was the trapping and down by the river is fishing.

...

And if, if this transmission line goes through, I think it will be diminishing value to our, to for trapping, gathering medicines and berries.

Councilor Gerald Duncan, p. 4465-68

I would like to start up in where you want to start out the transmission line, just like my Elder here said, we hunt moose in that area.

Down below the transmission line, there's a little area there, a watershed down below. We fished trout. All the way along down the transmission line down to the place we call Little Dog, we've always hunted deer there. We hunt deer there year-round.

It's an area we depend on as hunters. I grew up a hunter.

...

As far as hunting moose there, and then going down to Little Dog hunting deer, like I said, you know, that's a winter deer range. They stay there all winter. They stay there right from fall right through to winter. And when most of the deer leave that area, there's very few that stay back, which we still hunt during the spring, summer. And then when the rest of the deer return.

Also, the salmon fishery is, like you heard from yesterday, we fish salmon there. We fish salmon in the Little Dog area. And the Little Dog area or what we call Little Dog, it's not just that little area, it's that whole area from right where we were standing all the way up to the old airport, back down, it's a wide range.

...

I was just concerned that if that power line goes through there at Little Dog, are the deer going to stay there? Are they going to continue to winter range there? Are they going to stay in that same area or are they going to move out?

I know every year there are more and more hunters. Every year there are more and more ATVs, trucks. Every year there's another person old enough to come out and hunt.

Rosemary Jack, p. 4473-4475

It's pretty good to have you guys here in our community. I feel like this is a historical moment. I never really look at myself as a Canadian, but this feels like the first time I've ever met with Canadians to discuss the future of our People and our land. This is one of the first opportunities I've had.

...

In my whole life, I've never found a job that I like besides speaking up for the animals, protecting the water, and trying to salvage what's left of our culture and our traditions.

...

My children's future is at stake. I have three of them over here with me. A little girl, Angelina, Dhillon, and Nate's in the front wearing the Budweiser toque. I love my kids. And their future is in your hands.

Councilor Harold Harry, p. 4479-4486

And one of the things that I work with that our community over the last few years has been dealing with are our burial sites. And that's one of my concerns within the transmission line, within the gold mine, the archeology sites. And that's very sensitive to our People.

Right now we have two burial sites that we're dealing with. The roadways, they come along and do work and they dig up our ancestors. There's a road that goes through there that's been there for years. We talk about Brigham Lake. That's in that area.

So that's high potential up for archaeology sites. My grandfather had a cabin there. Our community members. Right in that area.

...

I went to Residential School. About 80 percent of our People.

We saw our parents two months of the year. But I was able, but my dad taught me in the time that we spent together.

He took me and my brother out, showed us how to trap.

Our People would like to have that time alone. And that's the time when they go out on the land, to have that peace. And that's where I find that peace is out there.

...

It's really hard when you talk, we talk about the spirits. We talk about the visions that we have. And one of my visions was the burials. It's powerful. And that's in my journey. That's part of my journey. Our ancestors. To look after them. They keep on coming back. They resurface. You are directed towards them.

...

We're at a journey to find our spirituality. It's very powerful. We make commitments with ourselves. Finding our way back, you go to the mountain. We pray. We find out about our history. About our People. We use the drum to sing to give us strength. To come together as First Nations. To share. We have a hard time to deal with things. We get emotional. That's our feelings. We all have feelings.

...

But my question was about the burials. Where our People are buried.

In the last few years, we've been dealing with our burial sites along the river.

Our medicine people are buried.

How is Taseko Mines going to deal with that? You can't move it.

How are they going to deal with the lake, Fish Lake, with all the archeology?

Do they know that?

How are they going to deal with the pit homes?

It's not only in that area, it's all over the land. There are places where archaeology isn't recorded that our People know of.

...

For the transmission line, my grandfather and my dad, my family, my aunts, lived in that area. We had cabins all in there. It's also where our People go fasting

.

I could use a fast right now!

They did pit cooking.

There's wild horse corrals that Gerald [Duncan] talked, talked about back in that area there [near proposed switching station].

...

Little Dog Creek, my dad collected sugar there from the fir trees, where the line is coming down.

As First Nations People, will always collect from the land, what we need. If it's there, if it's not destroyed, we'll harvest what we need.

...

It will take a lot away, you put the transmission line it. Take away the medicines. It's not only us that need the medicines. The animals.

Councilor Patrick Harry, p. 4488-4501

Also I would like to thank the Panel for allowing the site visit yesterday. That meant a lot to us to be able to take you out there and show you, show you a part of our territory that means a lot to us: Little Dog.

It's important because, you know, with these decisions that we're making, these decisions that are put in front of you, you know, I don't think they can be made from sitting in the gym here, unless you get out. Or from the air; you can't make those kind of decisions just by flying over. And you don't know what you're looking for unless you're -- without help from us. Flying over the line might be pointless if you don't know what's going to be impacted.

...

But we have Arc sites right here (indicating). I can't read the number on there right now, but that Arc site there is a petroglyph on a rock cliff. And this Arc site is being impacted right now and affected by recreational activities. We have pictographs on that rock that are being rubbed off because we have rock climbers that come out and practice there. And the ropes from their, that they use to climb the rock, are rubbing up against our pictographs and rubbing them off. And, you know, that's an effect from, like, outsiders and people coming into -- it means nothing to them to climb that rock. But, you know, my kids won't be able to see that or I won't be able to show them a part of history that I know about now.

...

So those are just a couple of examples of how our Arc sites are being impacted. And as Harold [Harry] was, before me, he -- you know, these sites mean a lot to our people. And, you know, to - it doesn't -- it's not just, you know, people coming in and having an effect on them or impacting them. It's, you know, a part of our history that we're never going to get back. It's not a renewable resource. It's not sustainable.

You call the archaeology "resources", but they're -- there's got to -- there's a different word for them because they can't be -- you know, they are not renewable or -- it's not like we can just go down and make another one.

...

So as you see right here (indicating), there's a stream there, Ward Creek, I believe. And McEwen Creek. They are loaded with Arc sites. And the only area that hasn't had the work done on it is this area here (indicating) where the proposed transmission line is going to cross.

And I believe once the work is done there, that this area here (indicating) is going to look like this area here (indicating) with the Arc sites recorded there.

...

But this, this transmission corridor, proposed transmission corridor, crosses 125 of these creeks, streams, the river. And I'm just trying to make the point that there hasn't been the work done on this line yet to know where all these Arc sites are. And if it's crossing all these streams, then, you know, there's high potential that any one of these streams could look like this with the recorded Arc sites. And those are only the ones that are recorded. You know, there may have been more missed along the way.

These benches, like this one here that we pointed out on the site visit just across where the corridor wants to -- the proposed corridor is going to go up the side hill there, those benches are high potential for burial sites. And some of the burial sites that we have found are located on the plateau above the Fraser River.

...

So that was the point I wanted to make about the transmission corridor and the archeology potential that's there. And we're not going to know what's really there unless the work's done. And I don't know how you could make a decision on where to put the centre line if that work's not done first.

Another issue that arises from the transmission corridor is the spreading of invasive plants. Because we have, like, with the existing line we have in our territory already, we can't keep control of anyone that travels on that line as it is now.

And one of the Elders earlier was talking about, you know, not being able to eat the plants on that line and seeing invasive plants along the roadsides on the way there.

But just for the record, I would like to just name a few of the plants that we're -- that can potentially be brought out here from other parts of the province. So we have:

- marsh plume thistle.
- meadow Knapweed.
- nodding thistle.
- orange hawkweed.
- perennial pepperweed.
- plumeless thistle.
- purple loosestrife.
- spotted knapweed.
- St. John's wort.
- sulphur sinkfoil.
- tansy ragwort.
- yellow flag iris.
- and yellow hogweed.

Those are just some of the invasive plants that exist in B.C. now. And it's not only about the invasive plants that are in the Cariboo, because people will be coming out here to -- ike, we have a lot of people coming from all over the province to come out here now and hunt. So who's to say that they are not carrying these, they won't be carrying these different seeds on their vehicles when they access the transmission line. And I think that's a risk that would be there.

And also in this area down here (indicating) by Little Dog, we have badger. Badger is a species at risk. And we have -- we've done work with the Ministry of Environment Species at Risk to study badger habitat. And we have areas down in Little Dog that are -- have badger holes there. So those species would be further endangered by people accessing the line.

I also wanted to talk a bit about the fire hazard. You know, we've experienced some, some pretty big fires out here in the past few years. Like, just down in this area further southwest, there was the Kelly Lake fire last year, which was pretty huge. And I think with any of the new parks, new

transmission corridors, there's -- it elevates the risk for the fire danger just because of access and because this line will have wooden poles or people driving up and down them. They could throw out a cigarette and there's a lot of dead pine up in the Brigham, Brigham Lake area. So that risk would be there just with the, the more access to the corridor. Like, more people accessing it and driving up and down it.

...

MR. KLASSEN: Thank you Councillor for your presentation.

Besides the work that Taseko is committed to doing in terms of investigating the possibility of archaeological sites along the centre line, are you aware of any other planned archaeological investigations in the vicinity of the crossing?

COUNCILLOR P. HARRY: Not at this time, no.

MR. KLASSEN: The Province, the Provincial Archaeological Branch, Heritage Branch, whatever it's called, they don't have any archaeological work planned in that area? I'm assuming they would contact you if there was.

COUNCILLOR P. HARRY: Yeah, yeah. But I'm not aware of any at this time.

...

THE CHAIRMAN: I had a couple of questions.

The area along where the transmission line is proposed, there don't seem to be any sites identified by the Province in that area at this point.

Now, I wonder, is, and you may not be able to answer this, but is that because they have -- perhaps have identified at this point the more obvious sites and they seem to be north and south of the proposed transmission line?

COUNCILLOR P. HARRY: No. I think it's just because they haven't done the survey yet.

Chief Camille, p. 4503-4507

You know, this morning, when my mother made the presentation and Bruce was asking her about the language and how it, you know, the connection to the land, I can tell you that, when we're taking our language training from her and the other Elder I work with to ask them questions about day-to-day stuff that we do, it really -- it takes some time to think about how we should say it. But when we're asked something about going out and doing things on the land, and it just comes out of them so easily. So that's the big change for our Elders when they are trying to teach us. So much has changed that they really have to think and try not to change the language too much to try and make it easier for us to understand and speak. Because, you know, I'm

trained to read and write, so I try and learn that way. And I think that really slows up the process. But I'm trying to get beyond that. And by her giving me these mentoring at meetings and stuff, and, you know, little phrases and stuff, it's coming a lot easier.

So I just wanted to reference that our land is huge as far as our People learning our language and our culture. That's where we're going to get it from. As was, you know, referenced for the last two days here.

You know, our People are waking up. They all have it in their hearts and in their brains. And today, the last two days, it all came out. That's the first time I've heard a lot of my members speak. I'm so proud of them. They have given me the courage and the strength I need to be a leader in the community. You know, they really made me proud.

...

You know, we have all these concerns, but we just didn't have the capacity to address them.

...

And, for the record, in the treaty process, we are just coming -- we're in a stage we're working towards the AIP. We've done our land selection. And there are selected areas in the corridor area. So I want that on the record.

...

Today we have the Tsilhqot'in here in this room. We have the Esketemc, our neighbours. We have Ted Hancock here who lives in the our community. We have all of you here who are here because of what we're doing, you know, about our lands. You know, and we're all here because we care in some way or form to protect it.

...

You know, the bottom line is, you know, money and jobs only last so long. And once the water, the land, the animals -- you know, once the land and water are damaged and they are gone, our animals are going to be gone, and then what happens to our People, Native or non-Native?