

**AFFIDAVIT OF ALICE ANNETTE SMITH**

I, Alice Annette Smith, presently residing in Kitamaat Village, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *An gwax pa*. The name was given to me by my grandmother, Laura Robinson, according to Haisla nuyem (law).
2. I am a member of the Eagle Clan of the Haisla Nation.
3. I am currently a homemaker.
4. I currently harvest and process the following resources from Haisla Territory:

a. clams	f. salmon	k. Devils club
b. halibut	berries	root
c. spring	g. sockeye	l. Yew tree
salmon	salmon	bark
d. wild crab	h. pink	m. Herring
apple	salmon	Eggs
e. blue	i. chum	
berries	j. Coho	
5. I was nu sa'd (taught), at an early age by my father and grandmother to harvest and prepare our resources; this is how I have learned the traditional ways.
6. Nu sa is the term that is used when teaching. What little I have learned of our language has been primarily learned during this bonding process with my family members. It is during this process that the knowledge and respect for each other and the land was learned.
7. I am a teacher of our traditional harvesting methods and "nu sa" my children, nieces and nephews.

8. I believe that my ability to gather and prepare our traditional foods will be lost due to Enbridge. I believe that I will not be able to continue to nu sa (teach) my children and grandchildren our traditional ways.
9. If there is an oil spill, I am afraid that my grandchildren will not be able to survive due to the lack of finances to purchase food. Traditional foods are the only way that my family is able to make ends meet each month.
10. Our beautiful scenery will be lost due to an oil spill. I live right on the water front and watch for blackfish (orca) and other animals each day; this will not happen if there is an oil spill.
11. Each summer my children, grandchildren, nieces and nephews swim in the Douglas Channel, this will not happen if there is even a minor spill.
12. My grandson has promised me that he will get me fish, crabs, and maybe ducks when he is older. This will not happen if there is an oil spill.

<p>AFFIRMED BEFORE ME</p> <p>at <u>Kitimaat</u> (City),  in the Province of <u>BC</u>  this day <u>15</u> of <u>December</u> 2011.</p>	<p><u>A Smith</u>  Alice Smith</p>
<p><u>Hana Boye</u>  A Notary Public or Commissioner for  Oaths in and for the Province of  <u>BC.</u></p>	<p><b>Hana Boye</b>  <b>Barrister &amp; Solicitor</b>  <b>6th Floor – 73 Water Street</b>  <b>Vancouver, BC V6B 1A1</b></p>

**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**


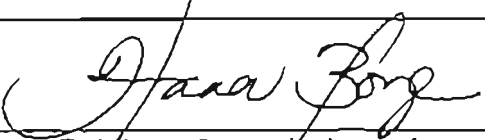
**AFFIDAVIT OF ANDY BOLTON SR.**

I, Andy Bolton Sr, Public Works Supervisor, presently residing in Kitimat, BC,  
MAKE OATH AND SAY THAT:

1. I am a member of the Eagle Clan of the Haisla Nation.
2. I am currently Haisla Nation Council Public Works Supervisor. I have worked for council for 23 years. Before that, I drove trucks for Canadian Oxygen in Vancouver for 5 years and I drove trucks for Canadian Liquid Air in Kitimat for 9 years.
3. I currently harvest the following resources from Haisla Territory:
  - a. Geese – from *Zagwees* (Minette Bay), the Kitimat River, the Bisch Creek Estuary and Emsley Cove;
  - b. Ducks – from *Zagwees* (Minette Bay), the Kitimat River, the Bisch Creek Estuary and Emsley Cove;
  - c. Deer – from along the Douglas Channel, Collin's Bay and Bishop Bay;
  - d. Moose – from the Kitimat and Kildala River Valleys;
  - e. Bear – from Green Mountain, Kildala and Bish Creek;
  - f. Seal – from Kildala Arm and Coste Rocks.

- g. Fish –
    - i. Salmon: Chum (Maggie Point), Pink (Maggie point), Sockeye (Danube Bay) and Coho (Danube Bay and Bish Creek);
    - ii. Trout near *Simgas* (on Kitimat River);
    - iii. Halibut – Douglas Channel;
    - iv. Red Snapper - Sue Channel;
    - v. Yelloweye - Sue Channel;
    - vi. Black Cod - Sue Channel; and
    - vii. Redbanded rockfish - Kildala Arm, Eagle Bay to Verney Passage; McKay Reach and Ursula Channel.
  - h. Clams - McKay Reach, Zujadee at Monkey Beach;
  - i. Cockles - McKay Reach, Zujadee at Monkey Beach;
  - j. Mussels - Daube Bay to Kitsaway (South Blind Pass);
  - k. Sea cucumber - Monkey Beach, Goat Harbour and Verney Passage; mouth of the Gardner Channel, Gilttooyees Inlet; and
  - l. Crabs - Monkey Beach, Goat Harbour and Verney Passage; mouth of the Gardner Channel, Gilttooyees Inlet, Crab River, Douglas Channel). Traditional winter food supply, what we grew up with and are used to eating (difficult to go without).
4. Our resources are important to me. Teaching the next generation is how we pass on our knowledge. I have taught my two sons how to hunt and fish in our Traditional Territory. It it good to see them carry on our traditional practices.

5. When I teach the younger generation about our lands, I teach them the Haisla words that relate to our lands. It is good to have someone to speak our language with.
  
6. If I lost my ability to hunt and fish in our Traditional Territory, I would have to spend more money to buy traditional foods from other communities. I would also have to spend more money to buy food from the grocery store. In this sense, we rely on lands to feed ourselves.

AFFIRMED BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>15</u> of <u>December</u> , 2011.	 ANDY BOLTON SR.
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC</u> .	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>


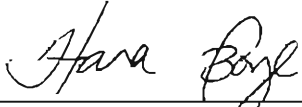
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**AFFIDAVIT OF ANNIE WOODS**

I, ANNIE WOODS, retired, presently residing in Kitamaat, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Ma ména ga lux*. This name was given to me by Aunt, Ella Grant, according to Haisla nuyem (law).
2. I am a member of the Killer Whale Clan of the Haisla Nation.
3. I worked in the cannery, and was also a tree-planter and a home-maker.
4. These are the resources which I rely on from our territory: oolichan, spring salmon, sockeye, chum, pinks, coho, winter springs, herring eggs, cockles, clams, sea cucumbers, sea prunes, urchins, mussels, halibut, red cod, black rod, seal, deer, moose, porcupine, beaver, goats, blueberries, salmon berries, wild currants, elderberries, crabapples.
5. I also rely on devils club, alder, cottonwood, yew wood and hemlock to make Indian tea and medicines.
6. Oolichan grease is used to trade for seaweed.

7. We can, dry, freezing and smoke the foods mentioned above. Getting and processing these foods – the oolichan, deer and moose meat, crab meat – is important to the Haisla culture. Getting together to process these foods is a time for us to speak the Haisla language, and a time to connect with family members.

SWORN [OR AFFIRMED] BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this <u>15</u> day of <u>December</u> , 2011.	 <hr/> Annie Woods
 <hr/> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

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**AFFIDAVIT OF AUDREY MORRISON**

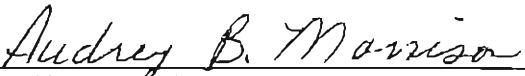
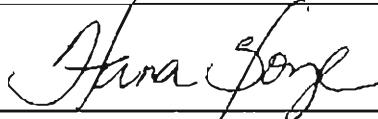
I, Audrey Morrison, retired, presently residing in Kitimaat, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Klakwa-moot* and was given to me by my father, Jonathan Morrison, according to Haisla nuyem (law).
2. I am a member of the Beaver Clan of the Haisla Nation.
3. I am an Elder and currently I am a hairdresser. Over the years I worked in canneries in Prince Rupert.
4. As an Elder, I do not gather much food any more. My family, however, continues to gather foods from our Traditional Territory. They share some of what they gather, which includes seaweed, wild celery and fireweed sprouts, salmonberries, blueberries, crabapples, currents, elderberries, salmonberries; alder, devils club, hue wood, and balsams; and cedar strips.
5. Fruits and berries have always, been an important source of my diet. I eat them fresh or use them to make jam.
6. I use the alder, devils club, hue wood, and balsams to gather traditional medicines.
7. I remember using alder to weave hats and baskets.



8. My family hunts seals, deer, moose, or bear from our Traditional Territory. When they are successful, they share their meat with me. My family cans, dries, freezes and salts this meat so we have food for the winter months.
9. My family fishes within our Traditional Territory. They often give me fish, such as black and red cod, halibut and herring eggs. In addition to fish, they share the shellfish they harvest, such as abalone, clams, cockles, crabs, mussels, sea cucumbers and sea urchins. My family cans, dries, freezes and salts this fish so we have food for the winter months.
10. My family used to fish oolichans in our rivers. After Eurocan polluted our waters around Kitamaat, we could no longer fish oolichans in our traditional places. So, we started fishing for oolichan in Kildala and Kemano, but the oolichan are no longer there. Now, we depend on trading or purchasing oolichan from other Nations in the Nass area.
11. Oolichan were, and continue to be important to our people and to our culture. We dried, froze and salted the oolichan. We also rendered it into oil, which we used to trade with other Nations for herring eggs and seaweed. Today, we can no longer fish for oolichan as we traditionally did. Without our oolichan, we have lost an important part of our culture.
12. If my family's ability to hunt, fish and gather food and medicine from our land was lost or compromised it would affect my ties with my family. This loss would be significant. If the pipeline comes onto Haisla Nation Territory, I am afraid that we will lose a lot. Our land is our lively bond between our generations.

13. It is very important for our Elders to teach our children. Our language is very important; if the youngsters don't start learning it, we will lose it. I am afraid that if the pipeline comes onto Haisla Nation Territory, or if there is an oil spill on Haisla Nation Territory, we will lose the connection between our land, our culture and our people. This loss would be a disaster.

SWORN [OR AFFIRMED] BEFORE ME at <u>Kitimaat</u> (City). in the Province of <u>BC</u> this day <u>15</u> of <u>December</u> , 2011.	 AUDREY MORRISON
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

**AFFIDAVIT OF BEATRICE GRAY**

I, Beatrice Gray, Mother, presently residing in Kitamaat Village, BC, MAKE OATH AND SAY THAT:

1. I have two traditional Haisla names, one was given to me by Ralph Adams and the other by Adel Sherstabetoff according to Haisla nuyem (law).
2. I am a member of the Blackfish Clan of the Haisla Nation.
3. I have two daughters and take care of them full time.
4. I currently process the following resources from Haisla Territory:
  - a. Fish - including Halibut, Red Snapper (Yelloweye Rockcod), Ling Cod and Black Cod (Sablefish). I can, smoke and freeze these fish.
  - b. Shellfish – including clams, crabs and cockles. I freeze these shellfish.
  - c. Deer and moose. I freeze this meat.
5. I harvest blueberries and huckleberries, wild crab-apple, *gwathlum* (salmonberry shoots) near the Kitamaat Village for my family's personal consumption.
6. I harvest shellfish, such as cockles and prawns.
7. Harvesting these resources is important to me because I am on income assistance and it is expensive to buy food. We can live off the land.

8. Preserving our traditional foods for the winter is also important to me. This way, we will have foods even if the roads to our community get shut down.
  
9. I am very concerned that I will lose the traditional foods and resources that I depend upon if there is an oil spill in our Territory. I am concerned the an oil spill will affect our resources, our ability to teach our kids to can and preserve food and our ability to survive through the winter.

SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>14</u> of <u>December</u> , 2011.	<u>Beatrice Gray</u> BEATRICE GRAY
<u>Jana Boye</u> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

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**AFFIDAVIT OF BELVA STEWART**

I, Belva Stewart, retired, presently residing in Kitamaat, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Sum gmx* and was given to me by my maternal grandmother according to Haisla nuyem (law).
2. I am a member of the Killer Whale Clan of the Haisla Nation.
3. Over the years I have worked in the local fishing cannery.
4. I currently harvest the following resources from Haisla Territory:
  - a. Deer, moose, bear, mountain goat, seal and beaver for personal consumption and for trade.
  - b. Spring Salmon, Chum, Pinks, Coho, Winter Spring, Crabs, Cockles, Clams, Mussels, Urchins, Sea Prunes, Sea Cucumbers for personal consumption and for trade.
  - c. Wild Apple Trees, Plum Tree's, hemlock, Cotton wood, blue berries, elderberries, salmon berries, currants, wild raspberries and wild roots.
5. Our resources are important to me, they are our source of food. During the summer and fall, I can fish and fruit for the winter months. I also salt fish, fish eggs, deer meat, and duck. By canning and salting fish, I have food all throughout the year.
6. We connect to our people and our culture through our land. By harvesting food from the land, our Elders teach our children our culture, our laws and our way of

life. Our families connect with one another. By working with the land, we feed ourselves and supplement our family's income.

7. If we lost our land or resources because of an oil spill, I think we would lose our culture. I'm afraid that we would lose our identity.

<p>(SWORN OR AFFIRMED) BEFORE ME at <u>Kstaneat</u> (City). in the Province of <u>BC</u> this day <u>15</u> of <u>December</u>, 2011.</p>	<p><u>Belva Stewart</u> BELVA STEWART</p>
<p><u>Gara Boye</u> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u></p>	<p><b>Hana Boye</b> Barrister &amp; Solicitor 6th Floor - 73 Water Street Vancouver, BC V6B 1A1</p>

**Hana Boye**  
Barrister & Solicitor  
6th Floor - 73 Water Street  
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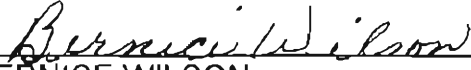
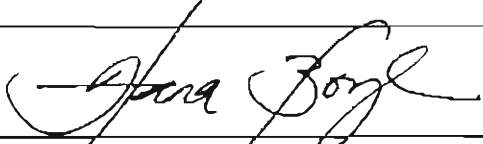
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**AFFIDAVIT OF BERNICE WILSON**

I, Bernice Wilson, retired, presently residing in Kitamaat Village, BC, MAKE OATH AND SAY THAT:

1. I am a member of the Fish Clan of the Haisla Nation.
2. I am currently a volunteer with the United Church Committee. Over the years I have been a cannery worker (25 years) and tree planter (3 years).
3. I currently harvest berry and medicinal plant from Haisla Territory.
4. My father used to fish for food for our family. He fished up and down the Douglas Channel. He would start fishing in the spring time, because is our main source of food. He would jig for halibut, red rockfish, ling cod, black cod, flounder (around Butedale). He would also fish for sockeye, spring salmon, dog salmon (chum salmon) and oolichan. We used to camp in Kildala in order to fish oolichan.
5. My dad used to go hunting in Kildala and up the Kitimat River. He hunted moose, deer, ducks and geese – because that was our family staple food.
6. My father and husband used to trap – because that is how they could earn money for our family. My husband would trap mink, martin and fox.
7. I used to pick berries around Kitamaat Village and in the Butedale area. These berries include: blueberries, salmonberries, wild crab apples, currents, thimble berries, raspberries and cranberries.

8. My mother used to collect 'tliksalm (Buttercup Root), Daxwee 'dallas (Devil's Club), Auks olee (Indian Hellebore) and Yew Wood for medicinal purposes.
9. We lost our oolichans, moose, deer and crab because of contamination from Alcan and Eurocan. I am worried that oil will contaminate my land. I will not stand by and watch Enbridge ruin what we have left in our Territory.
10. Without our traditional foods, our people will have to have a steady job to survive without our Indian food (Haisla staples). There is no explanation for that, you will be without everything that is Haisla.

SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>14</u> of <u>December</u> , 2011.	 BERNICE WILSON
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>



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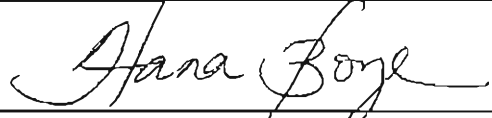
**AFFIDAVIT of Burke Jessel Norman Stewart**

I, Burke Jessel Norman Stewart, presently residing in Kitamaat Village, BC, MAKE  
OATH AND SAY THAT:

1. My traditional Haisla name is *Ga-ya*. This name was given to me by my great – grandfather, Thomas Nyce, according to Haisla *nuyem* (law).
2. I am a member of the Black Fish Clan of the Haisla Nation.
3. I am currently unemployed.
4. I assist my mother and other family members in the preparation of all of the traditional foods that my family consumes.
5. I prepare and process the following resources from Haisla Territory:

- |                 |                     |   |
|-----------------|---------------------|---|
| • Ducks         | • Grey cod          | • Elderberry                                  |
| • Geese         | • Spring salmon     | • Blueberry                                   |
| • Deer          | • Sockeye salmon    | • <i>Dulls</i><br>(English word not know)     |
| • Moose         | • Pink salmon       | • <i>Ca cee na</i><br>(English word not know) |
| • Seals         | • Chum              | • Saskatoon berries                           |
| • Clams         | • Coho              |   |
| • Cockles       | • Cedar bark        |   |
| • Crabs         | • Alder bark        |   |
| • Prawns        | • Devil's Club root |   |
| • Sea cucumbers | • Salmon            |   |
| • Mussels       | • berry             |   |
| • Halibut       |                     |   |
| • Red cod       |                     |   |
| • Black cod     |                     |   |

6. I feel that the process of gathering and preparing our traditional foods is important to our community because it provides a bonding mechanism and creates a sense of responsibility to each other. If the Enbridge pipeline ruptured, or there was an oil spill, I believe that these lessons that I have learned would be lost.

AFFIRMED BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>15</u> of <u>December</u> , 2011.	 Burke Jessel Norman Stewart
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

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**AFFIDAVIT OF Caroline Merna Stewart**

I, Caroline Merna Stewart, presently residing in Kitamaat Village, BC, MAKE OATH  
AND SAY THAT:

1. My traditional Haisla name is *Deex* this name was given to me by my mother, Belva Rose Stewart, according to Haisla nuyem (law).
2. I am a member of the Black Fish Clan of the Haisla Nation.
3. I am currently unemployed and the primary caregiver to my son Burke Stewart.
4. I assist my mother and other family members in the preparation of all the traditional foods that my family consumes.
5. I prepare and process the following resources in Haisla Territory:


<ul style="list-style-type: none"><li>• Ducks</li><li>• Geese</li><li>• Deer</li><li>• Moose</li><li>• Seals</li><li>• Clams</li><li>• Cockles</li><li>• Crabs</li><li>• Prawns</li><li>• Sea cucumbers</li><li>• Mussels</li><li>• Halibut</li></ul>	<ul style="list-style-type: none"><li>• Red cod</li><li>• Cedar bark</li><li>• Alder bark</li><li>• Devil's Club root</li><li>• Indian Hellebore</li><li>• Yew tree bark</li><li>• Salmon</li><li>• Wild crab apple (<i>cheechwa</i>)</li><li>• Huckleberries</li></ul>	<ul style="list-style-type: none"><li>• Salmonberry</li><li>• Elderberry</li><li>• Blueberry</li><li>• <i>Dulls</i> (English word not known)</li><li>• <i>Ca cee na</i> (English word not known)</li><li>• Saskatoon-berries</li></ul>
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6. I do not want an oil pipeline on my Traditional Territory. If there is an oil spill, I believe that the essence of our lives - our food, our way of life, and our culture -

will be lost. I fear that my child, and my nieces and nephews will not be able to swim in the ocean as they do every summer.

<p>SWORN [OR AFFIRMED] BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>15</u> of <u>December</u>, 2011.</p>	<p><u>Caroline Merna Stewart</u> Caroline Merna Stewart</p>
<p><u>Hana Boye</u> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC</u>.</p>	<p><b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b></p>

**AFFIDAVIT OF CECIL CHARLES PAUL JR.**

I, Cecil Charles Paul Jr., unemployed, presently residing in Kitamaat Village, BC,  
MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Gwa bellies aix doqwea* and was given to me by my Uncle Albert Walker. I belong to the house of *Gups'golox* in the eagle clan. I am the next in line to hold the name *Gups' golox* according to Haisla *nuyem* (law). I was claimed by my grandmother, on my father's side, when I was born; and did not follow into my mother's clan.
2. I am a member of the Eagle Clan of the Haisla Nation.
3. I am currently looking for work. Over the years I have been a Seasonal Watchman at the Nanakila Institute and at the Kitamaat Village Council, a MOF Firefighter, a heli-logging (chaser), a first aid attendant/bundler (in Bear Creek Logging), a Cleaning Worker for Cinderella, a BC Packers' Cannery Worker (Prince Rupert), a Port Edward's Cannery Worker, and I worked in commercial fishing with Greg Robinson and Bert Williams.
4. My Father will eventually sign his over his portion of his shared of the Paul family trapline in Kemano to me.
5. I currently harvest the following resources from Haisla Territory:

(a) Animals-

**Moose/ Deer/ mountain Goat-** from Kemano, Kitlope, Kildala and other areas in the Haisla Traditional Territory. I hunt these in the fall to spring,

depending on how much fish and meat we have in the freezer. I hunt for 2 to 4 families

**Black Bear**- Where ever I see it in the Haisla Traditional Territory during the spring up to the summer when fish start running in the rivers.

**Seal, Ducks, Geese** - I hunt from the Haisla Traditional Territory, Coste rocks, Gilttoeyes, Kemano, and Kitlope. For these I hunt all year round.

**Beaver** - I have hunted in the Kemano, Kowesas and Kitlope Rivers, and around Gilttoeyes.

The purpose for hunting these have been both for personal consumption and traditional use such as feasts. They were harvested with firearms.

(b) Fish-

**Salmon** - Spring and Sockeye, Coho - I fish for in the Kitlope Heritage Conservancy, and in the Gardner Canal. This is harvested in the months from July to October this is done using fishing nets

**Coho** - Harvested in the fall. I have harvested this in Kitlope, Peril River and in the Wedeene up by the Kitimat River bridge. I use gillnet, rod and reel (trolling and casting).

**Eulachon** – I harvest mainly from the Kemano River.

In the past, I fished for Eulachon in the Kildala, Kowesas and the kitlope rivers. This takes place in the spring time March to April using seine nets and *takalth* (traditional nets).

**Halibut, Red Cod and Black Cod**- I harvest these from Gardner Canal (Rix Island), Fish Trap, and the Butedale area. I use a long line and sometimes jigging.

**Cockles and Clam-** I harvest from our Haisla Traditional Territory, monkey beach, sue channel, Klekane, Aaltanhash and Khutze Inlets.

**Sea cucumber-** Sue Channel and Gilttoyess. We use a dragger or a jigger. This is gathered from spring to fall.

**Sea Urchins-** we gather this pretty much everywhere in our Territorial waters and use a long dip net and can only get this on a low tide.

**Crabs** - we get this also anywhere in our Haisla Territorial waters. I gather mine from Emsley cove, Bees, Hugh Creek, Fish trap, Kemano Gilttoyees. And this is all year round.

**Prawns-** I have harvested this in the Kitlope, Kowesas, Kemano and Coste Island. All these fish and shell fish are for personal consumption and sharing.

(c) **Trees-**

**Red cedar** - I have harvested the bark (*danus*) for elders and my nephew for traditional Baskets and head bands. We also use this wood for fire for our boiling process for Eulachon Grease. We gather this in the Kitamaat area and Kemano area.

**Sitka Spruce-** this wood also is used for the boiling process for making Eulachon Grease. We also use it to heat our home in the winter months. The pitch is used for cuts and scratches. The pitch can be gathered all year round. It is still used by my family today. We gather this in the Kitamaat area and Kemano area.

**Balsam (*Amabilis*) fir-** this is also for fire wood and medicine. The pitch is used for stomach medicine. We boil water then place a small amount of the pitch in the water. It is then cooled down and drink it as a tea.

(d) **Berries-**

**Huckle and Blue Berries-** I have harvested these around Kitimat, Green Mountain, Mount Elizabeth, and Butedale.

**Salmon Berries-** we harvest this in the summer time. And pick it in areas like, Kemano, Butedale, Haisla Reserve (Kitamaat Village), Kitimat River Bridge and other areas in the Haisla Traditional territory.

**Wild Current-** (stink berries).we harvest this in Butedale, Wedeene and in the village.

**Wild Cranberry-** I have harvested this in the fall in Wedeene and approx 8 km up Green Mountain.

**Fresh Mint-** harvested in the Kitlope estuary in the fall. Mint is used for stomach meds and colds.

**Devil's Club-** I pretty much harvest this anywhere in our traditional territory at any time. We use this for medicine, and I have used this as a mouse deterrent when camping

**Indian Hellebore (*oxoali*)** - gathered this at wedeen and in the kitlope. From June till sept. We use this for spiritual meds

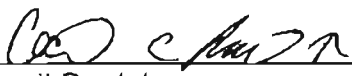
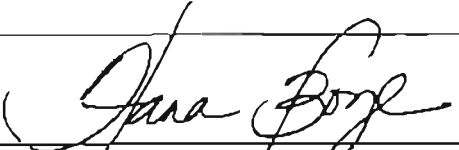
6. These practices are important for me because this is what I was taught. I enjoy hunting and fishing. I enjoy gathering and providing for our families. My providing these things for our families also gives our Elders in our family a taste of what they grew up eating. Harvesting these resources also saves our families money.

(a) Hunting, fishing and gathering berries and plants is cultural for me; it keeps me close to the land and water. It reminds me that we are not alone; it also reminds me that our ancestors have done the same in the past. And I know all the things had a purpose for either Traditional use either for consumption or trading purposes. I was taught the eulachon was a currency and I know it still is to this day highly sought after by other First Nation communities.



- (b) It is a time to teach the younger generation, and the only way to teach is to learn from the elders. Our traditional way of learning is to observe and listen to what our elders and teachers have to show and say.
- (c) It is a time to speak the language, and it has to start at home.
- (d) Family is the most important thing. Without family we have no culture.
- (e) They, the kids, watch and learn from the older ones. For them to be grounded it has to start from our Chiefs (Haisla nuyem).
- (f) For the price of one shell you can get about 80 lbs of traditional food (deer).
- (g) I share with elders and single parents.

7. I trapped with John Wilson Jr. on the late Albert Walker's trapline for martin, and in Kemano for martin, on Haisla traditional territory. This was in the fall and winter.
8. If my ability to hunt/fish/gather/engage in traditional practice were lost or compromised it would affect my whole family, because I wouldn't be able to provide any meat, fish, berries or plants which my family needs to survive the winter months.

SWORN BEFORE ME at <u>Kitamaat Village</u> (City), in the Province of <u>British Columbia</u> this day <u>16</u> of <u>December</u> , 2011.	 <hr/> Cecil Paul Jr.
 <hr/> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**

**AFFIDAVIT OF Cecil Paul Sr.**

I, Cecil Paul Sr, retired long-shoreman, presently residing at Kitamaat Village,  
MAKE OATH AND SAY THAT:

1. My traditional Haisla name is Chief *Wa'xaid*. This name was given to me by my grandfather, Abel Paul, who placed my name on me according to Haisla nuyem (law).
2. I am a member of the Killer Whale Clan of the Haisla Nation.
3. I am currently a retired long-shoreman. Over the years I have been a trapper, hunter, and fisherman.
4. I am the current shareholder of *Kemano wa'wais*, which is located in Kemano. I hold this *wa'wais* as communal property of the Killer Whale Clan. The Haisla Nation has used and occupied the *Kemano wa'wais* since long before 1846 and has maintained a deep connection with this land to this day.
5. I harvested the following resources from Haisla Territory:
  - a. I have hunted various animals, most importantly the mountain goat, which was used for consumption and provided clothing. It is typically hunted during the fall. I also hunted for our Haisla staple foods such as deer, moose, geese, duck and seal. All of these are available to Haisla throughout the whole year.

I did not consume this food myself, I distributed all of it to other community members. There was nothing ever wasted, I shared what I caught with many other people.

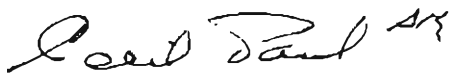
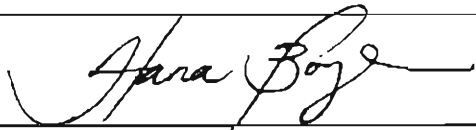
I'm a retired hunter, fisherman, and trapper now, my previous sharing has been acknowledged and now those people I once shared with provide me with traditional foods now.

- b. Fish I caught were ling, pacific, red cod, halibut, flounders, and all species of salmon. I harvested a lot of saltwater fish in the Gardner Canal, a lot of the sockeye I fish for comes from the Kitlope River, this is also where all species of salmon travel to. A lot of my catch was given to my family and community members. I also used some of the catch for my own personal consumption. Oolichans, which I believe are almost extinct in our rivers now, were previously used as a currency and as a means of trading material.
- c. I collected every species of shellfish such as cockles, clams, mussels, from Sue Channel, past the Kildala River. Another place I would get cockles and clams from was Monkey Beach, and also across from Butedale Ku'wix. Crab is available to us all over the Douglas Channel, as are mussels. All of these foods were obtained for personal consumption and were given to my family and community members. In the past have donated clams to people for ceremonial feasting purposes.
- d. I believe that cedar is the most sacred of all the trees to any First Nation, every fibre of this tree is used by my people, for example, from the roots baskets are made. Before you fall a tree all the bark is removed, it is used for many things. From clothing, toys for children, housing, and most importantly for travel, (canoe, paddles) and traditional art work. I have been taught the importance of the cedar by my Elders, I share this verbal knowledge with my children and grandchildren. Yew wood, alder tree, and

balsam bark, all have different healing and ceremonial purposes and I have used each of these for my own personal use.

6. I have knowledge of our Oral history, and legends which I try to share with our younger generations, who are willing to listen, and learn.
7. The Haisla and *He'nak'sila* traditional land is important to me because, the ocean to me, is my garden. This garden produces everything that makes my family healthy, all the species I have mentioned. I fear that this garden is threatened, then *Wa'xaid* will go hungry, my family will go hungry. I fear that if life is threatened by starvation, we would not survive without these resources. I consider that no amount of money could compensate the loss the Haisla and *He'nak'sila* would endure.
8. If my ability to hunt/fish/gather/engage in traditional practice were lost or compromised it would affect me immensely. I would die of hunger, the garden, all the plants and species I mentioned. If that were destroyed by an oil pipeline, or supertanker, all the fish, everything we depend on would be lost, our culture would be lost.

9. If my ability to hunt, fish, gather, and engage in traditional practices were lost or compromised it would affect my family, Haisla elders, other Haislas in the same manner as it would affect me. I like to eat fish at least twice a day, and fear that I would have no sufficient food to replace that with if the fish were gone. I believe that we would die of starvation, this traditional food is all that we know and rely on.

SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this <u>15</u> day of <u>December</u> , 2011.	 _____ CECIL PAUL SENIOR
 _____ A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hans Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

**AFFIDAVIT OF CHRISTOPHER WALTER WILSON**

I, Christopher Walter Wilson, Haisla Watchman, presently residing in 410 Haisla, Kitamaat Village, BC, V0T 2B0, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Gee-alagum* and was given to me by Gordon Robertson, my matrilineal grandfather, according to Haisla *nuyem* (law).
2. I was born in 1966. I am a member of the Killerwhale Clan of the Haisla Nation.
3. I am currently a Haisla Watchman. The Haisla Watchmen monitor activities on the land and waters within our Traditional Territory. Over the years I have been a trapper, food fisher, hunter, fish processing plant employee (BC Packers, Prince Rupert), MOF Fire fighter, and Watchman (with the Nanakila Institute and Haisla Nation Council). I am also involved in the Haisla Nation marine use planning process.
4. I am the current holder of the *Zagwis* wawais which is located in the Kitimat Arm area of the Douglas Channel. I am also the holder of Trapline No. 0603T084. This trapline encompasses MK Bay, IR 1 (*Simgas*), IR 5 (*Zagwis*), the area south of Hirsch Creek (*Laxakas*), the area east of the lower Kitimat River (*Q'axdlaliska*) and the area west of the mountains closest to the Kitimat Arm and Minette Bay, I hold this wa'wais as communal property of the Eagle Clan. It was passed to me from my father *Sanaxaid* (*John Wilson Sr*), the highest ranking Eagle Chief. The Haisla Nation has used and occupied the *Zagwis* wa'wais since long before 1846 and has maintained a deep connection with this land to this day.

5. I hunt deer for food in the fall and winter, throughout the majority of Haisla Territory from the Kemano area to the Wedeene area (Kitimat River watershed), mostly close to the beach but also in the accessible upland areas.
6. I hunt moose for food in the fall and winter, mainly in the Kitlope watershed, but also on occasion in the Kitimat River watershed.
7. I also hunt goats for food, in the fall and winter, when they move down close to the beaches in Gilttoyees Inlet, Foch Lagoon, and Gardner Canal (into the Kitlope watershed).
8. In the spring I hunt for bear, for food, along the areas that green up first, like estuaries and slide areas. There are two good spots in Gardner Canal out toward Kemano, and one south of Kitamaat Village. Some Haisla also take bears in the Hirsch Creek area, or along the west side of Douglas Channel, at Miskatla Inlet or Gilttoyees Inlet.
9. I used to trap, in the winter, for mink (along all waterways in the Kemano and Kitimat Arm area), for marten (in timbered areas of the Kemano watershed, the Kawesas watershed, the Kitlope watershed and Kitimat Arm area), and for fox (in timbered areas in the Kitimat Arm area).
10. I also used to hunt and trap for beaver, mainly in the spring, sometimes around the Kitimat River, but mainly in the Kemano area. With my current office responsibilities, I don't have time to go out trapping, but my brothers still trap.
11. I take grouse, in the spring, when the opportunity presents itself, from timbered areas throughout the Territory.
12. The Haisla Nation used to get oolichan from the Kitimat and Kildala Rivers. The last time the Haisla took oolichan from the Kemano River was three years ago. Our *nuyem* requires us to make sure that enough oolichan pass up the river to spawn before we take any. If there are not enough oolichan returning, we cannot harvest them. We can only pick up the dead ones that have already spawned.

When we cannot take oolichan in our own territory, we try to import them from the Nass. This has occurred in 2010 and 2011.

13. My brother was invited by our uncle's wife's family from Kincolith to fish for and process oolichan on the Nass River this year.
14. I fish for spring, sockeye, coho, chum and pink salmon in the waters off Kitamaat Village. I also get spring, sockeye and coho salmon in Gardner Canal.
15. I also fish for sea-run Dolly Varden trout in the waters off Kitamaat Village. I also take trout from the Kitimat River in late February.
16. I fish for herring off Kitamaat Village, from Sue Channel to Minette Bay. This usually happens in March or April, before the oolichan come. Over the last few years the herring population has increased.
17. For the past 5 to 10 years, I have fished for bottom species – halibut, red cod, black cod, and pacific cod in the Douglas Channel, around Coste Island or towards Devastation Channel. Before that I used to fish for bottom species on the other side of Crab River.
18. I hunt for harbour seals, in the Kitlope estuary, in the Kemano area, and around Coste rocks. I also hunt for ducks, geese and mergansers, in the Emsley Cove area and around Kitsaway.
19. I gather cockles, clams and mussels, mainly in the winter. The place I go to the majority of the time is Monkey Beach. I also go to other areas in Ursula Channel or Verney Passage, or around Douglas or Sue Channel.
20. I take sea cucumbers at Emsley Cove, in Sue Channel, and occasionally in Ursula Channel. These are taken either by snagging with a hook and line, but using a pole with a net, or with a small dragger.
21. I gather Dungeness crab at the head of Gilttoyes Inlet, at the entrance to Miskatla Inlet, at Eagle Bay, in the Falls Creek estuary (just west of Kildala



estuary, at Sue Channel, at Weewanie estuary, at Kitsaway passage, and at Crab River.

22. I fish for prawns off Coste Island and off Dorothy Island, at Egaria Reach (Kitlope anchorage and at Barrie Reach. I also take squat lobster, which are part of the prawn by-catch.
23. I also gather a number of plants for foods and medicines. Most of these I take from various areas throughout the Territory, as the opportunity arises. In August and September I will go out onto the land specifically to gather berries, generally to the same areas. If you manage berry patches by pruning in the spring they will have lots of berries in the late summer/early fall. Old Haislas used to burn small patches to encourage the growth of berries.
24. I take thimbleberries, currants, and alder from around Kitamaat Village, or from disturbed areas. I use the bark of the alder for medicine or to make dye, and the wood for carving or smoking. It best to strip the bark before using alder to smoke foods, as the bark can leave behind a bitter taste.
25. I take cedar and spruce for carving and for firewood. Cedar is the best for boiling oolichan, as it burns with an even heat. I take cedar or spruce from areas that I can access within about a 20 minute walk upland from where I can land a boat.
26. I take yew and nettles from the Sue Channel and Gardner Canal area. There are also yew just North of Shearwater Bay. Our name for this place is T'lemx̄a'ya, which is almost identical to our word for yew, t'lemq.
27. I take cottonwood from along the Kitimat and Kitlope Rivers. I put it in a vase or boil it, for its scent; natural perfume.
28. I harvest "wild" crab apples from the crab apple gardens in our Territory. These are mainly found at old village sites.

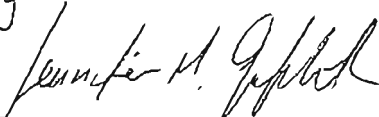
30. I take blueberries from just east and south of Kitamaat Village, from Eagle Bay, from the Kitlope area, from Crab River and from Miskatla Inlet.
31. I take elderberries from disturbed areas along roads.
32. I take salmonberries from within Kitamaat Village, from the Kitlope and Kemano areas, from Coste Island and from various parts along the Kitimat River. I also take raspberries, relatively new to our Territory, from along the shorelines.
33. I take mint and chocolate lilies from along the estuaries, including Kitimat River estuary, Wathl Creek, Wathlsto Creek, Crab River, Shearwater Bay (near the hot springs), Owyacumish Bay, Kemano Bay, Chief Matthews Bay. I also take mint from the Kitlope, from the anchorage to the lake. The chocolate lilly is found closer to toward the anchorage and intertidal areas in the Kitlope.
34. The majority of what I harvest is used by my immediate family. What I cannot use is shared with my extended family and with elders. My extended family also shares its excess harvest with family and elders.
35. It is important to me, personally, and to my family and our elders to have access to our traditional foods and medicines. I teach my nieces and nephews how to collect and process these traditional foods and medicines. This is an opportunity for me to pass down the knowledge I was given by my father and grandfather, and to explain why we do things a certain way. For example, the way you treat an animal you have caught that is respectful, or that you don't hunt on the river until after the oolichan are done, because the oolichan scare easily. This occurred once in the late 1980s. When we were waiting to fish for oolichan in Kemano, a few people (non-Haisla) started to hunt sea lions at the estuary. They managed to wound a sea lion. This sea lion died in the upper estuary when the oolichan just started to move up the river late in the day. All of the oolichan, both in the river and in the estuary, disappeared for the season.

oolichan just started to move up the river late in the day. All of the oolichan, both in the river and in the estuary, disappeared for the season.

36. If there were an oil spill in the Kitimat River or in Kitimat Arm or Douglas Channel, I would worry that it would affect the marine life, and the medicinal or food plants for generations.
37. We Haisla used to be able to get everything at the head of Kitimat Arm. The seaweed, and the surf- and eel-grass are making a comeback now, and will provide new rearing habitat. Some oolichan systems have been listed as an endangered species the COSEWIC and I am hoping we will be able to work with COSEWIC to ensure our continued access to the oolichan in our Territory as they recover.
38. In the Exxon Valdez tanker spill there are still areas that have not recovered. It is my understanding that if a significant spill occurs, the environment may not be safe to use for many decades – this includes the Kitimat Town drinking water and the fish, mammals and birds. This is not in the best interests of Canadians, it is only in the best interest of the Enbridge stockholders.

~~SWORN~~ (OR AFFIRMED) BEFORE ME  
at KITIMAT VILLAGE (City),  
in the Province of BRITISH COLUMBIA  
this day 14<sup>th</sup> of December, 2011.

14<sup>th</sup> day



A Notary Public or Commissioner for  
Oaths in and for the Province of  
BRITISH COLUMBIA

JENNIFER M. GRIFFITH  
BARRISTER & SOLICITOR  
6TH FLOOR - 73 WATER STREET  
VANCOUVER, B.C. V6B 1K1

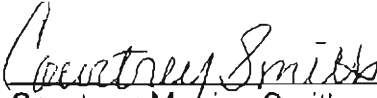
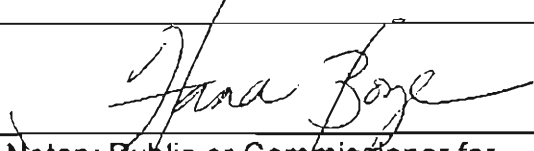
  
Christopher Walter Wilson

**AFFIDAVIT OF COURTNEY MONICA SMITH**

I, Courtney Monica Smith, presently residing in Kitamaat Village, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Kwell-haqs*. The name was given to me by my grandmother Doris Nelson according to Haisla *nuyem* (law).
2. I am a member of the Beaver Clan of the Haisla Nation.
3. I am currently a homemaker.
4. I currently harvest and process the following resources from Haisla Territory:
  - clams
  - halibut
  - spring salmon
  - wild crab
  - apple
  - blue berries
  - salmon berries
  - sockeye salmon
  - pink salmon
  - chum
  - Coho
  - Devils club root
  - Yew tree bark
  - Herring Eggs
5. I was taught (*nu sa'd*) at an early age by my mother, father, aunts, uncles and other community members to harvest and prepare our resources; this is how I have learned the traditional ways.
6. *Nu sa* is the term that is used when teaching. What little I have learned of our language I have primarily learned during this bonding process with my family members. It is during this sharing process that I learned knowledge and respect for each other and the land.

7. I believe that my ability to gather and prepare our traditional foods will be lost due to Enbridge. I will not be able to continue learning in order to *nu sa* (teach) my children and my future grandchildren our traditional ways.

<p>SWORN BEFORE ME</p> <p>at _____ Kitimaat _____ (City), in the Province of British Columbia this day <u>15</u> of <u>December</u>, 2011.</p>	<p> Courtney Monica Smith</p>
<p> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u></p>	<p><b>Hana Boye</b> Barrister &amp; Solicitor 6th Floor – 73 Water Street Vancouver, BC V6B 1A1</p>

**Written Evidence of the Haisla Nation**  
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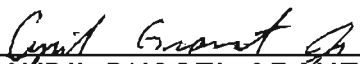
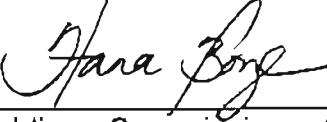
**AFFIDAVIT CYRIL RUSSEL GRANT JR.**

I, Cyril Russel Grant Jr, Security Guard, presently residing in Kitamaat Village, BCBC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Nukwala Aixdukwia* meaning is 'Shining Eagle' and was given to me by my matrilineal grandfather, John Wilson Sr., according to Haisla nuyem (law).
2. I am a member of the Eagle Clan of the Haisla Nation.
3. I am currently a Security Person at Rio Tinto Alcan. Over the years I have been a fire fighter (for forest fires), doing engineering work at the Skeena Sawmills, a construction worker, and a trapper.
4. I will receive the *Luq'wayac'i wa'wais*, which is located on the southeastern part of Gribbell Island. I will hold this wa'wais as communal property of the Eagle Clan. The Haisla Nation has used and occupied the *Luq'wayac'i wa'wais* since long before 1846 and has maintained a deep connection with this land to this day.
5. I currently harvest the following resources from Haisla Territory:
  - a. Moose - freeze for winter, which we use for burgers, stakes, roasts and soup and share with our families;
  - b. Deer - freeze for winter, which we use for burgers, stakes, roasts and soup and share with our families;

- c. Seal - freeze for winter, which we use for burgers, stakes, roasts and soup and share with our families;
  - d. Martin - trap some for fur sale but give most of the furs to my uncle for taking me out on the land;
  - e. Crab - eat fresh and freeze;
  - f. Clams - eat fresh and freeze;
  - g. Cockles - eat fresh and freeze;
  - h. Fruits and berries – including salmonberries, plums, elderberry, crab apple, blueberries and huckleberries, which we eat fresh, cook with, and make jam with.
  - i. Yew wood, Devil's Club and Alder Bark – which we get from the Douglas Channel and use for medicine;
  - j. Labrador Tea – which we harvest during the spring to fall and use for tea;
6. Harvesting these resources from our Traditional Territory is important to me, and my community. We depend on these resources for the food and medicine they provide. By teaching how to harvest our traditional foods, we hand our culture and traditions down through our generation. Our resources are our form of survival.

7. I am concerned that an oil spill will destroy most of our resources. We won't be able to harvest the foods we depend on. An oil spill would be devastating because we rely on our land for our food. We need our land to live through the winter. Our boys enjoy harvesting and preparing our traditional food.

SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>14</u> of <u>December</u> , 2011.	 <hr/> CYRIL RUSSEL GRANT JR.
 <hr/> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>




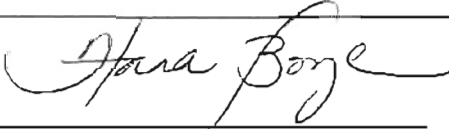
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**AFFIDAVIT OF DERRICK KEITH ROBINSON**

I, Derrick Keith Robinson, Consultant, presently residing in Kitimaat Village, BC,  
MAKE OATH AND SAY THAT:

1. I am a member of the Eagle Clan of the Haisla Nation.
2. I am currently employed by Triton Constitution Ltd., as a Environmental Consultant. Over the years I have been employed at the Kitimat Valley Institute as a Personal Documenter.
3. I currently harvest and preserve the following resources from Haisla Territory:
  - Halibut, to be frozen
  - Crabs, to be canned
  - Spring salmon, to be smoked
  - Black cod, to be smoked
  - Devil's Club bark, for medicine.
  - Alder bark, for medicine
  - Blueberries, to be canned
  - Indian Hellebore, for use as medicine

4. I am concerned about oil contaminating our land and water. If my ability to fish, gather, and engage in traditional practices, such as the preparation of traditional medicine, was lost or compromised it would affect me, my family, and other Haislas. We would not have enough food to eat, such as, salmon, halibut, crabs, and cod. Also, we would not have enough of the plants which we need for food and to make traditional medicine.


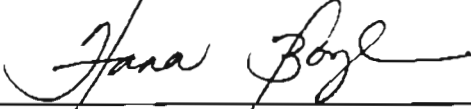
<p>SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>15</u> of <u>December</u>, 2011.</p>	<p> DERRICK KEITH ROBINSON</p>
<p> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC</u>.</p>	<p><b>Hana Boye</b> Barrister &amp; Solicitor 6th Floor – 73 Water Street Vancouver, BC V6B 1A1</p>

**AFFIDAVIT OF Dorothy Edna Woods**

I, Dorothy Edna Woods, Haisla Nation Employee, presently residing in Kitamaat Village, MAKE OATH AND SAY THAT:

1. That while I do not remember my traditional Haisla name, I know that it was given to me by my great grandmother on my mother's side according to Haisla nuyem (law).
2. I am a member of the Blackfish Clan of the Haisla Nation.
3. I am currently employed by the Haisla Nation. Over the years I have been reliant on Traditional food harvested within Traditional Haisla Territory.
4. I currently depend on my family harvesting the following resources from Haisla Territory:
  - a. Moose and deer shot in the fall. I eat this meat during the winter and use it trade, for social purposes and for ceremonial purposes.
  - b. I rely on halibut, salmon, crab and clams harvested in Traditional Haisla Territory. These species are harvested all year long. We utilise these resource for our celebrations of life and death.
5. My family and I currently harvest the following resources from Haisla Territory:
  - a. Alder and Devil's Club for Traditional medicines.
  - b. Salmonberries, blueberries and wild crab apples for personal consumption and for trade.

6. It is important to me that we carry on culture and harvesting traditions as they have been handed down to me by Parents and my Grandparents.
7. Our resources are a part of our culture. We share our beliefs through sharing our Traditional foods. We use our Traditional foods during gatherings, such as birthdays and funerals. Through sharing our foods, and our culture, our Elders teach our next generation.
8. If my ability to gather or engage in my traditional practice were lost or compromised by an oil spill, I am afraid that the traditional medicines that I use on a daily basis would be destroyed.
9. If my ability to gather or engage in my traditional practices were lost or compromised it would affect my family, Haisla elders and other Haislas by not being able to gather together and share our traditional foods which have been handed down from generation to generation.

AFFIRMED BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>14</u> of <u>December</u> , 2011.	 Dorothy Edna Woods
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

**AFFIDAVIT OF Edward Ross**

I, Edward Ross, Commercial Boat Operator, presently residing in Kitimat, BC,  
MAKE OATH AND SAY THAT:

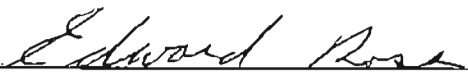
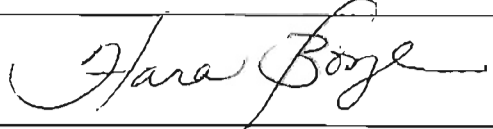
1. My traditional Haisla name mean "Eagle Over Beaver" and was given to me by Phillip Grant Sr. according to Haisla nuyem (law).
2. I am a member of the Eagle Clan of the Haisla Nation.
3. I am currently a commercial boat operator. Over the years I have been a commercial boat operator, a hunter and a food fisherman.
4. I currently harvest the following resources from Haisla Territory:
  - a. Seal in the Kildala Arm, Douglas Channel, Giltoyees, and Kemano-Kiltuish in the winter months for personal consumption, and for sharing and sometimes trading.
  - b. Duck in the Kildala Arm, Giltoyees, and Kemano-Kiltuish in the winter months for personal consumption, and for sharing and sometimes trading
  - c. Geese in the Kildala Arm, Giltoyees, and Kemano-Kiltuish in the winter months, for personal consumption, and for sharing and sometimes trading.
  - d. Deer in the Kildala Arm, Giltoyees, and Kemano-Kiltuish in the winter months for personal consumption, and for sharing and sometimes trading.
  - e. Moose in the Kildala Arm, Giltoyees, and Kemano-Kiltuish in the winter months for personal consumption, and for sharing and sometimes trading.

- f. Salmon as far as Kemano from May to September for personal consumption, for sharing and sometimes trading. Salmon are dried smoked and salted.
- g. Crabs year-round for personal consumption, and for sharing and sometimes trading.
- h. Prawns year-round for personal consumption, and for sharing and sometimes trading.
- i. Halibut from May to September for personal consumption, and for sharing and sometimes trading.
- j. All species of cod from May to September for personal consumption, and for sharing and sometimes for trading.
- k. Herring during the winter months from May to September for personal consumption, for sharing and sometimes trading and for Halibut bait.
- l. Clams at Mackay Reach, Sue Channel, Ursula Channel, Velyn Pass – Kish Kosh in the winter months for personal consumption, sharing and trading.
- m. Cockles from Mackay Reach in the winter months, for personal consumption, sharing and trading.
- n. Mussels from Mackay Reach in the winter months, for personal consumption, sharing and trading.
- o. Sea Cucumbers at Sue Channel, Ursula Channel, Velyn Pass – Kish Kosh year-round for personal consumption, sharing and trading.
- p. Wild Crab Apple from Kildala Arm, Giltoyees from June to August for personal consumption, food for sharing, and food for trade.

5. Harvesting these resources is important because:

- a. I have always been taught to gather to support our families and to be able to trade what we harvest.
  - b. I have always been taught by the older generation and I am currently teaching my grandchildren.
  - c. Gathering is a time to speak the Haisla language.
  - d. I think all the Haisla Nuyem should be taught and be passed on to the younger generation. Gathering provides me with an opportunity to pass on the Haisla Nuyem.
  - e. The ability to trade has been the main source of obtaining other foods that have not been in our territory.
  - f. It is a means for distributing resources and wealth to elders, and for trading with other Haisla or other aboriginal peoples.
6. I currently participate in the Oolichan Camp in Kemano from February to March.
  7. If my ability to hunt, fish, gather, and engage in traditional practices were lost or compromised it would affect me because I would not have the food I need for the winter months.

8. If my ability to hunt, fish, gather, and engage in traditional practices were lost or compromised it would affect my direct family, my aunts, uncles, and Haisla Elders who are not able to hunt or fish for themselves as I would no longer be able to provide for them.

SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>16</u> of <u>December</u> , 2011.	 Edward Ross
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>



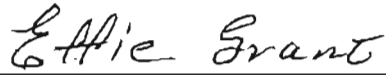
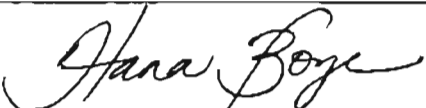
**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**

**AFFIDAVIT OF Effie Grant**

I, Effie Grant, retired, presently residing in Kitamaat, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Qua-nex* and was given to me by my Aunt Ella Grant according to Haisla Nuyem (law).
2. I am a member of the Black Fish Clan of the Haisla Nation.
3. I am currently retired. Over the years I have been tree planter (seasonal), laborer, fish washer, home maker, and janitor.
4. I harvested the following resources from Haisla Territory:
  - a. I fished for sockeye, sea cucumber, and coho in Daniel Bay, and Purl River throughout the year; I would keep enough fish to can, smoke, and freeze, and then give the rest to other community members.
  - b. I picked blueberries, wild crabapples and elderberries around Kitamaat during the summer season (they would last till the fall season); I would keep what I harvested for my family.
5. Harvesting these resources is important because:
  - a. I learned about harvesting my Elders, my parents and my in-laws. I have done my best to teach my daughter about our traditions.
  - b. I speak Haisla when I go out fishing and harvesting.
  - c. Through harvesting, I share food with my family.

6. I currently engage in other traditional practices in Haisla territory, such as attending feasts and potlucks in the Haisla Community.
7. I would feel devastated if any of our traditional foods were lost because of the pipeline.
8. If our ability to fish, gather, and engage in traditional practice was lost or compromised it would affect me, my family and my community. I believe we would starve if we could not live off the land; we are dependent on our traditional foods.

<p>AFFIRMED BEFORE ME  at <u>KITAMAAT, BC</u> (City),  in the Province of <u>BRITISH COLUMBIA</u>  this day <u>15</u> of <u>DECEMBER</u>, 2011.</p>	<p>  <hr/> Effie Grant</p>
<p>  <hr/> A Notary Public or Commissioner for  Oaths in and for the Province of  <u>BC</u>.</p>	<p><b>Hana Boye</b>  <b>Barrister &amp; Solicitor</b>  <b>6th Floor – 73 Water Street</b>  <b>Vancouver, BC V6B 1A1</b></p>

## AFFIDAVIT


I, Elaine Ross, Community Health Representative, presently residing Kitimat, BC,  
MAKE OATH AND SAY THAT:

1. I am a member of the Eagle Clan of the Haisla Nation.
2. I am currently and have for the last 8 years been the Community Health Representative for the Haisla Health Center. As part of my work, I work together with the Haisla Fisheries Department to coordinate the distribution of the fish caught under the Haisla Community Food Fishery program.
3. The Haisla Nation operates a Community Food Fishery, to ensure that traditional foods and resources are distributed to members of the community who can no longer gather these foods and resources themselves. The Haisla Fisheries Commission typically coordinates harvesting and delivery, Haisla Health staff assist with distribution, and the community ("on and off-reserve" in the Kitimat area) receives equal portions, based on availability and harvested amounts.
4. The Haisla Nation Community Food Fishery is administered by both the Haisla Fisheries Commission and the Haisla Health Department, and is seen as integral to the health and well-being of the entire community.
5. We alternate the distribution of fish between Haisla members who live on reserve and those who live off-reserve in the local area, to ensure all our members have access to our resources.
6. Having access through the Community Food Fishery has been a benefit for many Haisla people who would not otherwise be able to access their traditional foods.
7. Our members are extremely grateful to be provided with these traditional foods. When they come to pick up the foods they talk with one another about how to process or prepare the foods, and about how these foods were obtained in earlier times. This reminiscing is a joyful reminder of the abundance of the foods that our Territory continues to provide.

8. The Community Food Fishery program is a great teaching tool for our Haisla Community school, both staff and students.
9. When we obtain oolichan, we gather at the community smokehouse, located right in front of the school, and string the oolichan on *doms* (long dowel-like sticks). The children from the school are taught how to string the oolichan, for smoking. Using alder, the oolichan are smoked over the course of 2 to 3 days, and the children can see the smoke from their school.
10. The children from the school have also been taken on excursions to Kildala, to learn how to make oolichan grease.
11. I personally fish with my uncle, James Green. We often go on a day trip down-channel near Kildala for black cod and red cod. He will point out the local history of the areas we pass by and tell me the Haisla names for these areas.
12. I also gather berries and traditional medicinal plants in the Kitamaat Village area. James Green showed me which plants to pick, what they are called, and how to prepare them.
7. A spill of oil into the Kitimat River or into Kitimat Arm or Douglas Channel would be devastating to myself, knowing that my grandmother and grandfather have fished these waters for generations and this would affect my children, and their children to come.

AFFIRMED BEFORE ME  
 at Kitamaat Village, in the Province of  
 British Columbia this 14<sup>th</sup> day of  
 December, 2011.

  
 \_\_\_\_\_  
 Elaine Ross

  
 \_\_\_\_\_  
 A Notary Public or Commissioner for  
 Oaths in and for the Province of  
 British Columbia

**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**

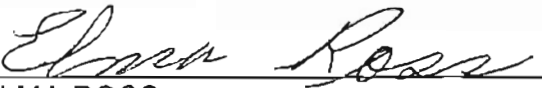
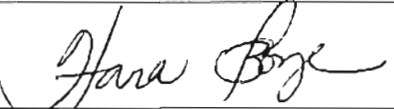
**AFFIDAVIT OF ELMA ROSS**

I, Elma Ross, retired, presently residing in Kitimat, BC, MAKE OATH AND SAY THAT:

1. I am a member of the Beaver Clan of the Haisla Nation.
2. I am an Elder living on a pension. Over the years I have worked in fish plants in Namu, Klemtu and Butedale. I started in Butedale when I was 15 years old. We canned: Chum, Coho, Pink, Sockeye and Spring Salmon, as well as Steelhead.
3. I am an Elder and do not gather, can or preserve much food any more. That means I depend on my family and my community to bring me food. In this way, I am still dependent on the land.
4. At home, I used to make *tel os* (English word not know), as well as can, dry, salt and smoke fish.
5. Oolichan was the mainstay of our diet. We preserved oolichan by smoking it, freezing it and salting it. Oolichan can be made into grease, and while I never made this grease, my parents did. I used to buy oolichan grease from the families who made this precious oil. This grease was used on everything from salmon to desserts to bread. Oolichan grease was also used for frying and was considered a medicine.
6. I used to can moose meat. At Christmas time, my family would eat deer, goat, seal, bear, duck and geese, which my Uncle Kelly Stewart prepared. He used to provide us with all of this meat by travelling up the Kitimat River to hunt. When

the snow falls, our men would go out hunting. This is the time of the year when the animals come down to the beach.

7. My husband and I used to gather cockles, clams, butter clams, mussels, urchins, sea cucumbers, crabs, sea prunes and abalone from the Douglas Channel.
8. I used to pick and preserve blueberries, huckleberries, salmonberries, elderberries, salal berries and wild crab apples. I also used to pick *Kliissam* and *taabaum*, which are roots that were gathered and eaten with oolichan grease and sugar. I used *lu wagh* (hemlock), *why yooou* (cottonwood) and fireweed to make dessert. Soapberries were bought from our neighbours from Bella Coola and now from the Nass.
9. My late husband fished and hunted for most of our food. I would often go out to help fish and harvest the seafood.
10. The land and the resources I used to harvest were integral to my life and my family's life. Today, I depend on my family and my community for food. If oil spilt in my Territory, I would not be able to depend on the land and resources that I use, and have always used.

AFFIRMED BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>15</u> of <u>December</u> , 2011.	 ELMA ROSS
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> Barrister & Solicitor 8th Floor - 73 Water Street Vancouver, BC V6B 1A1


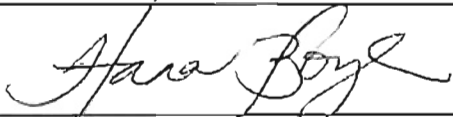
**Written Evidence of the Haisla Nation**  
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Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**

**AFFIDAVIT EMILY GRAY**

I, Emily Gray, unemployed, presently residing in Kitamaat Village, BC, MAKE OATH AND SAY THAT:

1. While I do not remember what my traditional Haisla name is, I know it was given to me by Louise Barbetti according to Haisla nuyem (law).
2. I am a member of the Killerwhale Clan of the Haisla Nation.
3. Over the years I have been a Teacher's Assistant and a Youth Worker.
4. I currently harvest thimbleberries and salmonberries from throughout the Haisla Territory.
5. I currently prepare and preserve cockles, clams and crabs caught within the Haisla Territory. I freeze deer and moose for the winter. I also smoke fish.
6. My resources are important to me. We live off of the land. Our land nurtures us. I hope that our land will be here for our future generations.

7. I am concerned about having an oil pipeline on our lands. I do not want this oil to harm our communities. If oil spilt onto our lands, I believe that we would lose our wildlife.

<p>SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this day <u>14</u> of <u>December</u>, 2011.</p>	 _____ EMILY GRAY
 _____ A Notary Public or Commissioner for Oaths in and for the Province of <u>BC</u> .	<p><b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b></p>



**AFFIDAVIT OF FRANKLIN ALBERT NELSON**

I, Franklin Albert Nelson, Maintenance and Heavy Duty Operator, presently residing in Kitamaat, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is Gelaxad and was given to me by my oldest brother, Robert Mitchell Nelson, according to Haisla nuyem (law).
2. I am a member of the Beaver Clan of the Haisla Nation.
3. I worked as a Marine Mechanic for seven years in Prince Rupert. For 19 years, I was a Commercial Fisherman with my father. After the fishing season was finished, I trapped on my trapline. I used to trap all the time. I stopped trapping because the trapping trade was boycotted and the prices for furs fell. That is why I started working for the Kitamaat Village Council as their Maintenance and Heavy Duty Operator. I have worked for the Kitamaat Village Council for the last 16 years.
4. I am the current holder of the *Wo'axdu, Bisamutis wa'wais* (Trapline Number: 0611T006), which is located in Bees, on the east side of Kitimat Arm. I hold this wa'wais as communal property of the Beaver Clan. The Haisla Nation has used and occupied the *Wo'axdu, Bisamutis wa'wais* since long before 1846 and has maintained a deep connection with this land to this day.
5. I currently fish the following resources from Haisla Territory:
  - a. Rock Cod – from June until September, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;

- b. Black Cod - from June until September, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
- c. Ling Cod – from June until September, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
- d. Red Snapper – from June until September, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
- e. Halibut – from June until September, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;;
- f. Pink Salmon – during the summertime, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
- g. Coho Salmon – during the summertime, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
- h. Spring Salmon – during the springtime, from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
- i. Winter Spring Salmon – during the summertime from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
- j. Chum Salmon – during the late summer from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;

- k. Sockeye Salmon – during the late summer from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
6. I currently harvest the following resources from Haisla Territory:
- a. Prawns – throughout the year from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
  - b. Dungeness Crabs – throughout the year from all over Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
  - c. King Crabs – in the springtime around Sue Channel;
  - d. Sea Cucumbers – in the summertime around Sue Channel; Foch and Gilttoyes Park and Butedale; throughout Douglas Channel, through all the inlets, inside the waters of Gardner Canal, and down to Butedale and Price Royal Island;
  - e. Clams – in the fall around Butedale, Bishop Bay and Monkey Beach;
  - f. Cockles – in the fall around Butedale, Bishop Bay and Monkey Beach;
  - g. Sea Urchins (green) – in the fall around Butedale, Kemano Bay, Bishop Bay and Monkey Beach;
  - h. Sea Urchins (red) – in the fall around Butedale, Bishop Bay and Monkey Beach;
  - i. Sea Urchins (purple) – in the fall around Butedale, Bishop Bay and Monkey Beach; and
  - j. Chiton – in the fall around Butedale, Bishop Bay and Monkey Beach.

7. I currently hunt the following resources from Haisla Territory;
  - a. Moose – in the fall, in Kildala Arm;
  - b. Deer – in the fall, all over Douglas Channel;
  - c. Ducks – in the fall, all over Douglas Channel;
  - d. Geese – in the fall, all over Douglas Channel; and
  - e. Seals – in the winter, all over Douglas Channel
  
8. I currently gather the following resources from Haisla Territory;
  - a. Wild crab apples in the fall on my trapline;
  - b. Black current in the fall on my trapline, as well as around Butedale and Princess Royal Island;
  - c. Blueberries in the fall on my trapline;
  - d. Huckleberries in the fall on my trapline;
  - e. Elderberries in the summertime on my trapline, as well as around Butedale and Princess Royal Island;
  - f. Salmonberries in the summertime on my trapline, as well as around Butedale and Princess Royal Island;
  
9. All of the foods I mentioned above are part of our traditions and traditional way of life. One important type of traditional winter food is *tha-loch*. To make *tha-loch*, we soak dried salmon with seal fat overnight and then combine. We boil the fish and seal to get a special flavour.
  
10. I used to hunt moose and deer on my trapline. Since my trapline logged in the 1970s and 1990s, and because it is currently being developed for industrial purposes, there are no moose or deer left there.

11. I also used to trap martin, fox and otters on my trapline. I cannot trap on my trapline because the area is being developed for industrial purposes. As a result, I have to travel further away to hunt and there are more people hunting in this area.
12. I, as well as my fellow Haislas, used to dig for Buttercup Roots on my trapline. We would dry it for the winter and soak it when we needed it. There are two types of Buttercup Roots. One tastes like sweet potatoes, the other is poisonous. Today, we are all afraid that these roots have been contaminated by Alcan and Eurocan. We don't eat these roots anymore. My children have never seen these Buttercup Roots because we are scared to touch them.
13. I used to fish oolichan in the Kitamat River in order to make oolichan grease. Oolichan is a really fussy fish. Once it tastes something strange in the water, it won't come back. After the Eurocan plant was put on the Kitamat River, we lost our oolichan. We started fishing oolichan on the Kildala River, but today the oolichan are no longer there. So, we moved to Kemano, but the stocks are also gone. We depended a lot on the oolichan, and their grease, for our traditions. Now, it is harder to get oolichan. We have to trade with people in the Nass River.
14. We also ate Hemlock and Cotton Wood Saplings that grew on my trapline. We ate the Hemlock as a medicine and the Cotton Wood Saplings like a fruit, and also made them into a dessert. Today, we are afraid that these roots have been contaminated by Alcan and Eurocan. We don't eat these roots anymore.
15. I believe that an oil spill in my Territory would ruin my land, it would wipe everything out. On the news, I still see reports about the Exxon Valdez spill in

Alaska. I'm afraid that the same thing could happen to my territory. We have already seen our land change because of Eurocan and Alcan.

SWORN <u>(OR AFFIRMED)</u> BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>B.C.</u> this day <u>14</u> of <u>December</u> , 2011.	<u>Franklin Albert Nelson</u> [NAME] FRANKLIN ALBERT NELSON
<u>Hana Boye</u> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>



**AFFIDAVIT OF Freddy Ringham**

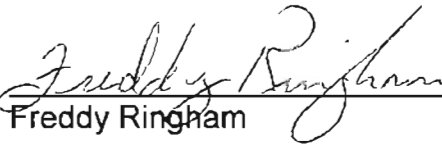
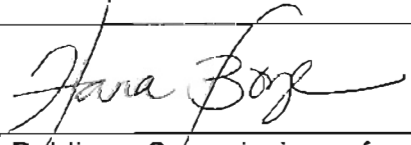
I, Freddy Ringham, sheet metal worker, presently residing at Kitimat Village,  
MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Dabees* and was given to me by my brother, Jason Ringham, according to Haisla nuyem (law).
2. I am a member of the Fish Clan of the Haisla Nation.
3. I am currently a sheet metal worker. Over the years I have been, and still am a fisherman, a hunter, and gatherer.
4. I currently harvest the following resources from Haisla Territory:
  - a) I hunt animals such as, moose, deer, rabbit, black bear, duck, and geese, all along the Kitimat river and watershed. Typically, I harvest these animals year-round. This provides a year's supply of traditional food for myself and my family.
  - b) I've gathered various types of seafood such as halibut, and all species of salmon (Chum, Coho, Chinook, Sockeye, Pink) and cod. Fishing season starts for me in the spring and carries on until winter time, if weather permits. I fish in different areas including Bishop Bay (Monkey Beach), Jesse Falls, Coste Island, Giltoyes Creek, Foch Lagoon, Sue Channel and throughout the Kitimat Watershed. Again, I use this food for personal consumption and share it with my family. This supply usually lasts about a year.
  - c) I harvest shellfish on Haisla Territory. This includes clams, cockles and crab. I obtain these shellfish from Ursula Channel, Foch Lagoon, Giltoyes Inlet and the

surrounding areas. I use these traditional foods for personal consumption, and I also share them with my family, especially with my mother who uses them for her traditional practices.

d) When in the Kitimat Watershed, I like to gather berries including, blueberries, salmon berries, wild crab apples, and elderberries. Alder is another natural substance I obtain, and use for traditional medicine. I collect these for personal use and also share them with my family.

5. It is important to me to keep our environment and land in pristine shape. I believe we need to take care of our land, so our future Haislas can harvest the same foods that we have harvested since the beginning of our time. Harvesting food is a time for cultural bonding with my son, and brothers. It brings us together as a whole family. It allows me to pass my knowledge onto my future generations.
6. If my ability to engage in our traditional practices were lost or compromised it would be an irreparable loss to my people, and the animals that depend on our land.
7. If my ability to hunt, fish, gather, and engage in traditional practice were lost or compromised it would significantly affect my family, Haisla elders, and other Haislas. If there was an oil spill in our Traditional Territory, I believe that we would feel very bitter and very bad for having allowed that to happen.

<p>SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this <u>11</u> day of <u>December</u>, 2011.</p>	<p> Freddy Ringham</p>
<p> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u></p>	<p><b>Hana Boye</b> Barrister &amp; Solicitor 6th Floor - 73 Water Street Vancouver, BC V6B 1A1</p>



**AFFIDAVIT OF GAIL HANNAH AMOS**

I, Gail Hannah Amos, First Nation's Support Worker, School District #82, presently residing at Kitimaat Village, BC, MAKE OATH AND SAY THAT:

1. I am a member of the Eagle Clan of the Haisla Nation.
2. I currently fish and harvest resources throughout Haisla Territory. I do this with my husband, Gerald Amos. He does the fishing, but I help him with the cleaning and processing.
3. I rely most heavily on the following traditional foods: spring salmon, sockeye, pinks, chum, Coho, black cod, red cod, grey cod, halibut, herring eggs, crabs, and oolichan. We also get berries as we go out on the land.
4. In the past few years we got our oolichan from the Nass as we cannot get them from our own rivers anymore. We trade halibut or fuel for the oolichan. The Nisgaa people at times need help getting their fuel from Terrace to home. We want the oolichan, so we provide the fuel. This way we can both get our oolichan.
5. Last weekend my stepson got a moose in the Kitimat River valley. He will process it this weekend and share it with his family, including us.
6. We get cockles and clams, we clean them and then share them with family. Once they have been cleaned, we can freeze them.

7. Gerald, my husband, and my cousin, Collin Grant, go to the Kitlope for medicinal plants. Gerald prepares medicines for me, from alder, and yew. They also use nettles and Devil's Club. My cousin also gets *puiyas* (labrador tea) from the Kitlope, used to treat arthritis and to help with sleep.
8. We also trade with neighbouring Nations. We will take main staple groceries such as flour and sugar to communities like Klemtu or Bella Bella, to trade for herring eggs and seaweed.
9. We have a smoke house in our back yard, which we use to smoke our fish. We smoke sides of fish or make *talos* (smoked fish sticks). I was taught how to smoke fish by my mother and grandmother, and by Gerald's mother and grandmother. They taught me how to regulate the heat. If the fish start to dance, it's too hot. They taught me to stoke the fire in a way that does not release sparks. They taught me how to get the smoke just right.
10. Preparing and smoking fish is a communal activity for me. My family and neighbours will come to help or just watch and be a part of it. With the older generations around, the Haisla language is used more. This lets the younger ones hear and learn the language. It is a time to reminisce about the olden days, about previous Haislas, family members who have passed.
11. There are many different ways to can or smoke fish. This is also a time to share recipes, to learn from one another, and to capture and transmit the knowledge of previous generations.
12. Participating in this gives me a sense of belonging to the community, and it makes me proud to be able to continue the teachings that have been passed on to me.
13. When we travel to Vancouver to visit family living there, we bring our traditional foods with us. We bring smoked fish, *talos* (smoked fish sticks), seaweed, and herring eggs, so we can all have a traditional meal together.

14. These foods are a big part of our diet. In the past month, we have eaten mainly preserved foods we got for ourselves: smoked fish, frozen halibut, oolichan, and canned fish.
15. Having access to these traditional foods is important to me. As we obtain, process, and preserve these foods, we teach the younger generations what we have learned about living off the land. I want to continue this teaching with my grandchildren, and I want them to do the same with their grandchildren. It is important to me that future generations have the opportunity to live off the land. That is who the Haisla people are.
16. An oil spill in our waters would be devastating. It could destroy our ability to access our traditional foods. My granddaughter eats all our traditional foods: seaweed, herring eggs, cockles, *talos* (dried fish sticks), clams, halibut, smoked black cod, cold smoked fish and oolichan. An oil spill could deprive her of these foods she loves, and of the opportunity to pass on what she is learning to her children and grandchildren.

AFFIRMED BEFORE ME  
at Vancouver, in the Province of British  
Columbia this 16<sup>th</sup> of December, 2011.

  
\_\_\_\_\_  
Gail Hannah Amos

  
\_\_\_\_\_  
A Notary Public or Commissioner for  
Oaths in and for the Province of British  
Columbia

JENNIFER M. GRIFFITH  
BARRISTER & SOLICITOR  
6TH FLOOR-73 WATER STREET  
VANCOUVER, B.C. V6B 1A1

**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**

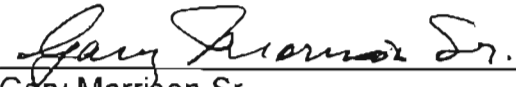
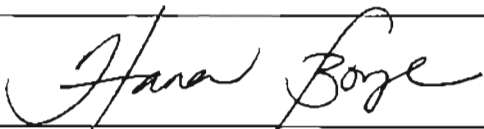
**AFFIDAVIT OF Gary Morrison Sr**

I, Gary Morrison Sr., retired, presently residing in Kitamaat, BC, MAKE OATH  
AND SAY THAT:

1. My traditional Haisla name is *Haimasaca* and was given to me by my uncle, Henry Amos Sr., according to Haisla Nuyem (law).
2. I am a member of the Eagle Clan of the Haisla Nation.
3. I am currently retired. Over the years I have been a gill-net fisher and a laborer.
4. I am the current holder of an area near Crab River (Temex – 0603T053). I hold this wa'wais as communal property of the Eagle Clan. The Haisla Nation has used and occupied the area near Crab River since long before 1846 and has maintained a deep connection with this land to this day.
5. I have harvested the following resources from Haisla Territory:
  - a. I hunted and trapped ducks, seals, and deer in Gardiner and within the Haisla Territory throughout the year. I hunted ducks and deer in the fall and winter. I used the food for my family and for trade.
  - b. I harvested roots near the Eurocan Dock and Beese Creek during the spring season to be used for my family's resources.
6. Harvesting traditional resources is important because:
  - a. I was taught how to hunt and harvest by my grandparents. I was taught the traditional Haisla ways.

- b. I believe that it provides a time to be teaching the younger generations, including my grandchildren.
  - c. It also provides a time to teach the Haisla language. I believe that it is important to teach the Haisla language, including teaching learners how to speak full sentences.
  - d. It provides a time to reconnect with family members. I consider that we, as people, should work together all the time, reconnecting with each other.
  - e. It is important that our children learn about Haisla Nuyem. Gathering resources provides a good opportunity for this.
  - f. I use the resources obtained from hunting and harvesting for my family's resources.
  - g. I sometimes trade with Skeena Crossing, they usually ask for food that they do not have access to in their own community, but we have in ours.
7. I currently engage in other traditional practices in Haisla Territory, including participating in feasts and potlucks with the Haisla community.
8. If my ability to hunt and harvest in Haisla Territory were lost or compromised, I would be very angry.
9. If my ability to hunt and harvest in the Haisla Territory were lost or compromised my family and other Haisla elders would not be able to eat our traditional foods anymore.

10. I believe that it is our duty to keep our natural resources for future generations to harvest and hunt.

<p>AFFIRMED BEFORE ME at <u>KITAMAAT, BC</u> (City), in the Province of <u>BRITISH COLUMBIA</u> this <u>16</u> day of <u>DECEMBER</u>, 2011.</p>	<p> _____ Gary Morrison Sr.</p>
<p> _____ A Notary Public or Commissioner for Oaths in and for the Province of <u>BC</u>.</p>	<p><b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b></p>

**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**

**AFFIDAVIT OF Geoffery Ringham**

I, Geoffery Ringham, carpenter, presently residing at Kitimat, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Kho'liya'k'imi* and was given to me by Ivy Maitland, according to Haisla nuyem (law).
2. I am a member of the Fish Clan of the Haisla Nation.
3. I am currently a carpenter. Over the years I have been, and still am, fisherman, a hunter and a gatherer.
4. I currently harvest the following resources from Haisla Territory:
  - a) I hunt moose, deer, grouse and ducks. I try to do so all year around because my family needs to eat fresh, wild meat. I do not want to rely on eating meat from store. If I had my choice, I would never buy meat. Work limits when I can go out hunting. I hunt for personal consumption and give out portions to family and friends.
  - b) I fish for all species of salmon (Coho, Chum, Chinook, Sockeye, Pink) and bottom dwelling fish including halibut, cod (rockfish). I do my best to fish year-round, whenever I can. I fish for whatever is in season. This is for my own personal use as well as for my family.
  - c) Sometimes I collect shellfish for trade including, clams, cockles, crab and prawn. I can gather crabs year-round, whenever the opportunity arises. Cockles and clams have to be harvested during the lowest tide and early into the winter


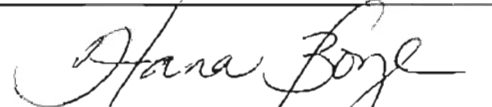
months. I personally consume all of the items listed above, or share them with my family. I trade for shellfish and keep them or give them to my grandmother and immediate family.

d) I gather alder trees and cedar trees for ceremonial smoking purposes, which in my family, is an activity done together. Fallen cedar trees are used for fire starters. I go berry picking for blueberries, elderberries, salmonberries, and wild raspberries. I can usually find these berries all over the Douglas Channel, Hirsch Creek, and Kitimat River and the Kitimat Valley. Sometimes I come across wild mint leaves and pick them. I'm constantly learning new ways to survive off the land, and would I like to pass this tradition onto my children.

5. The land is important to me because first of all I was born here. The land is also important because my family has lived off this land for years. Through my family and other Haislas, I have learned how to live off the land. Now as I grow older, the things I have learned have got to continue. This is our way of life, it is all that I have, it is all that I know. I'd like to use my current knowledge and continue learning and teaching my children, and others.
6. If my ability to engage in traditional practices were lost or compromised, I would feel that I would almost have no choice but to leave. However, I would not know where to go. I would feel upset, totally, completely lost.



7. If my ability to hunt, fish, gather, and engage in traditional practice were lost or compromised it would affect my family, Haisla elders, and other Haislas greatly. I fear that, once our land is lost we would be completely reliant on technology. I would not know how to teach my son about certain morals, such as self reliance. Every time you go out into the bush, you learn something different; it's always a new adventure. It teaches you a hard work ethic, and an appreciation for the land we live on. If all this is taken away from generations of the unborn, I fear that Haisla's traditions would be lost.

AFFIRMED BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this <u>15</u> day of <u>December</u> , 2011.	 _____ Geoffrey Ringham
 _____ A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

**AFFIDAVIT OF GERALD VICTOR AMOS**

I, Gerald Victor Amos, chairperson of the Nanakila Institute and director of the Headwaters Initiative, presently residing in Kitamaat Village, BC, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Gadakek* and was given to me by my matrilineal grandmother Laura Robinson at the instruction of *Hooksamalis*, Louisa Morrison, before her death, according to Haisla *nuyem* (law). At the time she was the *Moo jeelth*.
2. I am a member of the Beaver Clan of the Haisla Nation.
3. Over the years from a young age until the present I have been involved in the social, political and cultural fabric of the Haisla People. My very earliest memories, before I understood anything about Alcan and what they brought to our territory, was laying in my grandmother's feather bed in what we Haisla know as Sumgas, on the Kitimat River and listening to what turned out to be the noise from Alcan's giant fans in the aluminum smelter. I mention this because little did I and others of my generation know that this might have been the start of the decline in the biomass of our *jauxan* (oolichan or eulachon) which had been the life blood of our community for thousands of years.
4. In 1972 the province of British Columbia and the Department of Fisheries and Oceans authorized and permitted a new pulp mill located on the banks of the

Kitimat River, against the objections of our community. I was one of the people who witnessed the immediate impact of the pulp mills effluent on our *jauxan* and the rendering process. Everyone involved noticed the odor of the effluent coming off of the boilers at which time the community was stripped of our age old process.

5. I am currently chairperson of the Nanakila Institute and director of the Headwaters Initiative. I was the elected Chief Councilor of the Kitimaat Village Council for six consecutive two year terms. I have also worked at the provincial level representing first nations organizations such as the First Nations Summit, the BC Aboriginal Fisheries Commission, the Aboriginal Council of British Columbia. I have been on the boards of directors for Ecotrust and Ecotrust Canada during and after our successful efforts to protect *Huchs du whac stu*, now known in an agreement with the British Columbia government as the Kitlope Heritage Conservancy/*Huch du whac stu Nuyemgees*, from industrial logging. I was also appointed to the Parks Legacy panel by the Provincial Government under then Premier Michael Harcourt.
6. During the harvesting season I and various members of our extended family continue to harvest seal, deer, moose, geese, ducks, and black bear and mountain goat. Most of this harvest is for personal consumption, however there are times when a portion of this harvest is traded with other people.
7. There are a number of areas in our ancestral territory which are favoured harvesting sites for these animals. Among these areas but not limited to them would be *Khax Gla Lise La*, which is the Kitimat River Valley and the Kitimat Arm, Kildala and the Dala River including the estuaries, Giltoyees and Foch Lagoon area, the Gardner Canal area including Kemano River, Kawesas River, and the Kitlope.



8. I and my family are still very reliant on our ability to harvest from the bounty of the waters and forests in our territory. Starting right close to home I will attempt to illustrate just how important this ability is to our identity as Haisla.
9. First of all it has been debilitating to our cultural identity that we can not harvest *jauxan* as we once did in the Kitimat River. In the early spring the return of this critical species was a time of yearly renewal for our people. As well we have been subject to a quarter century of closure in the Kitimat Arm of our ability to harvest dungeness crab due to industrial pollution. During the rendering of *jauxan* when I was young, all the instructions were given in the Haisla language.
10. Along with the oolichan return was our harvest of steel head (*klawhxelamus*), which we still get occasionally in our gill nets in the waters immediately outside of our community. I remember watching the steel head feeding on the *jauxan*. The Kitimat River would teem with steel head during *jauxan* harvesting and processing.
11. A month or so after the return of the *jauxan* we start to get *kabus* (spring salmon) a prized species for our people as it makes good *taloos* (dried fish sticks). I remember very clearly one of largest spring salmon I ever saw in our area was a 120 pound fish that my father got out of the Kitimat River in the early 1960's.
12. Next in the harvest cycle would be the *Khapee* (pink) and the *Gwakaanees* (chum) which continue to be harvested locally in the Kitimaat area as well as throughout our territory.
13. At the end of the salmon harvest season we harvest the *Haisin* (sockeye) and the *Juen* (coho). There is a run of sockeye in the Kitimat River that we get in our gill nets immediately in front of our community. The prize sockeye run however we harvest in the Gardiner Canal, specifically the run that ends up in the Kitlope.

14. Here is an example of how valuable the Kitlope sockeye continue to be for the Haisla. In the mid 1990's I was involved in a trip in the Kitlope that resulted in a harvest of six hundred *haisin* that we transported on two boats belonging to myself and Russell Ross Jr. On the trip back to Kitamaat we radioed ahead to alert Haisla people that we were returning with this catch that we would distribute to people who could not get access to this resource on their own. In less than half an hour after we moored the fish were all distributed to community members.
15. Other aquatic species that have been and continue to be important to the Haisla people are: halibut (*moomagajuu*), redsnapper (*klaakwan*), blackcod (*Hadani*), dungeness crab (*khi nux*), cod (*meeyaken*), sea cucumber (*uluus*).
16. As well, although we did not have much of this resource in our territory, we have harvested in what is acknowledged as Gitga'at territory, chitons (*kakaanuus*) and abalone (*pelx'a*) as has been customary for generations. In return the Gitga'at would harvest *jauxan* from our rivers and work with Haisla families to render the *jauxan* into oil a prized commodity on the coast. Those Gitga'at that did not take part in this harvest would trade for the *jauxan* and oil with foods such as abalone and seaweed.
17. Our harvesting of these foods was customarily done during the spring and summer with the exception being the clams and cockles which were harvested during the fall season which is when they were at their best.
18. The most reliable site for harvesting clams and cockles is at Monkey Beach. My earliest memories of this activity was with our extended family gathering with others from our community at Monkey Beach in such numbers that the gas lights we used at this time would give one the impression if passing by at night that

there was a small community in that area. As of this year I continue to harvest in the site and there is no indication that we have diminished this valuable resource due to our ongoing practices. Other than Monkey Beach the list of sites is too numerous to mention individually, however outside of the Kitimat Arm and the Gardner Canal there are very few beaches that would not produce either clams or cockles. The other shell fish that was of importance to us is the black mussel (*quasi*) which was available throughout our ancestral territory.

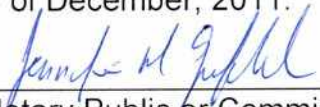
19. I am concerned about the impacts that an oil spill would have on Haisla lands, waters, and resources. Enbridge's application says that an oil spill in the Kitimat River could reach the estuary in a matter of hours. The Kitimat River estuary used to be the second biggest flyway for migratory birds on BC's coast. The grasses feed the birds. One of the spill response measures that Enbridge has identified is to burn these grasses, if they become contaminated with oil. The birds rely on these grasses. The moose feed there too.
20. I am also worried about the devastating effects of a tanker accident. If you look at how far the oil that was spilled from the Exxon Valdez spread, it's frightening to think what that would do to our waters. These are waters from which we obtain our food. These are waters from which our neighbours obtain their food. When the tide is out, the table is set.
21. With respect to edible plants and medicines it is obvious to me that an oil spill in a river or one of its tributaries would have a further negative impact on our people. I still harvest medicinal plants, particularly for my wife Gail who has previously gone through surgery due to cancer. The main medicines we use are from the following trees and plants: Spruce, Balsam, and Alder and Yew.



22. As well we will harvest the root of the plant Indian hellebore (*auxoli*), which our people believe drives away bad spirits. I have being passing on a story that my late Uncle Ernie Grant told me many years ago about the flu epidemic that decimated many of our communities. He told me that his grandmother made him and his two brothers as well as three of his cousin's put a very, very small piece of the root of this plant under their tongue to protect them from this illness. She replenished this for her grandsons for a two week period during which time Uncle Ernie said that his entire mouth and throat area where numb. All of this group survived the epidemic and he credited the hellebore with saving their lives. Periodically we will burn this root in our home because we believe that it also can kill airborne diseases.
23. I have personal experience with the power of the pitch from both the spruce and the balsam which I have used to treat cuts and scrapes. The first experience that I had with this was when I was eleven years old. My two uncles Sam Robinson and his brother Tom where skinning out a number of otter and other fur bearing animals under Tom's home when I cut my pinky finger very seriously with one of their skinning knives. Although it appeared to be a cut major enough to be brought to the hospital for, I was treated by Tom's wife Dora. Sam had carved a splint out of red cedar which Dora put under my finger which she then coated with a mixture of spruce pitch and other material and wrapped with a sterilized cloth. This cloth and pitch was left on my finger for about a week after which time everyone was amazed to see that even without stitches it had healed almost perfectly.
24. Alder and yew and devils club in my opinion are perhaps the most important medicines for treating cancer and other blood disorders. As well alder has proven to be a very important disinfectant as well.

25. Our family still harvests edible plants and berries such as: salmon berries, blue berries, huckle berries, elder berries, wild crab apples, low and high bush cranberries, and grey currents. Most of these are either eaten fresh or preserved through jarring, frozen or made into jams and jellies. I still recall the pleasure of digging into one of my grandmother Laura Robinsons bent wood boxes that she had filled with some of these berries and then covered in oolichan oil to preserve them for the winter months. Most likely one of the most nutritious desserts that we could have.
25. I have three children and seven grandchildren. I also have nine nieces and nephews. They, in turn, have three children of their own.
26. My youngest granddaughter, Karsyn, is 2 ½ years old. She already loves to eat Haisla foods: oolichan oil, black cod, cockles and seaweed.
27. I have seen first-hand the effects of an oil spill in the Gulf of Mexico. People I spoke to there – members of the Houma Nation and cajun shrimp fishers – referred to having survived a number of natural disasters, but to believing they would not survive the Deepwater Horizon spill.
28. I will not accept this for Haisla Territory and our resources. I will not accept this for my children and their children, my nieces and nephews and their children. I will not accept this for the Haisla people or for our neighbours, who share our concerns.

AFFIRMED BEFORE ME at Vancouver, in the Province of British Columbia this 16th day of December, 2011.

  
A Notary Public or Commissioner for Oaths in and for the Province of  
*British Columbia*

  
Gerald Victor Amos

JENNIFER M. GRIFFITH  
BARRISTER & SOLICITOR  
6TH FLOOR - 73 WATER STREET  
VANCOUVER, B.C. V6B 1A1



**AFFIDAVIT OF Glenda Morrison**

I, Glenda Morrison, presently residing at Kitamaat Village, MAKE OATH AND SAY THAT:

1. I am a member of the Raven Clan of the Haisla Nation.
2. I currently harvest fish, including salmon, from Haisla Territory. I am dependent on local fishermen to provide seafood.
3. I currently work on all types of species of fish, including oolichans. I prepare the fish by canning, smoking by alder wood, or freezing.
4. Other kinds of traditional foods that I prepare with my family are different types of game which include: moose, deer, duck, geese, and seal. I prepare this game by freezing. My family gives me food that they hunt in our Haisla Territory, including the Douglas Channel, and local areas and rivers.
5. I harvest shellfish, including clams, cockles and crabs which are caught in different areas of the Douglas Channel.
6. In the past I have traded the traditional foods I gather or hunt, such as moose meat, for herring eggs and seaweed with our neighboring communities.
7. The resources I hunt and gather have cultural and medicinal uses, for example:
  - a. Seaweed can be boiled and used as a cold remedy.
  - b. Seaweed also is used for traditional feast (gifts).

- c. Grease from our oolichans was also used as a cold remedy.
8. I've been teaching my grandchildren how to prepare fish, can it and smoke it. They are willing and eager to learn and it's our time to connect with each other.
  9. Our fishing season is important because this is when we prepare our food for the rest of the year. We are very dependent on fish and traditional foods.
  10. I would be lost without all of our traditional foods. I believe our grandchildren and great grandchildren would be especially lost without our traditional food and teachings. I believe that we would starve if we could not hunt and gather. I would not have enough money to go to the grocery store. I also believe that the resources I collect are 'our' healthy foods.
  11. I am afraid of an oil spill on our Traditional Territory because I would not want to see my grandchildren, and great grandchildren go through what we went through when our oolichans disappeared because of Eurocan's contamination.

SWORN BEFORE ME  
 at Kitamaat Village  
 in the Province of British Columbia  
 this 16 day of December, 2011.

Glenda Morrison  
 Glenda Morrison

Hana Boye  
 A Notary Public or Commissioner for  
 Oaths in and for the Province of  
BC.

**Hana Boye**  
**Barrister & Solicitor**  
**6th Floor - 73 Water Street**  
**Vancouver, BC V6B 1A1**

**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
Enbridge Northern Gateway Project  
NEB File OF-Fac-Oil-N304-2010-01 01  
Filed 27 May 2010  
**OH-4-2011**

**AFFIDAVIT OF Grace Ringham**

I, Grace Ringham, retired, presently residing at Kitamaat Village, MAKE OATH AND SAY THAT:

1. I am a member of the Fish Clan of the Haisla Nation.
2. I currently prepare or preserve fish and oolichan by canning them, smoking them by alder wood and freezing them.
3. Other kinds of traditional foods that I prepare with my family are: moose, deer, duck, geese, and seal. I'd prepare these foods by canning and freezing them. My family hunts for these animals on our Haisla Territory, in the Douglas Channel, and on our rivers.
4. I currently prepare or preserve shellfish, which includes clams, cockles, mussels, and crabs. These animals are caught in my father's trap line area "*Foch Lagoon*", between May and June, and again between October and December.
5. I harvest Red Cedar Bark for medicinal purposes and make it into a tea to treat cuts, sores, and sore throats. Red Cedar Bark is gathered around Kitamaat Village. I also harvest Yew Wood for a tea that we use to prevent cancer.
6. It is important that I am able to provide for myself and family. I believe our traditional foods and medicines keep us healthy. Aunt Ella taught me how to prepare our traditional foods and medicines when I was a small child. I pass on the knowledge I have to my children and grandchildren.

7. If my ability to access my Nation's traditional foods and resources were lost or compromised it would affect me profoundly, as I would not have any traditional foods to eat. If there is ever an oil spill in our territory, I am afraid that our traditional foods and resources will be lost.

SWORN BEFORE ME

at Kitamaat Village

in the Province of British Columbia

this 14 day of December, 2011.



A Notary Public or Commissioner for  
Oaths in and for the Province of

BC.



Grace Ringham

**Hana Boye  
Barrister & Solicitor  
6th Floor - 73 Water Street  
Vancouver, BC V6B 1A1**



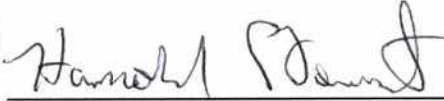
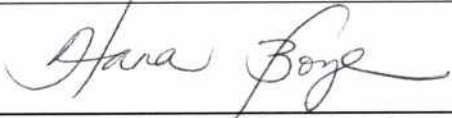
**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
Section 52 of the *National Energy Board Act* Application for  
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**AFFIDAVIT OF HAROLD STEWART**

I, Harold Stewart, Welder Foreman, presently residing at Kitamaat Village, MAKE OATH AND SAY THAT:

1. My traditional Haisla name is *Gup'cul'agi* and was given to me by Norman Stewart, my father, according to Haisla nuyem (law).
2. I am a member of the Eagle Clan of the Haisla Nation.
3. I have been a fisherman all my life. I started as a commercial fisherman when I was 13 years old and continued for the next 14 years.
4. I am the current holder of the *Gilttooyees Inlet wa'wais*, which is located in Gilttooyees Inlet. I hold this wa'wais as communal property of the Eagle Clan. The Haisla Nation has used and occupied the Gilttooyees Inlet wa'wais since long before 1846 and has maintained a deep connection with this land to this day.
5. I currently hunt deer and moose in all surrounding areas of Haisla Territory. Hunting usually occurs every year during the winter time. I hunt for my family.
6. I fish for halibut, salmon, cod and crab at numerous locations within the Haisla Territory. Through fishing, I provide my family with a year's supply of food.
7. I gather cedar trees to make utensils for smoking fish.
8. During the fall I harvest clams, cockles, sea cucumbers (which are available all season) and crab. I harvest these resources from all over the Haisla Traditional Territory.

9. I am teaching my children and grandchildren about our traditional foods. If all our fish and traditional foods were gone, there would be nothing for my children and grandchildren. Traditional foods are the basis of our survival.
  
10. If my ability to hunt or fish were lost or compromised, it would definitely be hard to handle and hard to imagine. I cannot picture losing what we have today, that thought is hard to put into words. It would be like losing a loved one. Our land is who we are; we are like a family.

SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this <u>15</u> day of <u>December</u> , 2011.	 <hr/> HAROLD STEWART
 <hr/> A Notary Public or Commissioner for Oaths in and for the Province of <u>BC.</u>	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>8th Floor - 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>

**Written Evidence of the Haisla Nation**  
Northern Gateway Pipelines Inc.  
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**AFFIDAVIT OF Hilda Grant**

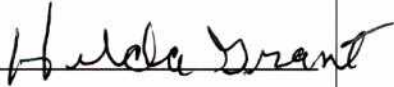
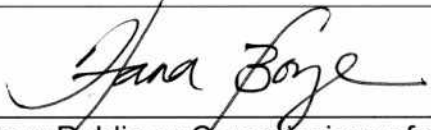
I, Hilda Grant, presently residing at Kitamaat Village, MAKE OATH AND SAY THAT:

1. My traditional Haisla name "Fish above the water" and was given to me by Ivy Maitland according to Haisla nuyem (law).
2. I am a member of the Fish Clan of the Haisla Nation.
3. Over the years I have been fishing and clam digging.
4. I rely on family members and other community members to supply resources so I can prepare the following resources from Haisla Territory:
  - a. Halibut from Douglas Channel all year round for food for personal consumption, food for sharing and food for trade.
  - b. Crab from Douglas Channel all year round for personal food consumption, food for sharing and food for trade.
  - c. Salmon, (Dog, Sockeye, Coho and Chum) from the Kitimat River, and Douglas Channel from May to October for personal food consumption, food for sharing and food for trade.
  - d. Oolichans from the Nisga'a territory because I cannot get these in my Traditional Territory. These are harvested during March or April for personal food consumption and food for sharing.

- e. Seaweed from the Klemtu territory where members of my family reside. I cannot get in my Traditional Territory. This is harvested during the months of May and June for personal consumption and food for sharing.
- f. Clams from Douglas Channel all year round for personal consumption and food for sharing.
- g. Cockles from Douglas Channel all year round for personal consumption and food for sharing.
- h. Herring Eggs from the Klemtu Territory during December or January for personal consumption, food sharing and food trading.
- i. Berries including salmonberry, blueberry, elderberry, raspberries, strawberries and huckleberries from the Kitimat Valley and Kitamaat during the months of May and June for personal consumption and food sharing.
- j. Wild Crab Apples from Kitimat Valley, Kitimat River and Kitamaat during the months of September and October for personal consumption and food sharing.
- k. Pitch from a tree from the Kitimat Valley and Kitamaat during the summer months June to September for medicinal use.
- l. Ducks from Kitimat River and Douglas Channel during September to December for food consumption and food sharing.
- m. Moose and Deer from Kitimat Valley and Kitamaat during November and December for food consumption, food preserving for winter and for sharing.
- n. Seals from Douglas Channel from May until December for food consumption and food sharing.



5. I depend on the traditional foods as my winter supply for my family and when I contribute my traditional foods in a ceremonial feast or to suppers for my community. I depend on my traditional foods to share with my extended family who are not able to access what I have in my territory. For example, I can eight cases of salmon to send to my family.
6. I currently engage in the other traditional practices in Haisla territory, including the clan feast.
7. If my ability to receive traditional foods from my community hunters, fisherman or food gathers were lost or compromised it would affect me because I am so dependent on these foods. The food sold in stores is too expensive for me. I value our traditional foods because I was taught to enjoy and preserve and appreciate what was given to me.
8. If my ability to participate and enjoy what the hunters, fisherman and food gathers were lost or compromised I believe that it would affect my family to the point of starvation as my family has been taught by my mother and father to harvest all our traditional foods for survival and to share our traditional foods with everyone.

SWORN BEFORE ME at <u>Kitimaat</u> (City), in the Province of <u>BC</u> this <u>16</u> day of <u>December</u> , 2011.	 Hilda Grant
 A Notary Public or Commissioner for Oaths in and for the Province of <u>BC</u> .	<b>Hana Boye</b> <b>Barrister &amp; Solicitor</b> <b>6th Floor – 73 Water Street</b> <b>Vancouver, BC V6B 1A1</b>