

## Why did the Language and Culture Department schedule the GPR Survey?

Historically, the KIRS was under the administration of the Oblates of Mary Immaculate from the 1800s until 1969. Our elders (former students of the KIRS) told us stories about the treatment they received at the KIRS and about Brother Joseph's orchard. One of the stories include: being woken up in the middle of the night to dig holes at the orchard, about their childhood friends or family members disappearing, Brother Joseph's dogs attacking or chasing them out of the orchard, and parents not being told about a death.

Two years ago, the TteS Language and Culture Department applied to the Pathways to Healing funding program with the goal of providing fencing, a pathway and a monument to memorialize the ancestors buried within the orchard area. Due to COVID restrictions and closure of the band office in 2021, the department could not complete the project. The funders asked for an alternate plan so department staff decided on a GPR Survey. It is very expensive to do this work, however, western science helped confirm our oral history to the world.

The department felt that it was the right thing to do on behalf of our ancestors and to add to the truth about residential schools. More research and surveying is being planned.

Warning: Some information on this fact sheet may trigger unpleasant feelings or thoughts. Take time to care for your mental and emotional well-being.

Please contact The Indian Residential School Survivors Society toll-free: 1.800.721.0066 or 24hr Crisis Line: 1.866.925.4419 if you require further emotional support or assistance.

## What does Le Estcwicwéy mean?

Le Estcwicwéy translates to "The Missing" in the Secwépemc Language. The Tk'emlúps te Secwépemc (TteS) Language and Culture Department consulted with elders to achieve an appropriate translation that represents our family members who attended the Kamloops Indian Residential School (KIRS) but did not return home.

## What is Le Estcwicwéy? Where are they located?

The anomalies of at least 215 children were identified in an unmarked gravesite adjacent to the KIRS on the TteS lands. This area is known as the apple orchard and has become a Sacred Site.

## How did they find out about the unmarked gravesite?

The TteS Language and Culture Department collaborated with the Natural Resources Department to contract Dr. Beaulieu to conduct a Ground Penetrating Radar (GPR) survey. So far, only two (2) acres were surveyed out of a total of what was originally 360,000 acres.



# Le Estcwicwéy (The Missing)

The following is an information pamphlet on the recovered burials at the Kamloops Indian Residential School located at Tk'emlúps te Secwépemc



## What is a GPR Survey?

Ground Penetrating Radar is a way of detecting what is below the surface. The machine sends electromagnetic waves to map buried objects. See picture below.



Dr. Sarah Beaulieu conducting ground penetrating radar

## What will happen to Le Estcwiwéy now?

The TteS Le Estcwiwéy Department hosts the TteS 13 Grassroots Advisory Council meetings. The goal of this advisory group is to develop a plan forward with recommendations to support the recovery of the 215+ children (our ancestors). The recommendations are presented to Chief and Council and includes topics, such as: ceremony space, church documents, monumental area, communication strategy, education, elders lodge, federal government funding, Truth and Reconciliation Commission, graveyard, potential international experts, legal, mental health/traditional wellness, Developing agreements with Ministry of Justice and Attorney General of Canada & BC provincial government, repatriate children home and research.

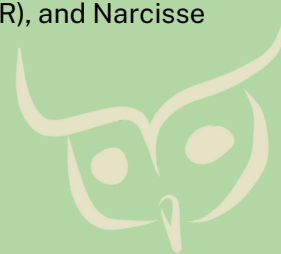
## What is the 13 Grassroots Advisory Council?

The 13 Grassroots Family Advisory Council members were recommended by their families and the TteS Language and Culture Department. There is one representative from each of the main family groupings: Andrew-Jules, Auxime-August, Camille, Casimir, Fraser, Gottfriedson, Jules, LaRue, Leonard, Manuel, Paul/Peters, Seymour, and Thomas. The criteria of selection included: residential school survivors (and decendants), language speakers, traditional knowledge holders, and chosen family heads.



Top row (left to right): Fred Camille (13GR), Manny Jules (13GR), Russel Casimir (13GR), Ted Sr. Gottfriedson (13GR), Fred Seymour (13GR & Le Estcwiwéy Manager), and Raymond Jensen (13GR).

Bottom row (left to right): Leigh LaRue (13GR), Connie Jules (13GR), Annette Thomas (13GR), Sheila Severight (13GR), Charlotte Manuel (13GR), Diena Jules (Language and Culture Manager), Jeanette Jules (Le Estcwiwéy Manager), Victor Fraser (13GR), and Narcisse Baptiste (13GR).



## Kukwstsétsemc

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