

Appendix 7

Aboriginal Consultation Plan

Appendix 7a

Aboriginal Consultation Plan

Grassy Mountain Project: Aboriginal Consultation Plan



Revised January 2016

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1.0 INTRODUCTION

Benga submitted an Aboriginal Consultation Plan for the proposed Grassy Mountain Coal Project (Project) in December 2014. The purpose of the revised Aboriginal Consultation Plan is to provide an outline of consultation activities for the review of the Environmental Impact Assessment (EIA) by Aboriginal groups. This plan includes a description of consultation requirements identified by the Alberta Aboriginal Consultation Office (ACO) and the Canadian Environmental Assessment Agency (CEAA). The Grassy Mountain Project is a reviewable project under the Alberta *Environmental Protection and Enhancement Act* and the *Canadian Environmental Assessment Act 2012*. In July 2015, CEAA announced the referral of the EIA for the Project to an independent review panel.

Since the initial Aboriginal Consultation Plan was developed, the Project schedule and timelines have been revised as have several consultation methods. In addition, the Environmental Impact Assessment report (EIA) was submitted in November 2015 to the Alberta Energy Regulator (AER) and CEAA for review. In reviewing the EIA, deficiencies were identified in the baseline information used in the assessment. Additional field programs were undertaken and the deficiencies addressed in an EIA Update submitted in August 2016. Benga continued to consult on the original EIA and sought input on the EIA Update and many of the issues and concerns raised to date by Aboriginal groups have been incorporated into the EIA Update. Benga continues to engage and consult with Aboriginal groups as the Project moves through the regulatory process.

2.0 ABORIGINAL GROUPS IN THE GRASSY MOUNTAIN PROJECT AREA

Aboriginal groups potentially affected by the Project have been identified by ACO for extensive consultation (Level 3) for the Project. In October 2014, ACO identified Aboriginal groups for consultation as summarized in **Table 2.1**.

Table 2.1 – Aboriginal Groups Identified for Level 3 Consultation

Aboriginal Group	Consultation Contact	Additional Consultation Contact/s
Piikani Nation	Dustin Wolfe, Consultation Manager	Lisa Old Crow, Consultation Coordinator
		Megan Crow Shoe, Consultation officer
Kainai Nation	Mike Oka, Consultation Manager	Annabel Crop Eared Woman, Tribal Government Director
		Councilor Dorothy First Rider, Tribal Government Committee
Siksika Nation	Richard Right Hand, Consultation Manager	Scotty Many Guns, Consultation officer
		Billie Fortier, Associate MLT
		Clayton Leonard, Partner MLT
Tsuu T'ina Nation	Tonya Crowchild, Consultation Director	N/A

Stoney Nakoda Nation	William Snow, Consultation Manager	Chris Goodstoney, Consultation officer
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CEAA identified which Aboriginal groups may be affected by the Project – the Treaty 7 Aboriginal groups identified in Table 2.1 were included as well as six other Aboriginal groups as summarized in **Table 2.2**. Benga has done deeper consultation with Ktunaxa Nation and Métis Nation of Alberta due to results of consultation and results of the EIA.

Table 2.2 – Aboriginal Groups Identified as Less Affected by CEAA

Aboriginal Group	Consultation Contact	Additional Consultation Contact/s
Ktunaxa Nation	Nicole Kapell, Environmental and Archaeological Stewardship manager	Alison Burton, Coal Regulatory Coordinator
Samson Cree Nation	Kyra Northwest, TLU Lead	Councilor Holly Johnson
Shuswap Indian Band	Chief Barb Cote	Sierra Stump, Referrals Coordinator
Foothills Ojibway First Nation	Chief Jimmy O’Chiese	N/A
Métis Nation of Alberta – Region 3	Marlene Lanz, President for Region 3	Melanie Daniels, Consultation officer
		Gail McLenaghan, President of local 1880
		Lawrence Gervais, Vice President for Region 3
Métis Nation of British Columbia – Region 4	Chris Gall, Director of Natural Resources	Debra Fisher, President

An assessment of potential effects to all Aboriginal groups is provided in Section H of the EIA. The assessment identifies potential effects and proposed mitigation measures to reduce or avoid potential impacts. The assessment includes input provided by Aboriginal groups such as identification of effects or suggestions for ways to mitigate effects.

3.0 CONSULTATION METHODS

Benga will continue to share Project information and seek input from Aboriginal groups to develop a greater understanding of, and to address, potential impacts to Treaty rights and traditional uses. This input will be considered and incorporated, as appropriate, into the Application and other regulatory documents. Benga will continue to track and respond to issues or concerns raised by Aboriginal groups as related to the Project.

This section describes the consultation approach and methods Benga will utilize during the pre-application, application review, and panel review phases of the EIA.

- a) Provision of Project information and updates – Benga sends detailed information about its planned activities, including permit applications, to Aboriginal group designated consultation representatives via email followed by email and telephone requests for meetings to discuss

the information provided. During in-person meetings, Benga provides relevant scale maps and hard copies of documents provided earlier by email. In email, telephone and in-person discussions, Benga requests input on known or potential concerns and issues from Aboriginal groups.

- b) Meetings and Project Presentations with Aboriginal groups – Benga meets with Aboriginal groups to share Project information, seek views and input, address concerns, and develop detailed work plans for EA-related studies and activities. This includes site-specific discussions on environmental and traditional use data and site visits to the proposed project area. The type of meeting depends on what works best for the Aboriginal groups. For example, Benga has organized site visits, open houses, PowerPoint presentation meetings, q+a information sessions and impact benefit agreement discussion meetings.
- c) Collaboration on Consultation Schedule/Work Plans – Benga continues to work with Aboriginal groups to discuss and provide capacity for consultation on the EIA. Benga will work with Aboriginal groups’ designated contacts to determine the most appropriate ongoing processes for consultation activities, schedules and Project timelines, including regulatory process timeframes for comment.

4.0 CONSULTATION SCHEDULE

A consultation schedule with regulatory milestones and consultation activities is provided in Table 4.1. The table identifies which steps have been completed since the initial Aboriginal Consultation Plan.

Table 4.1 – Schedule of Regulatory Milestones and Consultation Activities

Task	Timing	Key Consultation Activities	Status
Pre-Application Phase			
Project Information Packages	Q4 2014	Provide Draft First Nations Consultation Plan with Project Description in plain language to Aboriginal groups	complete
Project summary table and map/project description	Q4 2014	Provide copies to Aboriginal groups in plain language	complete
PTOR Review	Q4 2014	<ul style="list-style-type: none"> Advance copy of draft PTOR Public Comment period for the PTOR 	complete
	Q4 2014	Feedback from Aboriginal groups on the PTOR where provided	complete

Disclosure of results from Effects Assessment Studies	Q4 2014 to Q2 2015	Results from Effects Assessment studies	complete
	Q4 2014 to Q2 2016	Communicate results from the effects assessments through community information events and meetings, and obtain input. Explain how information provided through the consultation process has been or will be addressed.	complete
	Q4 2014 to Q2 2016	Communicate with Aboriginal groups to obtain input into the assessment and proposed mitigation measures	complete
Application and Panel Review Phase			
Submission of EA Report(AB)	Q2 2016	Provide copies of the EA Report/EIA to Aboriginal groups and continue to communicate about the results	To be completed
Mitigation meetings	Ongoing	Continue to meet with Aboriginal groups to discuss mitigation and accommodation measures as required	To be completed

5.0 REGULATORY REPORTING

Reporting on consultation with Aboriginal groups identified by ACO will be done through bi-monthly reports, record of communication (ROC) log, and issues tracking table. Reporting on consultation with Aboriginal groups identified by CEAA will be done through the ROC and an issues tracking table.

5.1 Bi-Monthly Reports

Bi-monthly consultation reports will be submitted to Aboriginal groups for review prior to submission to ACO. Feedback provided by Aboriginal groups will be incorporated into the finalized bi-monthly reports. Information recorded in the bi-monthly reports will include:

- a. Date of Stakeholder Contact
- b. Proponent Primary Lead/contact
- c. Individuals/Groups Contacted
- d. Method of Contact and/or activity
(Direct mail; Phone Call; Email; Meeting; Other)
- e. Summary of Issues Discussed

f. Responses

5.2 Record of Communication (ROC)

Benga will submit records of formal correspondence and communications with Aboriginal groups to ACO and CEAA for adequacy review. Benga will provide the ROC to Aboriginal groups for review and input prior to submission to ACO and CEAA. The ROC will include:

- a. Final bi-monthly reports
- b. A copy of attachments and meeting notes as referred to in the bi-monthly reports
- c. Confirmation of receipt of delivery
- d. All pertinent documents around the consultation proceedings (example. e-mail correspondence)
- e. For Consultation Summaries that are complex, extensive or may need additional clarification, the proponents may be required to include a summary statement containing:
 - a. Key topics of discussion and the concerns and issues raised
 - b. Proposed avoidance and mitigation strategies
 - c. Remaining points of disagreement and reasons why

5.3 Issues Tracking

Issues related to the Project that are identified by Aboriginal groups will be recorded with responses as shown in **Table 5.1**. Aboriginal groups will have an opportunity to provide input and/or seek additional information from Benga before any issues tracking tables are submitted to ACO and CEAA.

Table 5.1 – Issues Tracking Table Format

Aboriginal group	Date	Category	Issues	Benga Response	Aboriginal group feedback on response	Resolution

6.0 CONTACT INFORMATION

Benga contacts:

Cal Clark – Manager of Sustainable Resources
 Keith Bott - Community Liaison
 12331 20th Avenue, Blairmore AB, Canada, TOK 0E0
 Telephone: (403) 753 5160
 Email: Enquiries.RivAlberta@rivresources.com

Alternate contact for Aboriginal Consultation:

Jennifer Campbell, Merjent LP
Project Manager
Email: jcampbell@merjent.com
Telephone: (250) 216-2742
980 Howe Street, Suite 500
Vancouver V6Z 0C8

Appendix 7b

Records

Record of Communication with Piikani Nation from October 2015 to Present					
Date	Proponent Lead/ Contact	Individuals/ Groups Contacted	Method of Contact/ Activity	Summary of Communication and Issues	Response/Outcomes
October 26, 2015	Laureen Whyte, Riversdale Consultant	Dustin Wolfe, Consultation Manager	Email	<ul style="list-style-type: none"> Dustin sent a summary of the Piikani Socio-economic and Health Conditions Report commissioned by Riversdale. 	
October 27, 2015	Steve Mallyon, Managing Director Riversdale Anthony Martin, CFO, Riversdale	Piikani Nation: Byron Jackson, CEO Dustin Wolfe, Consultation Manager Chief Stan Grier Councilors: Troy Knowlton, Brian Jackson, Doan Crow Shoe, Barney Provost, Keith Grier Mel Woolley, Consultant	Meeting in Vancouver	<ul style="list-style-type: none"> Follow-up from September 18th meeting in Vancouver where Piikani introduced legal counsel, Robin Junger, who tabled a new IBA that he drafted. (Steve had advised that Riversdale prefers to finalize the IBA that the parties negotiated together from March to May, rather than consider a new one drafted by Piikani's lawyer that does not reflect the numerous discussions held to-date) Riversdale and Piikani expressed desire to finalize IBA. Steve and Anthony reiterated their wish to resume work on the document previously developed by the parties. They commented that the new IBA drafted by Robin Junger focused on large up-front payments and little emphasis on training/employment and business opportunities. 	
November 6, 2015	Bridget Buckle, Riversdale Office Manager Laureen Whyte, Riversdale Consultant	Lisa Old Crow, Consultation Coordinator	Email	<ul style="list-style-type: none"> Riversdale received an invoice CC88 in the amount of \$15,052.57 for various expenses; emails requesting that Piikani Nation separate the consultation-related expenses from other business development related expenses and re-issue as separate invoices. 	

November 16, 2015	Steve Mallyon, Managing Director Riversdale	Chief Stan Grier	Telephone	<ul style="list-style-type: none"> Chief Grier indicated that Piikani Council are prepared to resume IBA discussions, and advised that Robin Junger is no longer working with Piikani. 	
November 20, 2015	Steve Mallyon, Managing Director Riversdale Anthony Martin, CFO, Riversdale	Dustin Wolfe, Consultation Manager Chief Stan Grier Mel Woolley, Consultant	Meeting	<ul style="list-style-type: none"> Reviewed comments on the IBA document that the parties developed in the spring/summer Discussion re: funding commitment to employment training; Riversdale is not agreeable to an initial employment target with penalty of \$25K per position not filled up to that target Riversdale cannot consider financial outlays tabled by Piikani: \$1M signing bonus and a \$20M Community Fund to be provided by Riversdale upon commencement of operations in addition to resource revenue sharing Riversdale commented that large cash outlays are not viable for the project, and the parties instead should focus on sustained investment (financial and employment/business benefits) over the life of the project. 	
December 8, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator	Email with attached letter	<ul style="list-style-type: none"> Per your preferences for EIA production, a copy of the EIA application on a thumb drive has been forwarded to you in the mail. A hard copy is being prepared and should be forwarded to you in the next couple of days. Letter describing the online locations of the documents and information on the EIA process for both CEAA and AER. 	
December 10, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Piikani Nation: Dustin Wolfe, Consultation Manager	Email with attachment	<ul style="list-style-type: none"> Attached is the EIA Summary document. 	

		Lisa Old Crow, Consultation Coordinator			
December 17, 2015	Laureen Whyte, Riversdale Consultant	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator Megan Crow Shoe Consultation Officer	Email with attachment	<ul style="list-style-type: none"> ○ Attached is the draft Bi-monthly report for October 15 to December 15, 2015. Please advise if this is accurate and provide comment by December 24, 2015 	<ul style="list-style-type: none"> ○ Delivery verification receipts received December 17, 2015 for Dustin Wolfe, Lisa Old Crow and Megan Crow Shoe.
January 6, 2016	Laureen Whyte, Riversdale Consultant	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator	Email	<ul style="list-style-type: none"> ○ Email from L.Whyte with request to organize a meeting to review the findings of the EIA and seek input from community members. 	<ul style="list-style-type: none"> ○ Response from Piikani is described below for January 7, 2016.
January 7, 2016	Laureen Whyte, Riversdale Consultant	Piikani Nation: Dustin Wolfe, Consultation Manager	Email	<ul style="list-style-type: none"> ○ D.Wolfe identified that the Piikani Consultation Office is finalizing a draft consultation plan for the Grassy Mountain Project. D.Wolfe will forward the draft consultation plan to L.Whyte for review and discussion of next steps in the plan and capacity requirements. ○ D.Wolfe described that discussing consultation meetings further with Riversdale Resources and regulators can continue once the draft consultation plan is signed off. 	<ul style="list-style-type: none"> ○ L.Whyte responded that Riversdale Resources supports government consultation as described in the First Nations Consultation Plan for the Project. CEAA consults directly with First Nations rather than delegating consultation to proponents. A meeting schedule is in development to discuss the EIA process and contents of the Application with First Nations in February and March.

January 29, 2016	Laureen Whyte, Riversdale Consultant	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator Megan Crow Shoe Consultation Officer	Email	<ul style="list-style-type: none"> L. Whyte requested to schedule and discuss a combined meeting and open house during the week of February 22 to 26 in Brocket, AB. Three meeting components include meeting with CEAA to discuss the TOR for the Panel review process, a workshop to review the EIA and discuss mitigation measures, and an information open house for community members. 	<ul style="list-style-type: none"> D. Wolfe replied that the week of February 22 to 26 will not work and proposed the first week of March. L. Whyte suggested February 29.
February 9, 2016	Cal Clark Benga Mining, Ltd Laureen Whyte, Riversdale Consultant	Piikani Nation: Dustin Wolfe, Consultation Manager	Email	<ul style="list-style-type: none"> D. Wolfe sent C. Clark and L. Whyte receive an with attached draft Consultation Plan, including budget, for the Piikani Nation to participate in the regulatory review and consultation process for Riversdale's proposed Grassy Mountain Coal Project filed with CEAA and AER in November 2015. 	<ul style="list-style-type: none"> In response, a meeting was held February 11, 2016 and is described below.
February 11, 2016	Cal Clark Benga Mining, Ltd	Piikani Nation: Dustin Wolfe, Consultation Manager Rob Stuart Consultant, HEG	Meeting	<ul style="list-style-type: none"> A meeting was held to discuss the Project regulatory timelines and upcoming meetings with the Piikani as part of the consultation process – Dustin expressed Piikani have concerns about completing an independent technical review and informing the Piikani leadership / Nation in time to meet regulatory timelines. Cal walked them through the current timeline and reassured that the Piikani ought to have plenty of time to complete their review, inform the Piikani leadership and participate in the process (SIRs / hearing) before a decision is made likely in Q1-Q2 2017. Cal advised Dustin the Piikani should be working with, at a minimum, the other Blackfoot Nations on sharing the cost of a technical review. How each Nation 	<ul style="list-style-type: none"> C. Clark agreed to have a conference call with Piikani consultant Lisa Schaldemose (lead author of the plan and budget), Dustin, Rob Stuart and Cal to go through the details of their proposed plan and budget on February 17th, 2016.

				<p>uses/interprets the results of the independent technical review is up to them individually.</p> <ul style="list-style-type: none"> ○ Cal told Dustin and Rob that Benga Mining Ltd would need to go through the details of their proposed plan and budget before agreeing to any additional funding requests and any requests had to be reasonable and conform to the regulatory process and timelines. 	
February 12, 2016	Laureen Whyte, Riversdale Consultant	<p>Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator Megan Crow Shoe Consultation Officer</p>	Email	<ul style="list-style-type: none"> ○ D.Wolfe advised that the days of March 22-24 will not work for a meeting. 	<ul style="list-style-type: none"> ○ L.Whyte asked if March 21, 2016 would work instead. ○ D. Wolfe later advised by telephone that March 21st would work for this meeting.
February 15, 2016	Jessica Miller, Benga Consultant	<p>Piikani Nation: Dustin Wolfe, Consultation Manager</p>	Email with attachment	<ul style="list-style-type: none"> ○ Email from J.Miller with attached draft Bi-monthly report for December 15, 2015 to February 15, 2016. Request to advise if this is accurate and provide comment by February 22, 2016 	<ul style="list-style-type: none"> ○ Delivery verification receipts received February 15, 2016 for Dustin Wolfe.
February 15, 2016	Cal Clark, Manager Benga	<p>Piikani Nation: Dustin Wolfe, Consultation Manager</p>	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ Cal to continue weekly calls with Dustin for discussing the EA and ongoing relationship building.
February 16, 2016	Keith Bott, Benga	<p>Piikani Nation: Dustin Wolfe, Consultation Manager</p>	Email with attachment	<ul style="list-style-type: none"> ○ Riversdale Resources February 2016 Newsletter circulated to mass email list. 	<ul style="list-style-type: none"> ○ No response

February 17, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator Lisa Schaldemose, Piikani Consultant Rob Stuart, Piikani Consultant	Meeting and email with meeting notes	<ul style="list-style-type: none"> ○ Cal Clark met with Lisa S., Rob, Dustin and Lisa to discuss a consultation plan and budget. ○ Lisa S. provided an email with meeting notes. ○ Discussion at the meeting focused on setting a foundation for environmental, social and cultural mitigations in an IBA, towards a mutually beneficial and agreeable arrangement (IBA) that, once signed, can be followed by the removal of Piikani's Statement of Concern 	<ul style="list-style-type: none"> ○ Action items identified in the meeting included: ○ Cal to discuss April workshop cost-sharing with CEAA ○ Dustin/Lisa to discuss using hearing prep CEAA funds for the legal review of the TLU ○ Dustin/Lisa to provide Cal with \$30K community meeting cost breakdown (honoraria, hall rental, catering, and other third party costs (e.g. if Rob/Lisa attends meeting)) ○ Lisa/Rob to contact technical team for technical review scope and budget (to refine estimated \$80K budget) and provide to Dustin/Lisa/Cal ○ Cal to take Reviewed Consultation Plan internally for approval
February 18, 2016	Keith Bott, Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Transmittal via Canada Post	<ul style="list-style-type: none"> ○ Hard copy of "The Conveyor" Grassy Mountain Newsletter was mailed out to stakeholders. 	<ul style="list-style-type: none"> ○ No response
February 22, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
February 25, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator	Email	<ul style="list-style-type: none"> ○ Cal Clark emailed Dustin, Lisa, Rob and Lisa S. with a follow-up from the previous discussion. The update included information that CEAA is flexible in how funds are allocated and suggested to call Brett Maracle. Cal stated that he has begun internal discussions regarding a consultation plan with budget but requires some additional information from Piikani Nation including a detailed breakdown 	<ul style="list-style-type: none"> ○ No response

		Lisa Schaldemose, Piikani Consultant Rob Stuart, Piikani Consultant		of costs for tasks and how CEAA funding is being applied.	
February 29, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
March 7, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
March 14, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
March 21, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
March 28, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
March 29, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator	Email	<ul style="list-style-type: none"> ○ Email from Piikani Nation representative Lisa Schaldemose requests information from parties presenting at the meeting to provide their information to prepare agenda. 	<ul style="list-style-type: none"> ○ Lauren Whyte responded on April 1, 2016 (see below).

March 30, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator	Email with attachment	<ul style="list-style-type: none"> ○ Email from Piikani Nation (D.Wolfe) to Cal Clark. Piikani prepared and forwarded a copy of the poster to be used in community to promote the meeting between the community and CEAA and Riversdale Resources on April 7. 	<ul style="list-style-type: none"> ○ No response
April 1, 2016	Laureen Whyte, Benga Consultant Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator Lisa Schaldemose, Piikani Consultant Rob Stuart, Piikani Consultant	Email with attachments	<ul style="list-style-type: none"> ○ L.Whyte provided a meeting agenda for April 7, 2016 to Dustin and Lisa S. The meeting agenda includes input provided by Dustin. Riversdale will provide an overview of the work they have done so far and discuss how they will utilize the feedback from the Piikani Nation assessment review when available. CEAA representatives to also explain their participation in the process and field questions. 	<ul style="list-style-type: none"> ○ No response
April 4, 2016	Laureen Whyte, Benga Consultant Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator Lisa Schaldemose, Piikani Consultant	Email with attachment	<ul style="list-style-type: none"> ○ Piikani Nation (D.Wolfe) provided a preliminary technical review of the EIA to Riversdale Resources. 	<ul style="list-style-type: none"> ○ No response

		Rob Stuart, Piikani Consultant			
April 4, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
April 7, 2016	Laureen Whyte, Benga Consultant Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager Lisa Old Crow, Consultation Coordinator Lisa Schaldemose, Piikani Consultant Rob Stuart, Piikani Consultant	Meetings: an Elders meeting and a community meeting	<ul style="list-style-type: none"> ○ Benga met with Piikani Nation Elders and the community to discuss the project including the environmental assessment results and proposed mitigation measures. Both meetings followed the same meeting agenda topics including a consultation update, an update on the CEAA panel process, a description of project components and a summary of potential effects of the project. ○ Attendance by Benga included L. Whyte, Cal Clark, Jessica Miller, Mike Barttlet, Jackie Rowley and Keith Bott. ○ Brett Maracle and Cindy Parker from CEAA attended. 	<ul style="list-style-type: none"> ○ Key outcomes of the meeting included: ○ Tracking issues and concerns (to be filed with ACO in the issues/concerns tracking table) ○ Benga will provide a 3D simulation of what the mountain would look like during and after mining ○ Piikani Nation consultation team will provide the technical report from Piikani Nation to Benga ○ Benga to respond to Piikani request for review of the Historical Resources Assessment ○ Benga will follow up with Piikani Nation on the groundwater quality modelling that has been done ○ Piikani Nation will conduct a review of the EIA in detail through Lisa and Rob and provide comments to Benga. ○ Benga will review the technical review provided by Piikani Nation and organize a follow-up meeting to discuss the EIA review with Piikani Nation.
April 8, 2016	Cal Clark, Manager Benga	Piikani Nation: Lisa Crow Shoe, Superintendent with Peigan	Email	<ul style="list-style-type: none"> ○ Email from Lisa Crow Shoe to Cal to request a scholarship to High School Grad. Discussion on setting an appointment to discuss further. 	<ul style="list-style-type: none"> ○ Cal to follow-up with Lisa Crow Shoe

		Board of Education			
April 11, 2016	Cal Clark, Manager Benga	Piikani Nation: Dustin Wolfe, Consultation Manager	Phone call	<ul style="list-style-type: none"> ○ Cal called Dustin to provide a weekly update on the project and environmental assessment (EA). 	<ul style="list-style-type: none"> ○ No further comments.
May 10, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jackie Rowley Benga Geologist</p> <p>Jennifer Campbell Jessica Miller Mike Bartlett Benga Consultants</p>	<p>Dustin Wolfe, Consultation Manager</p> <p>Lisa Old Crow, Consultation Coordinator</p> <p>Megan Crow Shoe Consultation Officer</p> <p>Lisa Schaldemose Piikani Technical Review consultant</p>	Email	<p>C. Clark sent the draft meeting notes and presentation slides from meetings with Piikani Nation on April 7, 2016. The email included a tabulated list of questions and answers which were voiced at the April 7th meeting. A table identifying issues and concerns raised by Piikani Nation Members, dated April 7, was also included in the email.</p> <p>C. Clark proposed a follow-up meeting for the week of May 23rd, pending Piikani Nation representatives' availability.</p>	No concerns or responses related to this email were voiced.
June 1, 2016	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	<p>Dustin Wolfe, Consultation Manager</p> <p>Lisa Old Crow, Consultation Coordinator</p> <p>Megan Crow Shoe Consultation Officer</p>	Email	<p>J. Miller submitted the bi-monthly communication report for the period of February 15 to April 15, 2016, requesting any additions or edits prior to June 8, 2016.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email.</p>	<p>Delivery verifications received June 6, 2016 noted that delivery to recipients was complete, but no delivery notification was sent by the destination server for:</p> <ul style="list-style-type: none"> - piikanicc@gmail.com, - piikaniconsultation.o@gmail.com - d.wolfe@piikanation.com <p>Benga has not received any concerns or responses related to the bi-monthly report.</p>

<p>June 8, 2016</p>	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	<p>Dustin Wolfe, Consultation Manager</p> <p>Lisa Old Crow, Consultation Coordinator</p> <p>Megan Crow Shoe Consultation Officer</p>	<p>Email</p>	<p>J. Miller emailed to clarify that the time frame for reviewing the bi-monthly reports and issues/concerns table is 10 business days.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email.</p>	<p>No concerns or responses related to this email were voiced.</p>
<p>June 13, 2016</p>	<p>Jennifer Campbell Benga Consultant</p>	<p>Lisa Schaldemose Piikani Technical Review consultant</p>	<p>Email</p>	<p>J. Campbell emailed L. Schaldemose asking to set up a time to discuss the schedule and potential meeting dates to go over the Piikani Technical Review.</p>	<p>L. Schaldemose replied with her availability.</p> <p>J. Campbell replied the same day, proposing a date and time.</p>

Record of Communication with Kainai Nation for October 2015 to Present					
Date	Proponent Lead/ Contact	Individuals/ Groups Contacted	Method of Contact/ Activity	Summary of Communication and Issues	Response/Outcomes
October 30, 2015	Steve Mallyon, Managing Director, Riversdale Laureen Whyte, Riversdale Consultant	Kainai Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Woman, Director Tribal Government and External Affairs	Meeting In-Person (Stand Off)	<ul style="list-style-type: none"> ○ Steve provided an update on the Grassy Mountain Project. He advised that Riversdale expects to file the Environmental Impact Assessment application in the coming weeks. ○ Discussion of IBA. Mike and Laureen will prepare a negotiation framework, then Laureen will provide more detailed information on Project Agreements. 	
November 9, 2015	Steve Mallyon, Managing Director, Riversdale Laureen Whyte, Riversdale Consultant	Kainai Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Woman, Director Tribal Government and External Affairs	Email with attachment	<ul style="list-style-type: none"> ○ Laureen sent draft meeting notes and requested comments or revisions 	
November 9, 2015	Laureen Whyte, Riversdale Consultant	Kainai Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Woman, Director Tribal Government and External Affairs	Email	<ul style="list-style-type: none"> ○ In follow-up to meeting of October 30th, re-sent the first notice of contracting opportunities for the Grassy Mountain Project that was sent on March 31st. 	
November 12, 2015	Laureen Whyte, Riversdale Consultant	Mike Oka, Kainai Nation Consultation Coordinator	Email with attachment	<ul style="list-style-type: none"> ○ Laureen sent draft proposed Negotiation Plan and requested a time to review together by phone or in person. 	

November 27, 2015	Laureen Whyte, Riversdale Consultant	Mike Oka, Kainai Nation Consultation Coordinator	Email	<ul style="list-style-type: none"> Reminder to let Laureen know when we can work on the negotiation framework. 	
December 8, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	<p>Kainai Nation:</p> <p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Woman, Director Tribal Government and External Affairs</p> <p>Mike Tailfeathers, Consultation Team</p> <p>J.J. Shade, Traditional Land Use and Occupancy</p>	Email with attached letter	<ul style="list-style-type: none"> Per your preferences for EIA production, a copy of the EIA application on a thumb drive has been forwarded to you in the mail. A hard copy is being prepared and should be forwarded to you in the next couple of days. Letter describing the online locations of the documents and information on the EIA process for both CEAA and AER. 	
December 10, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	<p>Kainai Nation:</p> <p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Woman, Director Tribal Government and External Affairs</p> <p>Mike Tailfeathers, Consultation Team</p> <p>J.J. Shade, Traditional Land Use and Occupancy</p>	Email with attachment	<ul style="list-style-type: none"> Attached is the EIA Summary document. 	
December 17, 2015	Laureen Whyte, Riversdale Consultant	Kainai Nation:	Email with attachment	<ul style="list-style-type: none"> Attached is the draft Bi-monthly report for October 15 to December 15, 2015. Please advise if this is accurate and 	<ul style="list-style-type: none"> Delivery verification receipt received by Riversdale December 17, 2015. However, no delivery verifications received

		<p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Woman, Director Tribal Government and External Affairs</p> <p>Mike Tailfeathers, Consultation Team</p> <p>J.J. Shade, Traditional Land Use and Occupancy</p>		<p>provide comment by December 24, 2015</p>	<p>for Mike Oka, Annabel Crop Eared Woman, JJ Shade or Mike Tailfeathers.</p>
<p>January 4, 2016</p>	<p>Laureen Whyte, Riversdale Consultant</p>	<p>Kainai Nation:</p> <p>Clayton Leonard,</p> <p>Dorothy First Rider, Councilor</p> <p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>Mike Bruised Head</p>	<p>Email</p>	<ul style="list-style-type: none"> ○ C.Leonard and A.Crop Eared Wolf states a Statement of Concern will be provided regarding the proposed Project. Kainai Nation has yet to finalize an agreement with Riversdale Resources to address Kainai Nation’s rights, interests and concerns with respect to the proposed Project. The first step is to finalize an initial letter of agreement including funding for negotiation, details regarding timelines and funding for meaningful consultation, and provisions for ongoing consultation and implementation of resulting accommodation and mitigation measures. 	<ul style="list-style-type: none"> ○ L.Whyte replied that a history of consultation and engagement to-date with Kainai Nation can be provided including documents developed together such as the plan for EIA-related consultation and the plan for negotiation for a Project Agreement. ○ On January 5, 2016 A.Crop Eared Wolf requests the engagement materials suggested and will forward to C.Leonard. ○ On January 11, 2016 L.Whyte provides the First Nations Consultation Plan, the Draft Kainai Nation consultation work plan, the Kainai Nation Traditional Study and funding provided by Benga Mining Ltd., and communication and consultation summary to-date.
<p>January 15, 2016</p>	<p>Laureen Whyte, Riversdale Consultant</p>	<p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p>		<ul style="list-style-type: none"> ○ L. Whyte advised A. Crop Eared Wolf that she will have information regarding Riversdale Sr. management availability on Monday the 18th. 	

January 20, 2016	Laureen Whyte, Riversdale Consultant	Annabel Crop Eared Wolf, Director Tribal Government and External Affairs	Email	<ul style="list-style-type: none"> L. Whyte emailed A. Crop Eared Wolf to advise that Anthony Martin is available to meet the week of February 21st, and asked if she could confirm a date that week. 	<ul style="list-style-type: none"> A. Crop Eared Wolf responded it is important that this meeting take place soon. Second response that she will check with their team and I will get back to L. Whyte.
January 29, 2016	Laureen Whyte, Riversdale Consultant	<p>Kainai Nation:</p> <p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>J.J. Shade, Traditional Land Use and Occupancy</p>	Email	<ul style="list-style-type: none"> L. Whyte requested to schedule and discuss a combined meeting and open house during the week of February 22 to 26 in Stand Off, AB. Three meeting components include meeting with CEAA to discuss the TOR for the Panel review process, a workshop to review the EIA and discuss mitigation measures, and an information open house for community members. 	
February 1, 2016	Laureen Whyte, Riversdale Consultant	Annabel Crop Eared Wolf, Director Tribal Government and External Affairs	Email	<ul style="list-style-type: none"> A. Crop Eared Wolf emailed that she is checking for this Wednesday or Thursday afternoon in Lethbridge or Friday morning in Standoff for the meeting and will let L. Whyte know. 	
February 2, 2016	Laureen Whyte, Riversdale Consultant	<p>Kainai Nation:</p> <p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>J.J. Shade, Traditional Land</p>	Email	<ul style="list-style-type: none"> L. Whyte followed up to schedule a meeting the week of February 22nd and inquired if it would be easier to try to schedule all the meetings into one day. 	<ul style="list-style-type: none"> A. Crop Eared Wolf asked if there would be two separate meetings on the same day. L. Whyte responded affirmative.

		Use and Occupancy			
February 3, 2016	Laureen Whyte, Riversdale Consultant	Kainai Nation: Annabel Crop Eared Wolf, Director Tribal Government and External Affairs	Email	<ul style="list-style-type: none"> L. Whyte requested that Kainai Nation advise of a date to meet during the week of February 22 to 26, 2016. Topics to cover include issues raised in the Statement of Concern and the IBA. 	<ul style="list-style-type: none"> A. Crop Eared Wolf responded that Kainai Nation requests a senior level meeting with Riversdale Resources and Kainai Nation representatives regarding the Statement of Concern before discussing any other matters. Subsequent to a senior level meeting, discussion of the IBA can proceed. She noted it might be trying to pack too much into one day and that she will check with her Committee Chair on this and get back to L. Whyte.
February 10, 2016	Laureen Whyte, Riversdale Consultant	Kainai Nation: Annabel Crop Eared Wolf, Director Tribal Government and External Affairs Mike Oka, Consultation Coordinator	Email	<ul style="list-style-type: none"> L. Whyte identified that for the EA application, it is a requirements to provide information on results of the assessment to First Nations and obtain input/comments on the results and proposed mitigation measures. L. Whyte requests a tentative meeting be scheduled for the week of March 21, 2016. 	
February 15, 2016	Jessica Miller, Benga Consultant	Siksika Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs JJ Shade TLU Coordinator	Email with attachment	<ul style="list-style-type: none"> Email from J. Miller with attached draft Bi-monthly report for December 15, 2015 to February 15, 2016. Request to advise if this is accurate and provide comment by February 22, 2016 	<ul style="list-style-type: none"> Delivery verification receipts received February 15, 2016 for Mike, Annabel, JJ and Mike.

February 18, 2016	Keith Bott, Benga	Siksika Nation: Mike Oka, Consultation Coordinator	Transmittal via Canada Post	<ul style="list-style-type: none"> Keith provided a hard copy of "The Conveyor" Grassy Mountain Newsletter to Kainai Nation. 	<ul style="list-style-type: none"> No response
March 11, 2016	Laureen Whyte, Benga Consultant Cal Clark, Benga Manager	Siksika Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs JJ Shade TLU Coordinator	Meeting	<ul style="list-style-type: none"> The purpose of the meeting was to discuss protocol for ongoing consultation and next steps. Attendance included L. Whyte, Cal Clark, Steve Mallyon, Dorothy First Rider (Councilor), Annabel, and Mike. 	<ul style="list-style-type: none"> An update was provided on the environmental assessment process and discussion of next steps included setting up another meeting to discuss the environmental assessment results and proposed mitigation measures for early April 2016.
March 15, 2016	Laureen Whyte, Benga Consultant Cal Clark Benga Manager Steve Mallyon Benga Resources Managing Director	Siksika Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs JJ Shade TLU Coordinator	Email with attachment s	<ul style="list-style-type: none"> L. Whyte emailed Annabel, Mike and JJ to follow-up with draft meeting notes from the March 11, 2016 meeting and the draft consultation plan budget. L. Whyte asked Kainai Nation to review the draft meeting notes and to provide edits as needed. 	<ul style="list-style-type: none"> Action items identified in the meeting notes include: Laureen to send this set of meeting notes with summary of potential next steps (draft work plan) to Annabel and Mike. Annabel and Mike will review and respond to the draft. No suggested edits received from Kainai Nation for the notes.
March 29, 2016	Laureen Whyte, Benga Consultant Cal Clark, Manager Benga	Siksika Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs	Email with attachment s	<ul style="list-style-type: none"> L. Whyte provided copies of the AER deficiency report (Jan 25, 2016), AER deficiency addendum (Mar 21, 2016) and the CEAA agency review and technical information requests documents (Jan 13, 2016). L. Whyte included a summary from Cal Clark regarding the AER and CEAA documents. Cal summarized that an update to the environmental 	<ul style="list-style-type: none"> No response

				assessment will include additional fisheries baseline information. Benga intends to respond to information requests and statements of concern concurrently and would like to file the updated environmental assessment in late spring or summer. Benga will incorporate feedback provided by Aboriginal groups.	
March 31, 2016	Laureen Whyte, Benga Consultant	Siksika Nation: Mike Oka, Consultation Coordinator	Email	<ul style="list-style-type: none"> o M. Oka emailed L. Whyte to ask if there is a panel review of the terms of reference and if Kainai Nation could have a copy of the CEAA panel terms of reference prior to meeting in early April 2016. 	<ul style="list-style-type: none"> o No response
April 8, 2016	Laureen Whyte, Benga Consultant Cal Clark, Manager Benga	Siksika Nation: Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs Dorothy First Rider, Councilor Leigh Clarke, Kainai Nation consultant	Meeting	<ul style="list-style-type: none"> o The purpose of the meeting was to discuss the environmental assessment results and proposed mitigation measures. The agenda was revised and the meeting discussion revolved around consultation requirements for Kainai Nation. o Attendance included L. Whyte, Cal Clark, Mike Bartlett, Keith Bott, Jackie Rowley, Jessica Miller for Benga. From Kainai Nation, Dorothy First Rider (Councilor), Annabel, and Mike. 	<ul style="list-style-type: none"> o Kainai Nation identified that going forward they will meet with CEAA separately and not together with Benga. o Kainai Nation stated they would provide a consultation plan that works for them. o Kainai Nation requested to meet only with senior Benga staff members such as Steve Mallyon. Cal Clark responded that he would pass on the request. o Meeting actions include: Kainai Nation to provide a consultation outline that identifies scope and budget for Benga to consider. Benga and Kainai Nation to meet again in the next month for further discussion on next steps.
April 19, 2016	Cal Clark Benga Manager of Sustainable Development	Annabel Crop Eared Wolf, Director Tribal Government and External Affairs Mike Oka, Consultation Coordinator	Email	A. Crop Eared Wolf emailed a signed copy of the Blood Tribe's Terms of Engagement to C. Clark.	C. Clark responded to this email on April 26, 2016 (described in the entry below)

		<p>Dorothy First Rider, Councilor</p> <p>Leigh Clarke Kainai Nation consultant</p>			
April 26, 2016	<p>Jennifer Campbell Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p>	<p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>Chief Charles Weasel Head</p>	Email	<p>Jennifer Campbell emailed a letter from Cal Clark in response to the letter dated April 18, 2016 in which the Blood Tribe proposed terms of engagement. Benga acknowledged Blood Tribe's stated concern that the Project would have significant impact on Blood Tribe's traditional territory and would affect Blood Tribe's traditional use of the Project area.</p> <p>Benga requested a meeting to further discuss continued engagement. Benga also included a draft consultation plan for consideration.</p>	<p>Benga requested further discussion of the stated concerns, noting that Benga has not received information from Blood Tribe that shows significant effects from the Project on Blood Tribe's traditional use of the Project area.</p>
May 10, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jackie Rowley Benga Geologist</p> <p>Jennifer Campbell Jessica Miller Benga Consultants</p>	<p>Mike Oka, Consultation Coordinator</p> <p>Mike Tailfeathers, Consultation Team</p> <p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>J.J. Shade, Traditional Land Use and Occupancy</p>	Email	<p>Cal Clark (Benga Manager of Sustainable Development) sent meeting notes for a meeting held on April 8, 2016.</p>	<p>Cal Clark requested follow-up meetings for May 23, 2016. He also inquired as to whether the recipients would like for Cal to extend the invitation to the meeting to Brett Maracle from CEAA for either joint or separate meetings.</p>
May 10, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p>	<p>Mike Oka, Consultation Coordinator</p>	Email	<p>Mike Oka emailed a letter to C. Clark, copying the recipients noted to the left. In the letter, he noted Blood Tribe's concern</p>	<p>Cal Clark responded on May 10, 2016, noting his availability to discuss drafting a consultation plan and/or potential terms of an IBA.</p>

		<p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>Dorothy First Rider, Councilor</p> <p>Chief Charles Weasel Head</p> <p>Leigh Clarke Kainai Nation consultant</p>		<p>about Benga's reaction to the modifications that Blood Tribe suggested for the IBA proposal. The letter clarifies that Blood Tribe holds that proper engagement must include an IBA.</p>	<p>Responding to C. Clark's email noting his availability for a meeting, M. Oka replied that he will meet with his superiors and contact C. Clark after.</p>
May 11, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p>	<p>Leigh Clarke Kainai Nation consultant</p> <p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>Dorothy First Rider, Councilor</p>	Email	<p>Leigh Clarke sent an email to M. Oka, copying Cal Clark among others noted to the left, noting frustration with temporary field authorization guidelines.</p> <p>Blood Tribe's consultant expressed concern that consultation with First Nations is unnecessary for temporary field authorizations. She suggested the process may be unconstitutional.</p>	<p>Benga did not respond directly to this email, although discussions of the issues at the heart of this email were conducted via separate email chains (see below).</p>
May 11, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p>	<p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>Dorothy First Rider, Councilor</p> <p>Leigh Clarke</p>	Email	<p>C. Clark emailed a note to M. Oka stating that the TFA is for two hand augured geotech holes on crown land.</p>	<p>M. Oka replied the same day, noting concerns regarding a potential impact.</p>

		Kainai Nation consultant			
May 12, 2016	Cal Clark Benga Manager of Sustainable Development	Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs Dorothy First Rider, Councilor	Email	Responding to C. Clark's email of May 10, 2016, wherein he requested a meeting for May 23 or 24 th , M. Oka emailed to inquire as to whether the meeting would have a mandate "to agree to an IBA negotiation process and capacity funding for same?"	Benga did not respond specifically to this email, although discussions related to setting up a meeting continued between Blood Tribe and Benga continued, as described below.
May 17, 2016	Jennifer Campbell Benga consultant Cal Clark Benga Manager of Sustainable Development Keith Bott Benga Community Liaison Jessica Miller Benga Consultants	Mike Oka, Consultation Coordinator Mike Tailfeathers, Consultation Team J.J. Shade, Traditional Land Use and Occupancy Annabel Crop Eared Wolf, Director Tribal Government and External Affairs Dorothy First Rider, Councilor	Email	Following up on C. Clark's email on May 10 th (noted above), J. Campbell emailed with a request to set up a meeting for May 24 or 25 th , 2016. C. Clark, K. Bott, and J. Miller were copied on the email.	Blood Tribe did not respond specifically to this email, although discussions related to setting up a meeting continued between Blood Tribe and Benga continued, as described below.
May 24, 2016	Cal Clark Benga Manager of Sustainable Development	Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs	Email	C. Clark emailed M. Oka to request a meeting on June 1 or 2, 2016 to follow-up on the Blood Tribe's proposed IBA process and the regulatory process. He indicated that he understands Blood Tribe's preference to come to an agreement on the IBA process prior to proceeding with discussions of the regulatory process. C. Clark further noted	M. Oka responded indirectly to this email on the same day. The other entries dated May 24, 2015 describe the exchange.

		Dorothy First Rider, Councilor		that he is authorized to make decisions and agreements.	
May 24, 2016	Cal Clark Benga Manager of Sustainable Development	Mike Oka, Consultation Coordinator	Email	M. Oka emailed C. Clark asking the cost of extracting coal at Grassy Mountain, suggesting that over the long-term, the Project will result in “no mountain at all, and a few jobs”.	C. Clark’s response is noted in the entry below.
May 24, 2016	Cal Clark Benga Manager of Sustainable Development	Mike Oka, Consultation Coordinator	Email	M. Oka emailed C. Clark to express concern that Blood Tribe has not heard back on the potential for an IBA, highlighting concerns about the long-term visual impacts to Grassy Mountain and expressing concern that many of the jobs created would not be long-term. He further noted that Blood Tribe needs capacity for the negotiations.	C. Clark responded the same day to suggest an informal conversation on May 25 th to help develop an understanding on expectations. M. Oka responded to C. Clarks email on May 25, 2015, noting that Blood Tribe has been clear in its needs and an informal phone call will not help. He further suggested that Blood Tribe would continue to work with Benga once a funded process for IBA negotiations is agreed to.
June 1, 2016	Jessica Miller Benga consultant Cal Clark Benga Manager of Sustainable Development Jennifer Campbell Benga Consultant Keith Bott Benga Community Liaison	Mike Tailfeathers, Consultation Team J.J. Shade, Traditional Land Use and Occupancy Mike Oka, Consultation Coordinator Annabel Crop Eared Wolf, Director Tribal Government and External Affairs	Email	Benga emailed the bi-monthly communication report for the period of February 15 to April 15 2016. Comments were requested before June 8, 2016. C. Clark, K. Bott, and J. Campbell were copied on the email.	Delivery verifications that the email titled “Grassy Mountain Coal Project – Feb-Apr bi-monthly report” had been delivered. No concerns or issues related to the bi-monthly communication report were expressed.

June 1, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Jennifer Campbell Benga Consultant</p>	<p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p> <p>Mike Oka, Consultation Coordinator</p> <p>Leigh Clarke Kainai Nation consultant</p>	In-person meeting	<p>Meeting notes:</p> <ul style="list-style-type: none"> ● Update on the Project and its status in the provincial and regulatory processes. <ul style="list-style-type: none"> ○ M. Oka inquired as to when First Nations can challenge the consultation. ● Discussion of funding. <ul style="list-style-type: none"> ○ M. Oka indicated intent to discuss the matter with CEAA's Brett Maracle. ● Blood Tribe Terms of Engagement <ul style="list-style-type: none"> ○ Discussion of perspectives on how to approach a possible IBA, and questions related to timelines for negotiating an IBA. ○ Discussion of matters related to fairness and transparency. 	All questions or responses were addressed during the meeting and are reflected in the meeting notes.
June 8, 2016	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Jennifer Campbell Benga Consultant</p> <p>Keith Bott Benga Community Liaison</p>	<p>Mike Tailfeathers, Consultation Team</p> <p>J.J. Shade, Traditional Land Use and Occupancy</p> <p>Mike Oka, Consultation Coordinator</p> <p>Annabel Crop Eared Wolf, Director Tribal Government and External Affairs</p>	Email	<p>J. Miller emailed to clarify that the time frame for reviewing the bi-monthly reports and issues/concerns table is 10 business days.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email</p>	Blood Tribe did not express any concerns or responses related to this email.

Record of Communication for Siksika Nation from October 2015 to Present					
Date	Proponent Lead/ Contact	Individuals/ Groups Contacted	Method of Contact/ Activity	Summary of Communication and Issues	Response/Outcomes
December 8, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email with attached letter	<ul style="list-style-type: none"> Per your preferences for EIA production, a copy of the EIA application on a thumb drive has been forwarded to you in the mail. A hard copy is being prepared and should be forwarded to you in the next couple of days. Letter describing the online locations of the documents and information on the EIA process for both CEAA and AER. 	
December 10, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email with attachme nt	<ul style="list-style-type: none"> Attached is the EIA Summary document. 	
December 17, 2015	Laureen Whyte, Riversdale Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email with attachme nt	<ul style="list-style-type: none"> Email from L. Whyte with attached draft Bi-monthly report for October 15 to December 15, 2015. Request to advise if this is accurate and provide comment by December 24, 2015 	<ul style="list-style-type: none"> Delivery verification receipts received December 17, 2015 for Richard Right Hand and Scotty Many Guns.
January 6, 2016	Laureen Whyte, Riversdale Consultant	Siksika Nation: Richard Right Hand, Consultation Manager	Email	<ul style="list-style-type: none"> L. Whyte requested to schedule a meeting in accordance with the First Nations Consultation plan, to review the findings of the EIA and invite staff and community members to provide input. 	

		Scotty Many Guns, Consultation Coordinator			
January 29, 2016	Laureen Whyte, Riversdale Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email	<ul style="list-style-type: none"> ○ L. Whyte requested to schedule and discuss a combined meeting and open house during the week of February 22 to 26 in Siksika or Calgary, AB. Three meeting components include meeting with CEAA to discuss the TOR for the Panel review process, a workshop to review the EIA and discuss mitigation measures, and an information open house for community members. 	<ul style="list-style-type: none"> ○ R. Right Hand replied that he will provide a cost estimate in early February. ○ L. Whyte responded February 2, 2016 that CEAA related expenses are administered by CEAA and their meeting would be separate. ○ R. Right Hand responded that a meeting should be held right away. ○ L. Whyte suggested a phone call to discuss.
February 10, 2016	Laureen Whyte, Riversdale Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email	<ul style="list-style-type: none"> ○ L. Whyte asked if March 21st would work for a meeting with Siksika Nation. 	<ul style="list-style-type: none"> ○ R. Right Hand responded that the date would work but CEAA funding is limited in light of project expenses. ○ L. Whyte responded that if funding is short, Siksika Nation and Benga Mining could discuss a budget for participating.
February 15, 2016	Jessica Miller, Benga Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email with attachme nt	<ul style="list-style-type: none"> ○ Email from J. Miller with attached draft Bi-monthly report for December 15, 2015 to February 15, 2016. Request to advise if this is accurate and provide comment by February 22, 2016 	<ul style="list-style-type: none"> ○ Delivery verification receipts received February 15, 2016 for Richard Right Hand and Scotty Many Guns.
February 16, 2016	Laureen Whyte, Benga Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email	<ul style="list-style-type: none"> ○ Richard Right Hand stated that the record of communication is going through the motions of consultation. Richard provided an edit for the bi-monthly report to add a meeting request that was scheduled for the end of March. 	<ul style="list-style-type: none"> ○ L. Whyte responded to Richard and Scotty that the correction will be made to include the entry.

February 18, 2016	Keith Bott, Benga	Siksika Nation: Richard Right Hand, Consultation Manager	Transmittal via Canada Post	<ul style="list-style-type: none"> Keith provided a hard copy of "The Conveyor" Grassy Mountain Newsletter to Siksika Nation. 	<ul style="list-style-type: none"> No response
March 2, 2016	Laureen Whyte, Benga Consultant	Siksika Nation: Richard Right Hand, Consultation Manager	Email	<ul style="list-style-type: none"> L.Whyte emailed Richard to ask about availability to meet April 6 or 8, 2016 to discuss the environmental assessment. L.Whyte stated that the meeting logistics such as invitees, location and style of meeting could fit Siksika Nation's preference. Funding the meeting could be from the CEAA budget or a budget could be proposed to Benga. L.Whyte provided an update that Piikani Nation identified Integral Ecology Group to conduct an independent review of the environmental assessment. L.Whyte asked if Dustin Wolfe from Piikani Nation had been in contact with Richard about cost-sharing for the independent review. 	<ul style="list-style-type: none"> No response
March 15, 2016	Laureen Whyte, Benga Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email with attachme nt	<ul style="list-style-type: none"> L.Whyte emailed Richard and Scotty to organize a meeting for April 6, 2016. The purpose of the meeting would be to discuss results of the environmental assessment and mitigation measures. CEAA would also be available to join the meeting. L.Whyte stated that Benga would like to develop a detailed consultation plan for the rest of the environmental assessment process. L.Whyte provided a draft work plan and highlighted the CEAA funded tasks. 	<ul style="list-style-type: none"> Richard Right Hand responded that April 6, 2016 would not work for a meeting date.
March 29, 2016	Laureen Whyte, Benga Consultant Cal Clark, Manager Benga	Siksika Nation: Richard Right Hand, Consultation Manager	Email with attachme nts	<ul style="list-style-type: none"> L.Whyte provided copies of the AER deficiency report (Jan 25, 2016), AER deficiency addendum (Mar 21, 2016) and the CEAA agency review and technical information requests documents (Jan 13, 2016). 	<ul style="list-style-type: none"> Richard Right Hand replied via email to L.Whyte, Scotty Many Guns and Cal Clark that Siksika Nation would like to meet with Cal Clark. L.Whyte replied via email that the potential meeting would with Cal Clark and possibly CEAA as well.

		Scotty Many Guns, Consultation Coordinator		<ul style="list-style-type: none"> ○ L.Whyte included a summary from Cal Clark regarding the AER and CEAA documents. Cal summarized that an update to the environmental assessment will include additional fisheries baseline information. Benga intends to respond to information requests and statements of concern concurrently and would like to file the updated environmental assessment in late spring or summer. Benga will incorporate feedback provided by Aboriginal groups. 	<ul style="list-style-type: none"> ○ Richard Right Hand replied via email on April 6, 2016 with a request for L.Whyte to identify dates that work for Cal. Richard stated that he would try to make those dates work.
April 13, 2016	Laureen Whyte, Benga Consultant Jessica Miller, Benga Consultant	Siksika Nation: Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email with attachme nts	<ul style="list-style-type: none"> ○ L.Whyte emailed Richard and Scotty to set up a meeting date for April 21 or 22, 2016 as discussed. Attendees would include Cal Clark, L.Whyte, J.Miller, and M.Bartlett (Project Manager, Millennium). L.Whyte included the email and draft work plan attachment from March 15, 2016 to outline the purpose of the meeting. 	<ul style="list-style-type: none"> ○ No response
May 6, 2016	Cal Clark Benga Manager of Sustainable Development Jennifer Campbell & Jessica Miller Benga Consultants	Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator Billie Fortier Legal Consultant	In-person meeting	<p>Siksika Nation and Benga met in-person to discuss the following:</p> <ul style="list-style-type: none"> ● Introductions ● Project status overview <ul style="list-style-type: none"> ○ Siksika nation asked if AER will post the public notice on their website, to which Benga responded that it is posted, and offered to share the work plan for the EIA update. ● CEAA update, including a discussion of the panel Terms of Reference which has been drafted but cannot be shared until the AER decides about the panel process. ● Overview of project components, including a discussion of the Project footprint, plans for clearing and reclamation, and access. ● Consultation update, including a discussion of: 	Any responses were discussed at the meeting and are represented in the summary to the left.

				<ul style="list-style-type: none"> ○ Preparation of a Consultation Plan – a draft was provided by Benga and Siksika Nation stated intent to agree on a plan and budget for continued consultation. ○ Siksika Nation stated that there were deficiencies in the TLU study and requested to do another study, ○ Siksika Nation requested reports done on plants as well as historical resources. Benga advised Siksika Nation to contact ACO directly for the HRIA report. <ul style="list-style-type: none"> ● Siksika nation committed to provide a list of concerns. <p>Benga committed to provide presentation slides, review Siksika Nation’s example IBA document, and follow up on a consultation budget.</p>	
May 11, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell & Jessica Miller Benga Consultants</p>	<p>Richard Right Hand, Consultation Manager</p> <p>Scotty Many Guns, Consultation Coordinator</p> <p>Billie Fortier Legal Consultant</p>	Email	<p>C. Clark sent the draft meeting notes and presentation slides from meetings with Tsuu T’ina Nation on May 6, 2016. C. Clark proposed a follow-up meeting for the week of May 23rd, pending Tsuu T’ina Nation representatives’ availability. He also asked if Tsuu T’ina Nation would like him to extend the invitation to CEEA’s Brett Maracle for either joint or separate meetings.</p>	<p>R. Right Hand responded the same day indicating Siksika Nation’s availability for a meeting.</p> <p>On May 12, 2016, R. Right Hand replied to the email again, noting that a meeting with off-reserve members was also requested, noting that around 3,500 Siksika members live in Calgary.</p>
May 11, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell</p>	<p>Richard Right Hand, Consultation Manager</p> <p>Scotty Many Guns, Consultation Coordinator</p> <p>Billie Fortier Clayton Leonard</p>	Email	<p>Back and forth emails (12) between Benga and Siksika representatives aimed at establishing a mutually agreeable time for a meeting.</p>	n/a

	Jessica Miller Benga Consultants	Legal Consultant			
May 26, 2016	Cal Clark Benga Manager of Sustainable Development Keith Bott Benga Community Liaison Jennifer Campbell Jessica Miller Benga Consultants	Clayton Leonard Legal Consultant Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator	Email	c. Leonard provided a negotiation agreement template to serve as a starting point for the upcoming meeting.	This communication was aimed at providing a template for an up-coming meeting, no response was expected or received.
May 26, 2016	Jennifer Campbell Benga Consultant Cal Clark Benga Manager of Sustainable Development Keith Bott Benga Community Liaison Jessica Miller Benga Consultant	Richard Right Hand, Consultation Manager Scotty Many Guns, Consultation Coordinator Billie Fortier Clayton Leonard Legal Consultant	Email	J. Campbell sent the draft meeting agenda for the meeting scheduled for May 27, 2016.	No concerns related to the draft meeting agenda was received.
May 27, 2016	Cal Clark Benga Manager of Sustainable Development Jennifer Campbell Benga Consultant	Richard Right Hand, Consultation Manager (connected via phone) Scotty Many Guns, Consultation Coordinator Billie Fortier Legal Consultant	In-person meeting	Meeting notes: <ul style="list-style-type: none"> • Introductions and Project update • Regulatory review – process timelines • Open House planning – Siksika Nation requested 2 open houses – one on the reserve (scheduled June 29, 2016) and one in Calgary (scheduled June 30, 2016). • Consultation Plan – budget considerations, Plan approval, Siksika Nation indicated that they would provide comments on the Plan by June 20, 2016. 	Any responses were discussed at the meeting and are represented in the summary to the left.

		Shane Breaker SRDL Business Group		<ul style="list-style-type: none"> • Technical Review – components from the technical review conducted by Piikani Nation will be addressed prior to filing the revision of the EIA. • IBA – goals, negotiation process, budget considerations. • Siksika Nation’s legal consultant committed to send the communities’ issues list to Benga. • Benga committed to send timelines and a copy of the Piikani Nation review to Siksika Nation, and to invite CEAA’s Brett Maracle to the Open House. • Siksika Nation committed to provide comments on the Consultation Plan by June 20, 2016. 	
May 31, 2016	<p>Jennifer Campbell Benga Consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Jessica Miller Benga Consultant</p>	<p>Richard Right Hand, Consultation Manager</p> <p>Scotty Many Guns, Consultation Coordinator</p> <p>Billie Fortier Clayton Leonard Legal Consultant</p>	Email	J. Campbell sent the draft notes from the May 27 meeting.	No concerns or responses related to the draft notes for the May 27 meeting have been received.
June 1, 2016	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	<p>Richard Right Hand, Consultation Manager</p> <p>Scotty Many Guns, Consultation Coordinator</p>	Email	<p>J. Miller submitted the bi-monthly communication report for the period of February 15 to April 15, 2016, requesting any additions or edits prior to June 8, 2016.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email.</p>	<p>Delivery verification indicates “Delivery to these recipients or groups is complete, but no delivery notification was sent by the destination server” for:</p> <p><email address removed></p> <p><email address removed></p>

June 6, 2016	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	<p>Richard Right Hand, Consultation Manager</p> <p>Scotty Many Guns, Consultation Coordinator</p> <p>Billie Fortier Clayton Leonard Legal Consultant</p>	Email	<p>Following up on the commitment Benga made during the May 27th meeting to do so, J. Miller emailed a copy of the Piikani technical review to Siksika Nation. She further noted that Benga is working on responses to the technical review.</p>	<p>No responses related specifically to this email were received.</p>
June 6, 2016	<p>Jessica Miller Jennifer Campbell Benga consultants</p>	<p>Richard Right Hand, Consultation Manager</p>	Email	<p>R. Right Hand asked if Merjent (Benga's consultant) or Benga had a poster for the Open House or would like for Siksika to make one.</p>	<p>On June 8, 2016 J. Campbell replied that Merjent and/or Benga would provide posters about the project and environmental assessment, asking if R. Right Hand was looking for something specific.</p> <p>R. Right Hand elaborated that he was looking for an advertisement to post at the Calgary office as well as in Siksika.</p> <p>J. Campbell replied on June 8th that Merjent could put together an advertisement. She asked if R. Right Hand had an example that shows the addresses of the buildings.</p>
June 8, 2016	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	<p>Richard Right Hand, Consultation Manager</p> <p>Scotty Many Guns, Consultation Coordinator</p>	Email	<p>J. Miller emailed to clarify that the time frame for reviewing the bi-monthly reports and issues/concerns table is 10 business days.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email.</p>	<p>No concerns or responses related to this email have been received.</p>

Record of Communication with Tsuu T'ina Nation from October 2015 to Present

Date	Proponent Lead/ Contact	Individuals/ Groups Contacted	Method of Contact/ Activity	Summary of Communication and Issues	Response/Outcomes
December 8, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Tsuu T'ina: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email with attached letter	<ul style="list-style-type: none"> ○ Email from K. Bott to notify that a copy of the EIA application on a thumb drive has been forwarded by mail. A hard copy is being prepared and should be forwarded in the next couple of days. Attached letter describing the online locations of the documents and information on the EIA process for both CEAA and AER. 	
December 10, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Tsuu T'ina: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email with attachment	<ul style="list-style-type: none"> ○ Email from K. Bott with EIA Summary document attached. 	
January 4, 2016	Laureen Whyte, Riversdale Consultant	Tsuu T'ina: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email with attachment	<ul style="list-style-type: none"> ○ Email from L. Whyte with attached draft Bi-monthly report for October 15 to December 15, 2015. Request to advise if this is accurate and provide comment by January 12, 2016. 	<ul style="list-style-type: none"> ○ Delivery verification receipts received January 4, 2016 for Tonya Crowchild, David Onespot and Justin Onespot.

December 17, 2015	Laureen Whyte, Riversdale Consultant	Tsuu T'ina: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email with attachment	<ul style="list-style-type: none"> ○ Email from L. Whyte with attached draft Bi-monthly report for October 15 to December 15, 2015. Request to advise if this is accurate and provide comment by December 24, 2015. 	Delivery verification receipts received December 17, 2015 for Tonya Crowchild, David Onespot and Justin Onespot.
January 29, 2016	Laureen Whyte, Riversdale Consultant	Tsuu T'ina: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email	<ul style="list-style-type: none"> ○ L. Whyte requested to schedule and discuss a combined meeting and open house during the week of February 22 to 26, 2016. Three meeting components include meeting with CEAA to discuss the TOR for the Panel review process, a workshop to review the EIA and discuss mitigation measures, and an information open house for community members. 	<ul style="list-style-type: none"> ○ T. Crowchild responded that she will forward dates for a meeting as soon as possible.
February 10, 2016	Laureen Whyte, Riversdale Consultant	Tsuu T'ina: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email	<ul style="list-style-type: none"> ○ L. Whyte followed up to request a meeting during the week of March 21, 2016 instead of the week of February 22 to 26, 2016. A discussion regarding the TOR for panel review may be held separately with CEAA. 	
February 15, 2016	Jessica Miller, Benga Consultant	Tsuu T'ina Nation: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email with attachment	<ul style="list-style-type: none"> ○ Email from J. Miller with attached draft Bi-monthly report for December 15, 2015 to February 15, 2016. Request to advise if this is accurate and provide comment by February 22, 2016. 	Delivery verification receipts received February 15, 2016 for Tonya Crowchild, David Onespot and Justin Onespot.

February 18, 2016	Keith Bott, Benga	Tsuu T'ina Nation: Tonya Crowchild, Consultation Director	Transmittal via Canada Post	<ul style="list-style-type: none"> Keith provided a hard copy of "The Conveyor" Grassy Mountain Newsletter to Tsuu T'ina Nation. 	<ul style="list-style-type: none"> No response
March 2, 2016	Laureen Whyte, Benga Consultant	Tsuu T'ina Nation: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email	<ul style="list-style-type: none"> L.Whyte emailed Tonya, David and Justin to ask for availability to meet early April 2016. The purpose of meeting would be to discuss the environmental assessment results and mitigation measures. L.Whyte invited Tsuu T'ina Nation to confirm meeting logistics such as attendance, style of meeting and whether CEAA should attend. 	<ul style="list-style-type: none"> Tonya replied via email to L.Whyte that a meeting could be set up with a smaller group.
March 16, 2016	Laureen Whyte, Benga Consultant	Tsuu T'ina Nation: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email	<ul style="list-style-type: none"> L.Whyte emailed Tonya to ask if the week of April 11, 2016 would be okay for a meeting. In addition to discussing the environmental assessment, Benga would like to discuss the consultation plan. 	<ul style="list-style-type: none"> Tonya responded that she was out of office but would respond as soon as possible.
March 29, 2016	Laureen Whyte, Benga Consultant	Tsuu T'ina Nation: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email	<ul style="list-style-type: none"> L.Whyte provided copies of the AER deficiency report (Jan 25, 2016), AER deficiency addendum (Mar 21, 2016) and the CEAA agency review and technical information requests documents (Jan 13, 2016). L.Whyte included a summary from Cal Clark regarding the AER and CEAA documents. Cal summarized that an update to the environmental assessment will include additional fisheries baseline information. Benga intends to respond to information requests and statements of concern concurrently and would 	<ul style="list-style-type: none"> No response

				like to file the updated environmental assessment in late spring or summer. Benga will incorporate feedback provided by Aboriginal groups.	
April 6, 2016	Laureen Whyte, Benga Consultant Cal Clark, Manager Benga	Tsuu T'ina Nation: Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Meeting	<ul style="list-style-type: none"> ○ Benga met with Tsuu T'ina Nation to discuss the project including the environmental assessment results and proposed mitigation measures. ○ Attendees included Tonya Crowchild, David Onespot, Justin Onespot and Declan from Tsuu T'ina Nation. Cal Clark, Laureen Whyte, Jessica Miller, Keith Bott, Jackie Rowley and Mike Barlett attended for Benga. Brett Maracle and Cindy Parker from CEAA attended and presented on the CEAA panel process. 	<ul style="list-style-type: none"> ○ Tonya expressed concerns related to the project including losing access and ability to hunt and gather and requiring more time to review the environmental assessment. Cal responded that access would be restricted for safety reasons but offsetting measures are being investigated currently. ○ Brett Maracle (CEAA) provided a description of the panel process and an update. ○ Tonya requested that they are involved in mitigation measures and monitoring. Cal responded that they are seeking input on mitigation measures described in the environmental assessment and welcome feedback from Tsuu T'ina Nation. ○ Tonya asked about the project site waste areas, impacts to groundwater, and access to the site area for animals. Cal responded that the site would not be fenced off completely for wildlife and described the reclamation plan as well as the mitigation measures related to water quality. Cal and Mike described the water treatment mitigation measures and the proposed plan for the waste sites.

<p>May 10, 2016</p>	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jackie Rowley Benga Geologist</p> <p>Jennifer Campbell Jessica Miller Benga Consultants</p>	<p>Tonya Crowchild, Consultation Director</p> <p>David Onespot, TUS Coordinator</p> <p>Justin Onespot, TUS Coordinator</p>	<p>Email</p>	<p>C. Clark sent the draft meeting notes and presentation slides from meetings with Tsuu T'ina Nation on April 6, 2016. The email included a tabulated list of questions which were voiced at the April 6th meeting and the responses that Benga provided.</p> <p>C. Clark proposed a follow-up meeting for the week of May 23rd, pending Tsuu T'ina Nation representatives' availability. He also asked if Tsuu T'ina Nation would like him to extend the invitation to CEAA's Brett Maracle for either joint or separate meetings.</p>	<p>No responses or concerns related to the draft meeting notes for the April 6th meeting were received.</p> <p>Responses related to setting up a subsequent email are addressed in separate entries below.</p>
<p>May 17, 2016</p>	<p>Jennifer Campbell Benga Consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jessica Miller Benga Consultant</p>	<p>Tonya Crowchild, Consultation Director</p> <p>David Onespot, TUS Coordinator</p> <p>Justin Onespot, TUS Coordinator</p>	<p>Email</p>	<p>Following up on C. Clark's email of May 10, 2016 (described above), J. Campbell sent an email to inquire if Tsuu T'ina Nation was available for a meeting in Calgary on May 24th or 25th, 2016.</p> <p>C. Clark's May 10, 2016 email was attached.</p>	<p>Responses related to setting up an additional email are addressed below.</p>
<p>May 18, 2016</p>	<p>Jennifer Campbell Benga Consultant</p> <p>Jessica Miller Benga Consultant</p>	<p>Tonya Crowchild, Consultation Director</p>	<p>Email</p>	<p>Following up on C. Clark's email of May 10, 2016 (described above), J. Campbell sent an email to inquire if T. Crowchild was available for a meeting in Calgary on May 24th or 25th, 2016.</p> <p>The draft meeting notes and presentation slides from the April 6, 2016 meeting were attached.</p>	<p>T. Crowchild replied the same day, offering her availability for a meeting.</p> <p>J. Campbell responded to T. Crowchild minutes later, indicating that she will check with Benga and get back to her the following day.</p> <p>J. Campbell replied to T. Crowchild (copying C. Clark) on May 19th, indicating that her proposal for a meeting on June 1st works for</p>

					everybody, and inquired as to her preferred time and location. On May 24 th , J. Campbell emailed T. Crowchild seeking to confirm the June 1 st meeting and inquiring as to time and location.
May 31, 2016	Jennifer Campbell Benga Consultant	Tonya Crowchild, Consultation Director	Phone	J. Campbell telephoned T. Crowchild, leaving a message asking if the June 1 st meeting is confirmed, and inquiring as to the location.	T. Crowchild responded to J. Campbell's inquiry by email (see below).
May 31, 2016	Jennifer Campbell Benga Consultant Cal Clark Benga Manager of Sustainable Development Jessica Miller Benga Consultant	Tonya Crowchild, Consultation Director	Email	J. Campbell emailed T. Crowchild asking if she had availability for a meeting the following week.	T. Crowchild replied the same day, indicating that she thought that they had scheduled a meeting the following day. J. Campbell replied the same day, confirming the meeting and inquiring as to the time and location.
May 31, 2016	Jennifer Campbell Benga Consultant Cal Clark Benga Manager of Sustainable Development Jessica Miller Mike Bartlett Benga Consultants	Tonya Crowchild, Consultation Director	Email	J. Campbell emailed the proposed meeting agenda for the June 1, 2016 meeting. She inquired as to the time and location of the meeting.	T. Crowchild replied the same day with the time and location.
June 1, 2016	Jessica Miller Benga consultant Cal Clark Benga Manager of Sustainable Development Keith Bott	Tonya Crowchild, Consultation Director David Onespot, TUS Coordinator Justin Onespot, TUS Coordinator	Email	J. Miller submitted the bi-monthly communication report for the period of February 15 to April 15, 2016, requesting any additions or edits prior to June 8, 2016. C. Clark, K. Bott, and J. Campbell were copied on the email.	Delivery verification noted that "delivery to these recipients is complete, but not delivery notification was sent by the destination server" for: <email address removed> <email address removed>

	Benga Community Liaison Jennifer Campbell Benga Consultant				
June 1, 2016	Jessica Miller Benga consultant Cal Clark Benga Manager of Sustainable Development	Tonya Crowchild, Consultation Director Violet Meguinis Governance Advisor	In-person	<p>Tsuu T'ina Nation met with Benga in the Tsuut'ina Nation Administration Building. Discussion included:</p> <ul style="list-style-type: none"> • Opening prayer and introductions, • Overview of project and timelines and CEAA process, • Challenges presented by the funding timelines, • Consultation Plan included a discussion about holding a ceremony on-site and the need for separate EIA review team. Tsuu T'ina committed to provide updates to the Consultation Plan, • Tsuu T'ina provided an update TLU report and will provide updated waypoints. Tsuu T'ina indicated that they would be filing with Alberta Culture for each feature, • Update on Benga's response to SIRs from CEAA, • Tsuu T'ina will review the new version of the EIA when it is available in July, • Update on Piikani Nation Technical Report – which was provided to Tsuu T'ina Nation on a USB. • T. Crowchild committed to review CEAA terms of engagement and provide feedback to CEAA. 	Any responses were addressed during the in-person meeting and are represented in the summary of communication to the left, as well as in the draft meeting notes.
June 8, 2016	Jessica Miller Benga consultant	Tonya Crowchild, Consultation Director	Email	J. Miller emailed to clarify that the time frame for reviewing the bi-monthly	No responses or concerns related to this email were received.

	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	<p>David Onespot, TUS Coordinator</p> <p>Justin Onespot, TUS Coordinator</p>		<p>reports and issues/concerns table is 10 business days.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email.</p>	
June 8, 2016	<p>Jennifer Campbell Benga Consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Jessica Miller Benga consultant</p>	<p>Tonya Crowchild, Consultation Director</p>	Email	<p>J. Campbell sent draft notes from the meeting held on June 1, 2016, asking that any changes be submitted by June 22, 2016.</p>	<p>No changes were requested, nor were any concerns voiced related to the draft meeting notes.</p>

Record of Communication with Stoney Nakoda Nation from October 2015 to Present

Date	Proponent Lead/ Contact	Individuals/ Groups Contacted	Method of Contact/ Activity	Summary of Communication and Issues	Response/Outcomes
December 8, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email with attached letter	<ul style="list-style-type: none"> ○ Per your preferences for EIA production, a copy of the EIA application on a thumb drive has been forwarded to you in the mail. A hard copy is being prepared and should be forwarded to you in the next couple of days. Letter describing the online locations of the documents and information on the EIA process for both CEAA and AER. 	
December 10, 2015	Keith Bott Riversdale Community Liaison Laureen Whyte, Riversdale Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email with attachment	<ul style="list-style-type: none"> ○ Attached is the EIA Summary document. 	
December 17, 2015	Laureen Whyte, Riversdale Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email with attachment	<ul style="list-style-type: none"> ○ Attached is the draft Bi-monthly report for October 15 to December 15, 2015. Please advise if this is accurate and provide comment by December 24, 2015 	<ul style="list-style-type: none"> ○ Delivery verification receipt received December 17, 2015 for Bill Snow.
January 29, 2016	Laureen Whyte, Riversdale Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email	<ul style="list-style-type: none"> ○ L.Whyte requested to schedule and discuss a combined meeting and open house during the week of February 22 to 26 in Calgary or Morley, AB. Three meeting components include meeting with CEAA to discuss the TOR for the Panel review process, a workshop to review the EIA and discuss mitigation measures, and an information open house for community members. 	<ul style="list-style-type: none"> ○ No response

February 2, 2016	Laureen Whyte, Riversdale Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email	<ul style="list-style-type: none"> ○ L. Whyte followed up to request a call to discuss setting up a meeting in February. 	<ul style="list-style-type: none"> ○ W. Snow replied that February is not possible to meet and requested a meeting in April instead.
February 12, 2016	Laureen Whyte, Riversdale Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email	<ul style="list-style-type: none"> ○ L. Whyte followed up to see if a meeting on week of March 21, 2016 would work. 	<ul style="list-style-type: none"> ○ Waiting for response
February 15, 2016	Jessica Miller, Benga Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email with attachment	<ul style="list-style-type: none"> ○ Email from J. Miller with attached draft Bi-monthly report for December 15, 2015 to February 15, 2016. Request to advise if this is accurate and provide comment by February 22, 2016 	<ul style="list-style-type: none"> ○ Delivery verification receipts received February 15, 2016 for William Snow.
March 16, 2016	Laureen Whyte, Benga Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email	<ul style="list-style-type: none"> ○ Email from L. Whyte to discuss availability for meeting in April 2016. 	<ul style="list-style-type: none"> ○ No response
March 18, 2016	Laureen Whyte, Benga Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Phone call	<ul style="list-style-type: none"> ○ Call from L. Whyte to discuss availability for meeting in April 2016. 	<ul style="list-style-type: none"> ○ No response
March 29, 2016	Laureen Whyte, Benga Consultant	Stoney Nakoda Nation: William Snow, Stoney Tribal Administration	Email	<ul style="list-style-type: none"> ○ L. Whyte provided copies of the AER deficiency report (Jan 25, 2016), AER deficiency addendum (Mar 21, 2016) and the CEAA agency review and technical information requests documents (Jan 13, 2016). ○ L. Whyte included a summary from Cal Clark regarding the AER and CEAA documents. Cal summarized that an update to the environmental assessment will include additional fisheries baseline information. Benga intends to respond to information requests and statements of concern concurrently and would like to file the updated environmental 	<ul style="list-style-type: none"> ○ No response

				assessment in late spring or summer. Benga will incorporate feedback provided by Aboriginal groups.	
May 6, 2016	<p>Cal Clark Benga Manager of Sustainable Development</p> <p>Jennifer Campbell & Jessica Miller Benga Consultants</p>	Chris Goodstoney ¹ ,	In-person meeting	<p>Meeting notes:</p> <ul style="list-style-type: none"> • Update on project status, • Regulatory update: <ul style="list-style-type: none"> ○ Benga expresses intent to work with Stoney Nakoda Nation on a consultation plan, ○ Benga is seeking input on the EIA and proposed mitigation measures, • Stoney Nakoda Nation asked about historical resources assessment report, to which Benga responded that such questions can be fielded by Tommy Ng, the author of the report (from Bison) or Anna Curtis of Alberta Culture and Tourism. • Update on Project components, including a discussion of: <ul style="list-style-type: none"> ○ Studies of the area are based on a disturbed landscape. Once mining is completed, the sites will be reclaimed and better than they currently are, ○ Measures to test, control and treat water quality, ○ Stoney Nakoda Nation inquired if proposed water treatment measures have been proven, to which Benga responded that it has been tested but not implemented on a commercial scale and is therefore proposing a water treatment facility as a contingency. • Consultation update, noting that the Piikani Nation technical review will be available to other Aboriginal groups. 	Any responses were provided at the meeting. Draft meeting notes recorded responses and action items and were sent to all meeting participants on May 10, 2016.

¹ Chris Goodstoney is an approved by the Stoney Nakoda Nation (including Wesley Nation, Chiniki Nation, and Bearspaw First Nation) to function as a consultation representative.

				<ul style="list-style-type: none"> ○ Benga offered to send a draft consultation plan, unless Stoney Nakoda Nation prefers to identify a process. ○ Stoney Nakoda Nation recommended quarterly meetings and stressed the value of site visits. ● Potential Effects and the use of Traditional Knowledge: <ul style="list-style-type: none"> ○ Stoney Nakoda Nation stressed the value of communication potential effects early. ○ Stoney Nakoda Nation described a concern related to identifying cultural sites to Alberta Culture and Tourism. Because Benga has only limited information about these sites, Benga recommended that Stoney Nakoda Nation address Tommy Ng (from Bison) or Anna Curtis of Alberta Culture and Tourism with these issues. ○ Stoney Nakoda Nation requested more maps, which Benga committed to provide. ○ Stoney asked about potential for changes to the project footprint, to which Benga replied that the current footprint is a draft which will be adjusted by regulatory decisions. ○ Stoney Nakoda Nation elders recommend ceremonies when the land is to be disturbed again. Benga welcomed these ceremonies and offered to discuss arrangements as the time draws nearer. ● Benga committed to provide contact information for CEAA's Brett Maracle and a copy of the Piikani technical report when it becomes available. 	
May 10, 2016	Cal Clark	William Snow, Stoney Tribal Administration	Email	C. Clark sent the draft meeting notes and presentation slides from meetings Stoney Nakoda Nation on May 6, 2016.	Input on this issue has not yet been provided.

	<p>Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Jessica Miller Benga Consultants</p>			<p>C. Clark proposed a follow-up meeting for the week of May 23rd, pending Tsuu T'ina Nation representatives' availability. He also asked if Tsuu T'ina Nation would like him to extend the invitation to CEAA's Brett Maracle for either joint or separate meetings.</p>	
May 18, 2016	<p>Jennifer Campbell & Jessica Miller Benga Consultants</p>	<p>William Snow, Stoney Tribal Administration</p>	<p>Email</p>	<p>Following up on C. Clark's email from May 10, 2016 (described above), J. Campbell emailed to inquire as to B. Snow's availability for a meeting on May 24th or 25th. The draft meeting notes and presentation slides from the May 6th meeting were attached to the email.</p>	<p>Input on this issue has not yet been provided.</p>
June 1, 2016	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	<p>William Snow, Stoney Tribal Administration</p>	<p>Email</p>	<p>J. Miller submitted the bi-monthly communication report for the period of February 15 to April 15, 2016, requesting any additions or edits prior to June 8, 2016.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email.</p>	<p>A delivery verification received June 6, 2016 noted that "Your message has been delivered to the following recipients:"</p> <ul style="list-style-type: none"> - <email address removed> <p>No concerns have been raised on this issue to date.</p>
June 6, 2016	<p>Jessica Miller Benga Consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott</p>	<p>William Snow, Stoney Tribal Administration</p>	<p>Email</p>	<p>To follow-up on commitments made in the May 6, 2016 meeting, J. Miller emailed a copy of the Piikani technical review of the Grassy Mountain Project EIA, noting that Benga is in the process of working on responses.</p>	<p>Input on this issue has not yet been provided.</p>

	<p>Benga Community Liaison</p> <p>Jennifer Campbell Benga consultant</p>				
June 8, 2016	<p>Jessica Miller Benga consultant</p> <p>Cal Clark Benga Manager of Sustainable Development</p> <p>Keith Bott Benga Community Liaison</p> <p>Jennifer Campbell Benga Consultant</p>	William Snow, Stoney Tribal Administration	Email	<p>J. Miller emailed to clarify that the time frame for reviewing the bi-monthly reports and issues/concerns table is 10 business days.</p> <p>C. Clark, K. Bott, and J. Campbell were copied on the email.</p>	No concerns have been raised on this issue to date.

Appendix 7c

First Nations Reports

Grassy Mountain Coal Project

**Public Report on
Piikani Traditional Knowledge and Use
of the Grassy Mountain Area**

July 2015

Report by:
The Piikani Nation

Report compiled by:
Kai Scott and Natasha Thorpe

Prepared for



This report is for purposes of public distribution. It does not contain confidential and/or sensitive Piikani Traditional Knowledge and Use.

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Copyright

Piikani Traditional Knowledge and Use (TK/TU) in this summary is intellectual property, supported by Article 31 of the United Nations Declaration of the Rights of Indigenous Peoples (UN 2008). Provision of TK/TU by Piikani members does imply support for activities or projects in which this knowledge is used in print, visual, electronic, or other media.

This report represents the assembly of quotes with a particular interpretation and focus arising from mainly non-Aboriginal writers who assisted in the facilitation of the site visit, ground-truthing, and workshops. This may introduce a bias, favouring a western way of thinking and understanding. It is acknowledged that Piikani Elders and technicians may have assembled this report differently. It is hoped that provision of the raw spatial and qualitative TK/TU data in the appendices will partially mitigate any misinterpretation arising from the organization and writing of this report by allowing readers to refer back to the words spoken by participants in their pure form. Raw data were included in the versions of this report returned to Piikani participants and Consultation Team of the Piikani Nation. However, the version of this report released to the public does not contain these full transcripts. These reports were reviewed and verified by the Piikani Consultation Team as well as Chief and Council.

Maps were generated by Chartwell Consultants, Ltd. under confidentiality agreements. Chartwell expunged all spatial data of TK/TU sites provided to them after creating maps for this report, as directed in the agreements.

Photographs by Natasha Thorpe and Kai Scott.

This report should be cited as follows:

Piikani Nation. 2015. *Piikani Traditional Knowledge and Land Use in the Matoyihko Yiistak Area*. Prepared by Kai Scott and Natasha Thorpe for Riversdale Resources, Ltd. Vancouver, BC. July 2015.

Acknowledgements

The following Piikani Elders provided significant and important contributions both during the field program and in workshops from June to October 2014. It is with heavy heart and much sadness that we acknowledge the passing of Lesley Man Who Smokes in February 2015. He shared many stories and teachings, for which we are very grateful, including this from one of the workshops:

In the old days when we were cutting our timber limits for houses, one guy would help the other. It was the way... to help one another. Go help them out, the old people at the grocery store. The guy that helps has a big feast. They never ask them for money. They say money is not their god. It's just helping one another and kindness. ~ Lesley Man Who Smokes (Workshop, September 2014)

Lesley Man Who Smokes



Wilfred Yellow Wings



Herman Many Guns



Shirlee Crow Shoe



Pauline Smith (with Mavic Thorpe-Shaw)



Patrick Provost (with Mavic Thorpe-Shaw)



Piikani Technicians:

Alvin Prairie Chicken, Kevin North Peigan, Chris Crow Shoe, Troy Crow Shoe, Joshua Crow Shoe, and Jason Plain Eagle.

Piikani Consultation Team:

Lisa Old Crow and Lowell Yellowhorn.

Abbreviations and Acronyms

Abbreviation	Definition
ACO	Alberta Consultation Office
CEAA	Canadian Environmental Assessment Act
EA	Environmental Assessment
ESRD	Environmental and Sustainable Resource Development
GPS	global positioning system
km	kilometer
m	meter
Project	Grassy Mountain Project
TK	Traditional Knowledge
TU	Traditional Use
VC	valued components

1.0 Introduction

This report contains the key issues, themes, observations, wisdom, insights, traditional knowledge, and land use shared by Piikani Elders and technicians. This information was shared during a 1-day preliminary site visit of the proposed Grassy Mountain Project (Project) on June 9, 2014, a 1-day workshop on June 10, 2014, as well as ground-truthing efforts on September 2, 4, and 5 and October 30, 2014. These events collectively informed the Traditional Knowledge and Use (TK/TU) Program hosted by the Piikani Consultation Team funded by Riversdale and assisted by Kai Scott and Natasha Thorpe, independent consultants with Environmental Assessment (EA) specialization, through Arbutus Consulting (now Merjent, Inc.). This document summarizes the information collected in the first and second phases as described in the *Piikani Traditional Knowledge and Use Study for the proposed Grassy Mountain Project - Work Plan and Schedule* (May 2014).

This is an abridged version of a larger, internal report. This report compiles non-confidential information about the Piikani Nation, including broad themes of use and knowledge sites recorded during field work and workshops as well as principles of the Piikani way of life. This report is intended to provide Piikani TK/TU for Riversdale Resources, Millennium EMS Solutions, Alberta Consultation Office (ACO), and the public. As such, this report does not contain site-specific locations of sensitive TK/TU sites that were recorded during the ground-truthing sessions. This report focuses on the concerns about potential effects (based on previous experiences with resource development) as well as a set of recommendations for addressing and reducing the adverse effects of the proposed Project on the Piikani Nation.

1.1 Piikani Nation

Piikani Nation is located in Southwestern Alberta with the Hamlet of Brocket being its centre for business. Piikani Nation has a present membership of approximately 3,500. Piikani Nation administration is run by an elected Chief and Council consisting of Chief Stanley Grier and 8 councilors, including Doane Crow Shoe, Ferlin Crow Shoe, Keith Grier, Brian Jackson, Troy Knowlton, Fabian North Peigan, Barnaby Provost, and Lowell Yellow Horn. The election cycle is 4 years, which recently occurred in January 2015. There is one reserve and one timber limit that belong to Piikani Nation. The reserve is located 13 kilometers (km) southwest of Fort McLeod.

1.2 Grassy Mountain Project

Riversdale is an Australian company headquartered in Sydney, Australia specializing in development of metallurgical coal deposits that is proposing the Grassy Mountain Project (in Blackfoot: *Matoyihko Yiistak*), an open pit coal mine, in the Livingstone Mountain Range in southwestern Alberta. This proposed Project may result in a mine with a 28-year lifespan including shipment of coal via rail transportation to a coastal port. Grassy Mountain has previously been the subject of substantial exploration and feasibility work and both surface and underground mining operations in the 1940s and 1960s. The most proximate community to the Project is Blairmore, Alberta. Figure 1.1-1 depicts the location of the proposed mine and surrounding key place names in English.

McGillivray Ridge

Saskatoon Mountain

Grassy Mountain

Bluff Mountain

Legend

- Highway 3
- Highway - Other
- Railway
- Road
- - - Trail
- Contour - Index
- Contour - Intermediate
- River
- Lake
- Mine Permit Boundary
- Private - Riversdale
- Private - Other
- Crown Land

Areas of Disturbance

- North Dump
- Pit Area
- Plant Site
- South Dump

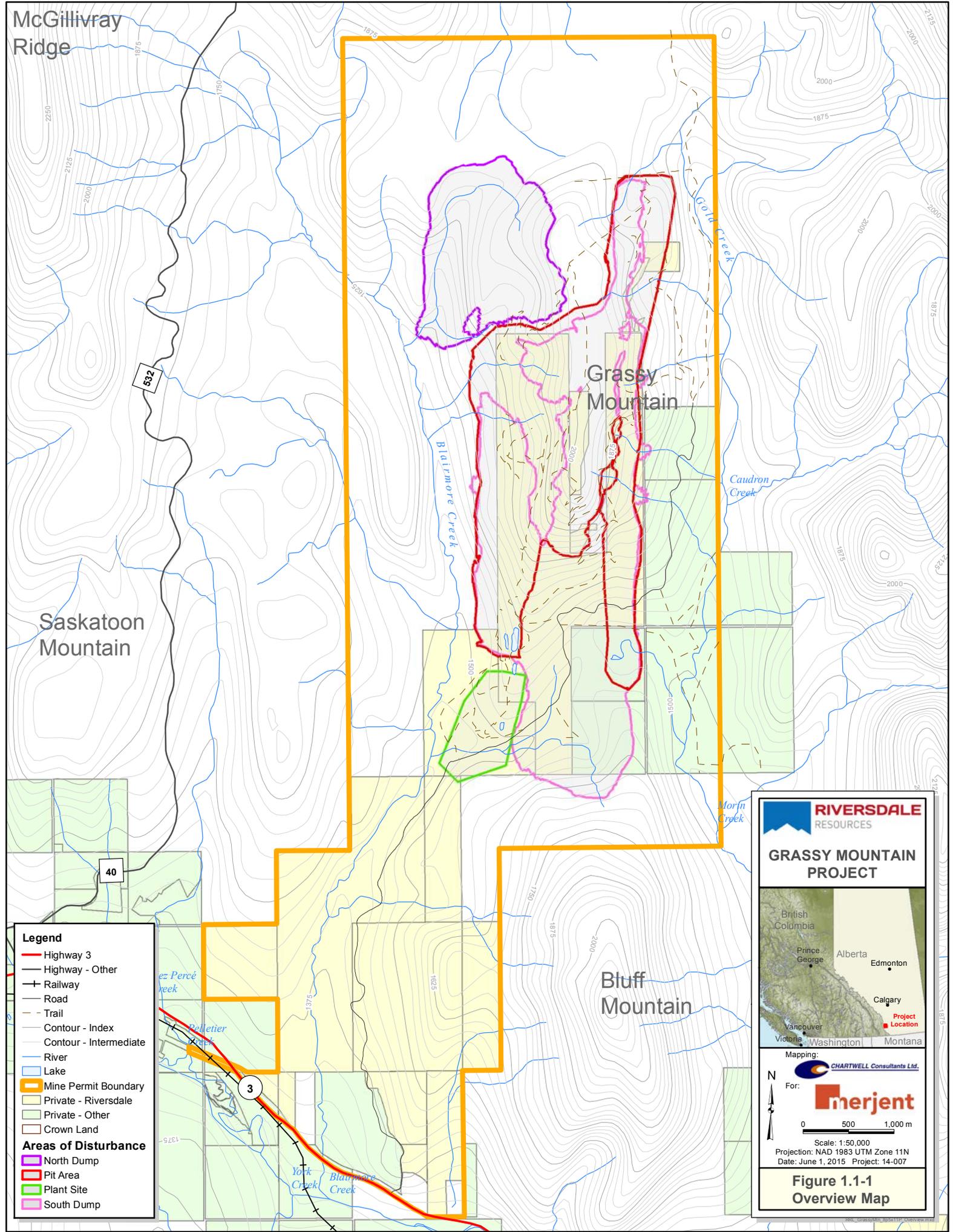
RIVERSDALE RESOURCES

GRASSY MOUNTAIN PROJECT

Mapping:
CHARTWELL Consultants Ltd.
 For: **merjent**

Scale: 1:50,000
 Projection: NAD 1983 UTM Zone 11N
 Date: June 1, 2015 Project: 14-007

Figure 1.1-1 Overview Map



1.4 Environmental Assessment

As part of the EA process, Riversdale is undertaking field work to assess the effects of the proposed Project on mammals, raptors, air quality, water, noise, fish, and vegetation. The company is also assessing the possible effects of the mine on Aboriginal rights and title, as well as the socio-economic effects of the mine on the broader community of people living in the area. Riversdale started collecting water samples and installed wildlife cameras in 2013 and has carried out a more comprehensive suite of field work in 2014, including site visit and ground-truthing field work with the members of the Piikani Nation.

1.3 Regulatory Requirements

The proposed Project is undertaking both the federal and provincial environmental assessment processes. The Canadian Environmental Assessment Agency and the Alberta Ministry of Environmental and Sustainable Resource Development (ESRD) are tasked with leading these respective processes. Both agencies strongly encourage the development and integration of TK/TU studies with potentially affected Aboriginal groups. In particular, Section 19.3 of the Canadian Environmental Assessment Act (CEAA 2012) states that:

The environmental assessment of a designated project may take into account community knowledge and Aboriginal traditional knowledge.

While the Government of Alberta does not require TK/TU studies, it provides resources and guidance to proponents for use in environmental assessment, including integration opportunities in historic resources, land use, and vegetation (Government of Alberta 2013).

1.5 Traditional Knowledge and Use Study

Riversdale provided funding to support the Piikani Nation with collecting, compiling, summarizing, and reporting on Piikani TK/TU in the area in and around the proposed Project. TK/TU is important for understanding existing conditions and the assessment of environmental, social, and cultural effects of the Project, selection of valued components (VCs), cultural keystone species, Project planning, design, management, operations, monitoring, and mitigation. In keeping with regulatory requirements, Piikani TK/TU will be considered in conjunction with scientific knowledge throughout all phases of the proposed Project. The study collected and compiled information on the following topics:

Traditional Use

- Wildlife, fish, and plant harvest locations;
- Harvest methods and uses;
- Travel corridors and methods;

- Archaeological and cultural sites;
- Sacred and spiritual sites; and
- Cabin, camp, and settlement sites.

Traditional Knowledge

- Types, characteristics, and conditions;
- Wildlife, fish, and vegetation population and trends;
- Location, habitat, and diet;
- Calving, spawning, nesting, and/or overwintering sites; and
- Migration and movements.

2.0 Methods

2.1 Overview

The Piikani Nation conducted a TK/TU study with support from Riversdale using a two-phased approach in the area around the Project. This involved two sets of initiatives from May to December 2014 that built on one another, including:

- **Phase 1 – Preliminary Site Visit (June 2014)** – Collected initial TK/TU at commencement of the EA process to plan for more detailed TK/TU data collection as part of the next phase. This phase also included a workshop and ceremonies at the site. This phase focused primarily on private lands owned by Riversdale.
- **Phase 2 – Ground-truthing (September and October 2014)** – Verified and groundtruthed TK/TU sites and information in areas identified during the preliminary site visit for a more detailed understanding of the area in and around the proposed Project. This phase included another workshop. This phase focused on areas proposed for development on Crown lands.

2.2 Phase 1

This section summarizes the objectives and methods used during Phase 1 of study, including the preliminary site visit and workshop. There were five key objectives of Phase 1, including:

- Discussing Piikani TK/TU methods and options;
- Reviewing previously recorded Piikani TK/TU;
- Identifying Piikani TK/TU priorities and interests;
- Identifying Piikani Cultural Keystone Species; and
- Informing early mine design, component placement, and considerations of alternatives.

2.2.1 Preliminary Site Tour

The preliminary site visit occurred on June 9, 2014. The tour lasted between 10:30 am and 4:30 pm and was conducted with four representatives from the Piikani Nation, two staff from Riversdale, and two TK specialists, including:

- **Piikani Nation:** Pat Provost, Herman Many Guns, Shirlee Crow Shoe, and Pauline Smith. Lisa Old Crow attended the orientation session.
- **Riversdale:** Darren Lefort and Keith Bott.
- **TK Specialists:** Kai Scott and Natasha Thorpe.

There were six stops during the tour, two of which were in Crown land and the remaining on Riversdale private lands. At each site, Kai and Natasha took video, photos, global positioning system (GPS) waypoints, and recorded discussions and observations of Piikani Elders. Access issues prevented more stops in Crown land further north and west of private land. Riversdale will provide additional access information to the Piikani Consultation Team as it becomes available. These areas will be covered in the detailed field work during ground-truthing in Phase 2 of the TK/TU study. The following sequence of activities occurred during the site tour:

- 10:30am – Met at Riversdale Office in Blairmore.
- Opening prayer.
- Roundtable of introductions.
- Safety and orientation overview by Riversdale.
- Project overview by Riversdale.
- Reviewed data collection tools available during the site visit (e.g., audio, video, and/or GPS).
- 12:00pm – Ate lunch.

- 12:30pm – Drove to site at Grassy Mountain.
- Drove and hiked to agreed key locations.
- Offered tobacco and prayers as a group at Waypoint #57.
- Recorded information by taking photos and GPS waypoints. Took video recordings of thoughts, observations, and actions of Piikani Elders and technicians.
- Drove back to Riversdale office.
- 4:30pm – Debriefed about the site tour.
- 5:30pm – Piikani returned to Brocket for the evening.

2.2.2 Workshop

A TK/TU workshop was held on June 10, 2014, in Brocket at the Piikani Administration Building. The workshop was attended by 10 Piikani Elders and knowledge holders with support provided by 2 TK consultants. The following sequence of events took place during the workshop:

- 10:00 am – Began with opening prayer by Wilfred.
- Roundtable of introductions.
- Overview of and questions about the proposed Project.
- Piikani Elders, technicians, and the TK consultants provided an overview of the information collected during the site visit.
- Discussion of initial thoughts, observations, and stories from Piikani Elders based on the information collected during the site visit.
- 12:00pm – Ate lunch.
- Divided the workshop participants into two breakout groups. Used semi-guided interview questions to document more specific information, including issues for two important topics (i.e., including wildlife and plants).
- Debriefed on main outcomes and process.
- Filled out evaluation form to reflect on experience over 2 days.
- 4:30pm – Piikani returned to Brocket for the evening.

2.2.3 Ceremonies

On June 11, 2014, Piikani Elders and members of the Brave Dog Society conducted two ceremonies specific to the Project while representatives of Riversdale and Arbutus attended. About two dozen people were engaged in the ceremonial activities that were led by Wilfred and Lesley in the morning and led by Pat in the afternoon. Wilfred and

Lesley entailed prayers, smudging, and offering tobacco to the land and the Creator on the south side of the Project area. The latter was held at the Riversdale Office in Blairmore and included offerings, blessings, smudging, naming, and face painting. The remainder of the ceremony occurred at Waypoint #57, where an offering prepared by the Brave Dog Society remains secured to a tree. Out of respect, the details of the ceremonies are not being provided in this report. Piikani Elders taught that these ceremonies are to be experienced and not written about, in order to be fully understood and respected.

Photo 1. Lesley Man Who Smokes smudges with Peter Murray and Mavic Thorpe-Shaw



Photo 2. Piikani Effigy left after Ceremony



Photo 3. Lisa Old Crowe, Natasha Thorpe, Peter Murray, Lauren Whyte, and Kai Scott after Face Painting Ceremony



Photo 4. Kyla Walker (Millennium), Neil Mirau (Arrow Archaeology), and Peter Murray (Riversdale) at the Smudging Ceremony



2.3 Phase 2

2.3.1 Ground-truthing

Piikani Elders and technicians conducted ground-truthing over 4 days on September 2, 4, and 5 and October 30, 2014, focusing on areas proposed for dumps, open pit, and/or plant infrastructure. Riversdale staff Keith Bott provided a safety refresher and answered questions regarding the proposed Project at the outset. The ground-truthing efforts occurred on average from 9:00 am to 3:30 pm every day with several key locations on site. Six representatives from the Piikani Nation, two drivers, and one TK specialist attended. Three UTVs (i.e., side-by-sides) with a capacity for three individuals each were used to access the proposed disturbance areas. The driving conditions were steep and challenging with many river crossings, big gains, and drops in elevation.

There was an average of two to three stops per day during ground-truthing sessions. At each stop and/or waypoint recorded, the TK support took brief video, notes, photos, and/or GPS records, all of which were saved to a Dropbox folder to which the Piikani Consultation Team has access. The following sequence of activities occurred at each of the days of ground-truthing:

- 9:00am – Departed Riversdale office and drove to Grassy Mountain.
- Offered tobacco and prayers according to Piikani protocol.
- Drove to key locations within areas designated for ground disturbance related to development. Exited the UTVs and walked an average of 2 km at each stop. Many of the hikes were steep and through dense vegetation.
- Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Piikani Elders and technicians.
- Around mid-day, ate lunch and re-hydrated.
- Drove to key locations. Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Piikani Elders.
- 3:30pm – Piikani technicians and Elders returned to the hotel in Blairmore.

2.3.2 Workshop

Shortly following the first intensive ground-truthing effort, Piikani Elders, technicians, and TK specialists gathered in a workshop on September 8, 2014, to share the information, photos, and stops of the ground-truthing field work. The workshop provided an opportunity to further explore and expand upon Piikani stories of the area and develop consensus around the types of sites located during the field work.

On September 9, 2014, the TK specialists shared the results of the ground-truthing efforts with the Piikani Elder Society over lunch held at the Piikani Administration Office. The discussion started with a PowerPoint presentation, which showed photos and locations of key sites and resources located in the proposed Project area. The Elders asked questions about the proposed Project and requested that they be kept informed of updates and changes to the Project.

Both workshops were recorded on a digital voice recorder and then transcribed at a later date.

2.4 Report Outline

The rest of this report is divided into several sections highlighting the key findings and outcomes of the site visit and ground-truthing. Section 3.1 provides the history and culture of the Piikani Nation and Blackfoot confederacy. Section 3.2 summarizes the land uses recorded during the field program. Finally, Section 3.3 provides some of the concerns about effects of the project raised by Piikani Elders and technicians during the workshops, ground-truthing efforts, and site visit.

3.0 Results and Outcomes

3.1 History and Culture

3.1.1 Overview

The Blackfoot Confederacy is composed of the *Aapatohsipiikani* (Northern Piikani Nation), *Kainaa* (Blood Tribe), Siksika Nation, and *Aamsskaapiikani* (Blackfeet Nation) in Montana. While each of these Nations is an independent political entity, they cooperate in numerous ways and are a single ethnic group. The Blackfoot Nations share a common language, culture, and history.

A portion of southwestern Alberta, including the Crowsnest Pass, is the traditional territory of the Piikani Nation. They used the Crowsnest Pass and surrounding areas of southwestern Alberta for many millennia before the arrival of Europeans. Piikani ethnographical data, archaeological data, linguistic data, and other information support the Piikani occupation and use of their traditional territories in southwestern Alberta for a long period of time. Piikani oral histories describe this period of history as since “time immemorial.” In particular, the area in and around the proposed Project has important Blackfoot place names. Piikani Elders shared the Blackfoot word for Grassy Mountain, which is *Matoyihko Yiistak*. It is likely that another Blackfoot name existed for this area prior to mining.

The subsequent sections describe the history of the Piikani people and these important place names, including their origin, meaning, and distance to the proposed Project. These places are Oldman River, Crownsnest Mountain, Napi's Playground, Crowlodge Mountain and Creek, Chief Mountain, Little Bow River, Sweetgrass Hill, and Porcupine Hills. These places on Piikani land feature prominently in their stories, especially of *Napi* (the Creator), and also serve as important harvesting locations. While some of them are quite a distance from the proposed Project area, they are relevant because they are interconnected through travel and time and function as a system in Piikani use patterns and way of life. This interconnection is important to recognize in the process of determining effects of proposed resource development that development in one area may have indirect effects in other areas by their association and connection.

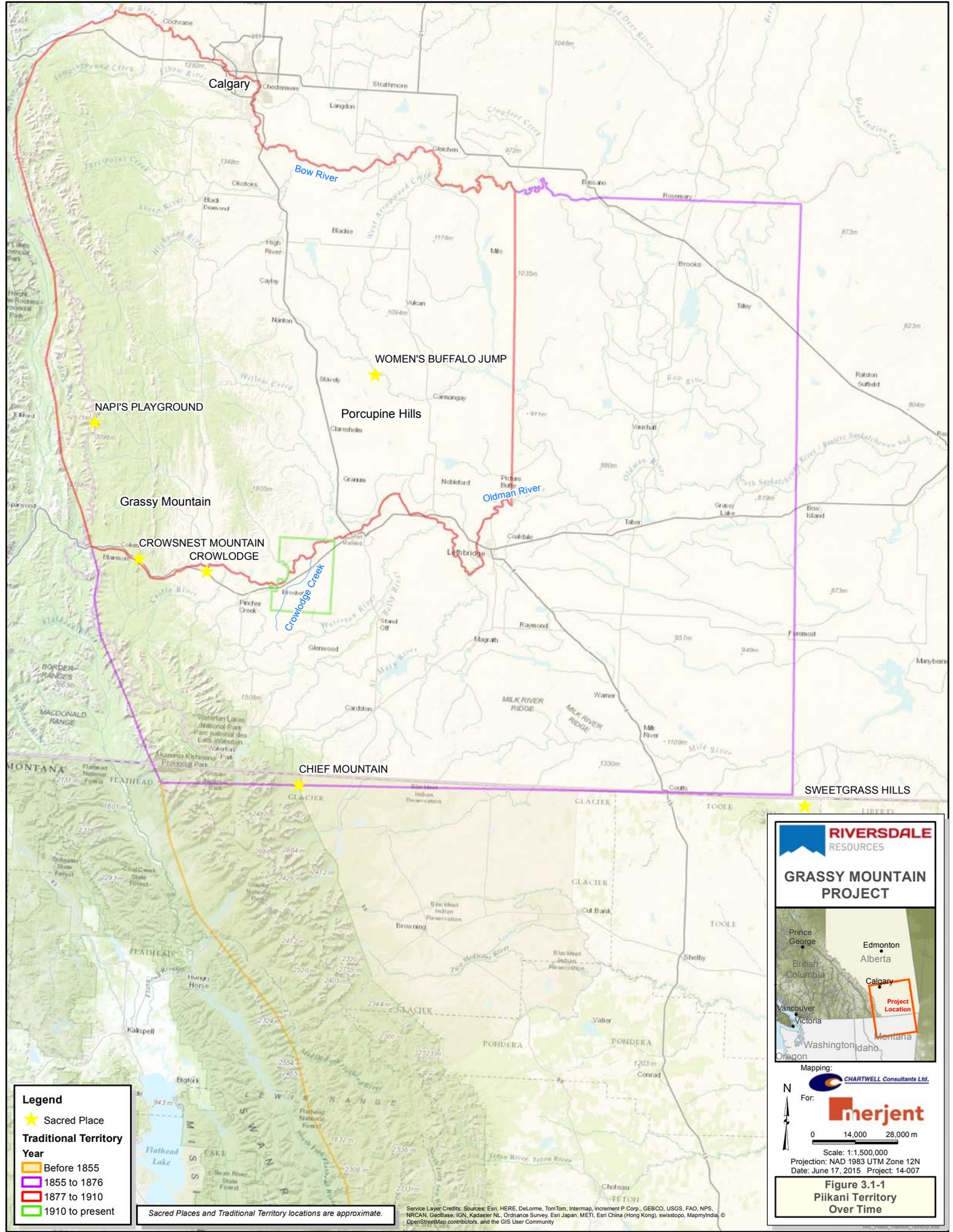
One of the Piikani Elders described the changes to the size of Piikani lands before, during, and after the signing of the treaties with the Blackfeet and the North Piegans. Before the signing of the treaty in the mid-1800s in the United States with the Blackfeet, and before the signing of the treaty in the late 1800s in Canada with the North Piegans, the Piikani camped, traveled, and defended their territory against neighboring groups. In particular, Jay Vest (2005) notes the words of Brings-down-the-Sun about the ancient way of life and different locations of men and women:

In the long-ago, when N'api created the word, he separated the men and the women into two camps; the women were living along Crow Lodge or Oldman River and the men lived in the mountains above them (Vest 2005:585).

After the treaties and the drawing of the international boundary between the United States and Canada, the original territory of the Blackfoot became constrained. In general, the Piikani understanding of their lands diverged widely from the international, provincial, and federal definitions. At the signing of the treaty, the Piikani chief Sitting-Behind-Eagle-Feathers delineated an area around the Porcupine Hills between the Oldman River and the Little Bow River. Subsequent settler arrival and government policies and activities have substantially reduced this area to the current day reserve area, which was originally understood and planned by the Piikani as a coral and grazing pasture for cattle. The Piikani Elder explained the reduction of their lands over time, which is also depicted in Figure 3.1-1:

The North Peigans their homeland was between Sweetgrass Hills and Chief Mountain going north to Bow River that is in Calgary to the east slopes of the Rockies was our homeland, traditional land. Now in 1877, the Queen representative was Commissioner Laird. He invited all the Blackfoot on this side of the line [US-Canadian border]. That would be Siksika, Kainai, us (the Piikani), the Sarcee. Their chief of the Sarcee was Bullhead. Siksika was Crowfoot, Kainaiwa was Red Crow, and us [was] Sitting Behind Eagle Tail. They camped at Crowfoot, Blackfoot Crossing that is just east of Calgary...

The talks began. Crowfoot claimed the Bow River, including Blackfoot Crossing. Red Crow to the east, Sweetgrass Hills to the Drumheller east to Big Sand Hills in that area. When it came to us, Sitting Behind Eagle Tail got up and said: "My children are many." He pointed to the mountains. Where the Oldman River flows out from, where it meets the Crowledge Creek to Porcupine Hills, going north to Highwood and Little Bow River. He claimed that river back to the mountains. He figured the slope, the big coulee of the Porcupine Hills is where the buffalo went in the winter time. All the main jumps, facing east...Mr. Laird got up and told the leaders with their different clans and their subchiefs. He got up and told them, agreeing to the Peace treaty, the Queen will give you health, free medicine, free education, free economic development, and \$12 each person. And the areas you chose will be yours as long as the sun gives light, the rivers the flow, and the grass grows. And the almighty \$12 (Interview, June 2015).



Legend

- ★ Sacred Place

Traditional Territory

Year

- Before 1855
- 1855 to 1876
- 1877 to 1910
- 1910 to present

Sacred Places and Traditional Territory locations are approximate.

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RIVERSDALE RESOURCES

GRASSY MOUNTAIN PROJECT

Mapping: **CHARTWELL Consultants Ltd.**

For: **merjent**

Scale: 1:1,500,000
 Projection: NAD 1983 UTM Zone 12N
 Date: June 17, 2015 Project: 14-007

**Figure 3.1-1
 Piikani Territory
 Over Time**

Since the signing of the treaty, the Piikani Elders shared how the federal government broke many of the promises while the Blackfoot maintained the peace. In particular, the government reduced Piikani lands through successive settlement of Euro-Canadians in surrounding communities, such as Fort McLeod, and development of the rail system:

Cornel McLeod when he approached the leaders, he asked them: "We're going to winter here." They were moving to Maycroft. That is where Peter Fiddler had a trading post along the Old North Trail. That was the main trail. He asked the leaders: "Stay over for the winter." And they established their camp there. Two or three years later, they were cautioned, this is a sacred place. They built the Sundance Lodge. Do not disturb, but still they build a fort. When it flooded two or three years after, they moved up to the present Fort McLeod. They were still supposed to move to Maycroft. Instead, the missionaries came from Buckingham House. After them, the Indian Agent, interpreter, little barracks, just west of where Allan and them live. That's when boarding schools started. The Indian Agent. ... My great grandfather used to come down with 12 steers hooked up full-covered wagons. He stopped here. They grazed the steers here, stay overnight. As far as they would go in a day, there is the next relay station. Then, the Stagecoach, the Pony Express, took the same route. Tracks were being built from the east. Finally they came through here. The Indian Agent, first ranchers, TI Baker, had the company of the Bulltrain, used to bring supplies. ... They sat down with the leaders when the train tracks [came]. They order for wire. They agreed to build a holding pen, cattle all spread out. They were giving rations to the people, tea, sugar, the main stuff, flour, [and] blankets. When the wire came, there was Butcher and 3 members of the band council, subchiefs they called them. Four members. They asked the wire go around 12 by 14 miles this way. So one councilor took to the north with the crew, one to the east, and one of the south, and one to the west. And Butcher would check on them. One installed fencing on the north side. When they approached the hills, where the old drive lanes came to the buffalo jump, in the butte, it's a sacred butte, it went by the name Buffalo Butte. It is a vision quest, it is held sacred. Butcher told the Indian Agent through the interpreter: "No, you are not fencing over. Fence around it." That is how powerful them chiefs were. So, they had to fence north side and come east and then come west. Same thing to the south side. Today, the fences are still there. It was supposed to help preserve for as a sacred place, a vision quest. Then it kept going east. Notice the highway comes west, then south, northwest. It's a document in of itself (Interview, June 2015).

These important sites are also described by Walter McClintock who traveled with Blackfeet from Montana through Piikani lands. He had the following insights upon arriving in the area:

When we finally gained the summit of the ridge, we looked down upon the broad valley of the North Piegans, through which flowed a river, bordered with huge cottonwood trees. Towards the north were the Porcupine Mountains covered with dark forests of pine, and

westward were the snow-capped summits of the Rockies. While descending towards the valley, we met several young men of the North Pieigans, guarding their tribal herds of cattle and horses. They guided us towards the camp of Brings-down-the-Sun. ... The Porcupine Mountains are so named, because the ridges bristle so thickly with tall trees that they resemble the porcupine's back. The river in the valley before us was called Old Man's River by the white men, but Crow Lodge by the Indians, the vision for the Crow Lodge having been received in former days near its source. The high mountain, with a broad slide shining like a huge glacier, is called Turtle Mountain by the whites, but it is named Lodge Lining by the Indians, because its slopes are uniform and regular, resembling the inside lining of a lodge (McClintock 1910:377).

Walter McClintock recorded the words of Brings-down-the-Sun, one of the North Piegan chiefs, as he explained how Crow Lodge Mountain got its name:

There is a high peak in the Rockies, where this river rises, which we call Crow Lodge Mountain, because it is the home for enormous flocks of crows. They gather every evening, and roost in the trees on the mountain side during the night, but they always leave in the morning. An Indian secured there the dream for the Crow Lodge, and we have given the river the same name, because he made the lodge in a ravine, not far from this camp. A short distance up the river, is a high cliff, called Women's Piskun [buffalo jump]. It is the place where a large band of women once camped. They supported themselves by running buffalo and antelope over their piskun (McClintock 1910: 440).

Jack Glenn (1999) described the location of a majority Piikani camp at the confluence of the Oldman River and Crowledge Creek:

The valley in the vicinity where Crow Lodge Creek flows into the Oldman River was one of the Peigan's most favoured overwintering areas. And it was there that they were destined to live on a permanent basis after the arrival of the white man and the disappearance of the buffalo (Glenn 1999: 18).

Also of importance to the Piikani people is the Oldman River, which features prominently as a source of life, legend, and food. Jay Vest (2005) explained:

Oldman River is located at the center of this homeland which N'api made for the Pii'kanis, indeed, the river itself bears the name of the Creator. ... Discovered at the headwaters of N'api's River, a great pile of stones rested until the 1930s and these stories represented the prayers of uncounted generations of Natives" (Vest 2005: 580).

Brings-down-the-Sun also described the effect of the outsiders on his land:

The white race have always cheated and deceived us. They have deprived us of our country. Now they are trying to take away our religion, by putting a stop to the ceremonial sacred to the Sun. Our religion was given to us by the Sun and Moon, and we will never give it

up, while the Sun and Moon last. The white people have given us no good reason why they wish to take away our religion. We do not fight, nor drink whisky at our ceremonials, and there is nothing harmful that can come from them [the ceremonies]. We have been struggling to keep up our religion, in order that our people may be happy, and that they may lead better lives. When I began preparations for a Sun ceremonial this spring, in accordance with the vow, made by one of our women for the healing of her sick son, the agent shut off our rations. He would not allow my family to receive the food, upon which we are dependent. Because of these things my heart has become bitter... (McClintock 1910:384).

One of the Piikani Elders clarified this point during the workshop on September 8, 2014: *You mentioned private lands. One must remember: When we went to Little Bow and they were going to dam it for a reservoir, the Blackfoot, east of Calgary, the Kainaiwa, us Peigans, and Eden Valley, Treaty 7 Elders, were gathered and we were told that this water was going to hold back from those mountains. ... There was a large gathering. The Blackfoot Elders were way at the back and everybody stood up: "My grandfather had the biggest ranch." Even the Hutterites said: "We modernized when we came." ... Premier Klein was present. I told him, "Talking about grandfathers, do you see these tipi rings? If they could only talk, they would talk about our ancestors." This is our homeland. We can do whatever we want. ~ Piikani Elder (Workshop, September 2014)*

Another Piikani Elder expanded on the history of the Treaty 7 and Blackfoot experiences since its signing:

The treaty is just a peace treaty. Everything was included. At Blackfoot crossing, we laid down arms. We said we are going to share our lands. That was it. Now you look at the treaty. It's posted in the council and it states, "Whereas, whereas, whereas." Did Sitting Behind Eagle Tail Feathers and the leaders say that? What they understood was, when Sooa'tsitapitopi [Head Chief of the North Piikani who signed Treaty 7] got up and he made promises [about the] land on behalf of the queen and each leader chose a treaty land claim. He stood up and said, "Ah, you see the sun? As long as it shines, the rivers flow, the grass grows, the queen will look after you." Health, education, economic development. The almighty \$12. ... Two years after, they took back \$7. "Oh, we'll put it in trust, we'll give you \$5." The treaty was broken right there. And Kainaiwa chose the Belly Buttes. Us, we honour and respect treaties, but the people surrounding us, once they get a hold of it [Mother earth], they grab it and use it. ~ Piikani Elder (Workshop, September 2014)

Piikani have long engaged in and continue to practice a seasonal round, whereby people travel from one place to hunt, gather resources, and go to certain places at certain times when and where conditions are optimal. Piikani continue to share a relationship of respectful reciprocity in their intimate connections to the land as a result of their collective

experiences, particularly through their pre-European lifeways. Large game animals and widely used plant resources continue to be exploited in the Crowsnest Pass during all seasons. Piikani still use the Crowsnest Pass area for the acquisition of plants and spiritual purposes as well as hunting.

3.1.2 Blackfoot Language and Society

Blackfoot is a language of the Algonquian linguistic family, the most widespread indigenous language family in North America. The majority of Algonquian speakers are in eastern North America.

In the past, the basic unit of social organization was the band and there were many named Blackfoot bands. An individual band could consist of less than 100 to approximately 300 and was considered a residential group, not a kin group. People would enter and leave a band depending upon personal circumstances. The band was large enough to hunt on its own and defend itself. Each band would have had favorite wintering places and bands would come together in the warm season. Today, the Piikani continue to live in bands.

Societies are another important Blackfoot cultural group that were and continue to be non-kin and pan-National groups serving specific functions. Societies function to keep traditional ways alive through their gatherings, story-tellings, ceremonies, and more.

3.1.3 Blackfoot Spirituality and Sacred Areas

There are many well-known and documented sacred places throughout Blackfoot traditional territory. These sacred sites are unifying symbols for a culture and provide evidence for cultural continuity and establish and reinforce national and personal connections to the landscape. The locations of these sites are depicted on Figure 3.1-1.

Crowsnest Mountain (approximately 10 km west of Grassy Mountain) is located near the continental divide in the Crowsnest Pass. The mountain is about 50 km south of the headwaters of the Oldman River near outside of Beehive Natural Area. The mountain is geologically unique and semi-isolated from other mountains, making it both an important landscape marker and easily recognizable. It is associated with Blackfoot myths and traditional religion and is still used for ceremonial and religious purposes. One of the Piikani Elders told the story of this mountain in relation to a nearby mountain, Chief Mountain (*Ninaistukku*) (approximately 100 km southwest of Crowsnest Pass) on how it became the home of Thunder (*Ksiistsikomm*):

Crowsnest Mountain used to belong to Thunder Bird before he encountered Raven who used to have his lodge at Chief Mountain. One day Thunder Bird and Raven fought over a woman. Thunder threw lightning and hail while Raven had the ability to freeze his opponents by ruffling his feathers. In fact, when we observe ravens ruffling their feathers

in the fall, we know winter is coming. Eventually, Raven was able to freeze Thunder, who was at Raven's mercy. Thunder begged and offered anything to Raven wanted in return for sparing him. Raven asked for Thunder's lodge at Crowsnest Mountain and moved there and Thunder made his lodge at Chief Mountain (Interview, June 2015).

Walter McClintock recorded Brings-down-the-Sun telling the story of Thunder Bird who resides at Chief Mountain:

My father went off for a hunt to supply our camp with meat. He followed the trail of some elk up the side of a steep mountain, until he came to timber-line, where he saw a herd of mountain sheep. He followed them towards Nin-ais-tukku (Chief Mountain). When he drew near the summit, he discovered a dense, foul-smelling smoke rising from a deep pit. He pushed a huge boulder into it to hear it fall. There came back no sound, but a cloud of smoke and gas arose so dense and suffocating that he turned to flee, but it was only to meet a black cloud coming up the mountain side. He was frightened and tried to escape, but suddenly there came a terrible crash, and my father fell to the ground. ... He saw the Thunder Chief in the form of a huge bird, with his wife and many children around him. All the children had drums, painted with the green talons of the Thunder-bird and with Thunder-bird beaks, from which issued zig-zag ... Finally the Thunder-bird spoke to my father, saying, 'I am the Thunder Maker and my name is many drums (expressive of the sound of the rolling thunder). You have witnessed my great power and can now go in safety. When you return to your people, make a pipe just like the one you saw me smoking, and add it to your bundle. Whenever you hear the first thunder rolling in the spring-time, you will know that it is time to take out my pipe' (McClintock 1910:425).

Crowlodge Mountain at the headwaters of the Crowlodge Creek is key area on Piikani lands. One of the Piikani Elders explained its importance to the Piikani Nation:

Crowlodge Mountain, it is named after this creek, where it comes out of the mountain. Close by it's fenced off. It is where they get the red ochre. This is held sacred. ... There is a vision quest on that Crowlodge Mountain. And along with that is where they picked the red ochre; it's held sacred. The last two or three years, they chained the gates (Interview, June 2015).

Another nearby important sacred site is Napi's Playground (approximately 25 km northeast of Grassy Mountain). One of the Piikani Elders shared the story of Napi's Playground:

By Maycroft, there is an area that is really pretty. Napi was always travelling all over... He was the Creator and wherever he travels he spoke with the animals. He lived in harmony with them. He met up with this person on the other side of the mountains and he owned everything on that side [to the east]. He told them: "This area is mine, Napi's." The others disagreed. [So, he suggested:] "Let's play the hoop and arrow game." They played three or

four different games. They were even most of the time. On the last one, spruce gum, they chewed it. They took chunks of it and took it off their fingers. And whoever picks it off first is the winner. They start and then Napi beat the other guy. He told him: "Now I win. This is my territory. This river flowing east should be named Oldman River" (Interview, June 15, 2015).

As a sacred place, vision quests are also an important element of Blackfoot culture and identity. Typically located on mountains or other places of elevation, vision quest sites are places where one would go to be closer to the sky, to think and reflect, or meditate. Having a vision quest is a spiritual exercise where one seeking the vision generally goes to an isolated high spot on the landscape to view a sacred mountain for an extended period waiting and praying for the vision. Crowsnest Pass is known to have numerous remains of former vision questing areas and these locations have both historical and religious significance.

In the past, bison were the dominant ungulate in lower elevations of the Crowsnest Pass. During the summer, bison would have been present throughout the area, and in winter, they would have concentrated in the valley bottom of the Crowsnest River and its tributary streams. Despite the reliance on seasonally migratory animals such as bison, people required other resources to live and to sustain their culture. An example is the need to obtain other materials such as wood for their lodges. Figure 3.1-1 summarizes the key aspects of the Blackfoot seasonal round based on movements to different areas based on resource availability.

Figure 3.1-1 Blackfoot Seasonal Round



During the workshops following the site visit and ground-truthing sessions, Piikani Elders and technicians shared and demonstrated many cultural practices and customs, including ceremonies, stories, and names. Some of these are geographically relevant to the mountainous area near Crowsnest Pass. Together they are vital part of the Piikani way of life and spirituality. During the workshop on September 8, 2014, one of the Piikani Elders explained the importance of Piikani stories, how being at Grassy Mountain prompted her memory, and continuous access to these important areas of Blackfoot territory:

I had the opportunity to go up the mountain that they are going to mine [Grassy Mountain]... It was an opportunity for me because I probably won't get another chance to go there. While we were there, you start thinking: "Ah, Crowsnest Pass. Mai'stookooowan." How come it was called Crow's Nest? ... There are stories. I heard a story about Eldred

Small Legs. They talked about the story of this lady that got taken from here. And how she was taken by the Kootenays and how she snuck back home. Those are stories that our young people need to know. The things that happened in that area. Also, coming down, the mountain. We need to start now sharing and telling the stories for our young people. We have that opportunity. We don't need to ask for permission anymore. We can just go there, visit, we can go see. ~ Piikani Elder (Workshop, September 2014)

Another Piikani Elder told a story of the mountains that he received from his Elders:

That's why when the Plains [Indians] finished their gathering, and everything, [including] the buffalo hunts. And everything was finished. Some of them took Pipestone Coulee gathered and made pipes. Some of them took the sun and were welcome there, just like I heard of the great hunt. Those that hunt can move up there. Oookaaiksi, the ones that put up the Sundance lodge. Akiikiks, they come up the sun all day. They would be scraping, there would be a line of red paint, scraping it into a bag. Four days. By the time the camp, man folks go hunting, moose, elk, deer, they gather all that. Iiyikitsimaawa, they cut the meat in slabs and dry them, just like the buffalo hide. Iidoysiiwa, they gather all the different berries, roots for medicines, foothills of the Rockies. Annohk were asked, like it was mentioned, our ancestors lived all in that area. When we flew over that you could see. The vision quests, like that dwelling, all the different types. Some go hunting. They can't put up a lodge in the bush. They put up temporary lodge. These are some of the stories, atsinikotsip, from our ancestors. I am very grateful I was told these stories. They were handed down to me, like many of us in here. It is time we picked it up and moved on. Tsikayahsistsi. I am really interested in what each and every one of you have to say. Iiyikakimaat. Try hard. Always call on our ancestors. Iikatosiyiwa. They were powerful. ~ Piikani Elder (Workshop, September 2014)

3.1.4 Cultural Rules and Teachings

One of the Piikani Elders provided examples of traditional customs and practices:

Traditional common practices need to be acknowledged. They need that reminder. I had a grandmother and a mother and every time I had to do ootsimaawa. "You don't do that" and that's why you don't do that. There is always that common practice that they refer to us. Just simple things like when you are going to leave, tell someone where you are going. And, you know, your spirit goes with you and comes back home. Don't just run out the door. All these things that they grew up with. Taking the hat out. This all needs to be brought back for the young people to know about. Even right at the daycare, you know, start that. Incorporate some of our practices. "You don't do that." Kids don't sit on tables. Why? Well, a table is very spiritual because that's where we get our food. These are all common practices. ~ Piikani Elder (Workshop, September 2014)

Another Piikani member was taught by his Elders that it is taboo to look at Crowsnest Mountain. As such, he averts his gaze from the mountain during the field work.

The contents of bundles contain important Blackfoot artifacts with healing properties. Walter McClintock noted that “the first thunder heard by the Piegans ... and now they must give the ceremonial of unrolling their Pipes and renewing the tobacco in their sacred bundles” (McClintock 1910: 387). Piikani come together at an all day celebration with prayers, dancing, and face painting. The ochre for the face painting is harvested from mountainous regions. In particular, the Beaver Bundle contains the power of many of the plains, mountain birds, and animals based on songs and dances they shared with the bundle, according to the legend shared by Brings-down-the-Sun, including the elk, moose, woodpecker, and turtle (McClintock 1910:111).

The Piikani Elder explained the role of teachings in Piikani society:

In our way, there is the adolescent teaching, the young adult teaching, the adult teachings, and all the way down to the grandparent teachings. They are all steps of the ladder. And that will probably have a story all the way up. The further you go with the teachings, the more in-depth it will go. It's like when you first started school, you probably went all the way to Grade 12 with certain lessons. When you get to university, there are different teachings. Then when you want to go up higher, then there are different teachings. It's the same system as we were taught. ~ Piikani Elder (Breakout Session, June 2014)

The Piikani Elder noted the importance of high elevation offerings:

When you offer something, you look for the highest place around. I was taught when you offer tobacco you bury it or you can place it on a rock. This way you tell [the] Creator, this is for you and all the spirits. These are important parts of our culture. ~ Piikani Elder (Plenary Session, June 2014)

3.1.5 Spirituality and Connectedness with Animals

One of the Piikani Elders shared about their relationship to elk:

This old guy, Joe Crowshoe, he is our Elder. He used to say way back we lived off the deer and elk so we used to think and act like them, use their strength. ~ Piikani Elder (Breakout Session, June 2014)

One of the Piikani Technicians explained the connection between the Beaver Bundle, tipis, kinship, and ties through spirituality:

The animals [are] represented in the beaver bundles. They are also on a lot of tipi designs, too. Families that live in those tipis that have the tipi design and transfer rights are tied to those animals, they are protected. They have kinship with that animal. It is not just an elk. There is more to it. It is not just an elk. It is inside them, in their spirit, they have a

connection to that elk, or that deer or something. There are different ways. We are not all connected to the same animal. [There is] individuality, too. People are connected to the animals and it shows in our artwork and our beadwork. You still see that connection because they have kinship. When animals are affected, it affects us, too. ~ Piikani Technician (Breakout Session, June 2014)

This interconnection between humans and animals, including gifts and teachings from beavers, is further described by Jay Vest (2005) in his article on the Oldman River:

[T]he Beavers teach him ceremonial etiquette and pain, herbal knowledge, calenderical observations, and give him the example of industry. As a mark of this gift from the Beavers, the Pii'kani will never burn a stick of wood that has been chewed on by a beaver. When, furthermore, a Beaver Medicine song is concluded, it is said, "the beaver tries hard." Implying that we too should do our best (Vest 2005:595).

Another Piikani Elder shared his understandings of the predictive power of dreams and how his grandson got the name of the elk, which helped him with his illness:

So, he came down and he was visiting and my daughter had prepared a smudge. Just like in her dream, he was sitting there so she presented him with a pipe and told him she had a dream about the elk tipi. The elk took pity on my grandson. She told him the whole story. He said he had just come from Browning and he said I have three tipi designs and as a Brave Dog when he was there they gave me a pipe, asked for one of the tipis and I gave it away. And now he came to see us and we wanted the other one [laughter]. I told him there was a reason. Anyway, but he accepted. He took the elk tipi and it has a bundle. My grandson lived to be 21. By the time he passed away he had no movement. He was a happy man. He didn't complain. He suffered a lot, but he didn't complain. It is a strong spirit, the elk spirit to carry him. When he passed away, I visited my friends in British Columbia. He said come in the back to check the horses. Every winter there were elk all over the place. That is what Chris is saying. It extends into our everyday life, our survival with animals. They gave up their lives and songs, the animals sing to us. When you dance with those animals, they all have their songs. We have to ask for help from beyond. ~ Piikani Elder (Breakout Session, June 2014)

Walter McClintock recorded the words of one of the Piegan chiefs, Brings-down-the-Sun, describing the role of the Brave Dog Society in regulating the buffalo hunt:

The leading societies ruled the camp, and helped the chiefs to administer public discipline. They protected the tribes' sources of food and secured equal opportunities for all. They strictly enforced the rule that private advantages must be surrendered to the public good. ... The roaming herds of buffalo, a gift from the Great Spirit in the Sun, and their chief source of food and materials for shelter, were owned in common. The society-men alone had authority to decide when and how they should be hunted. If an Indian disregarded their

authority, and hunted for himself alone, they followed him, forced him to return, and took away his horse and weapons. If his selfish hunting scared away the buffaloes, they punished him severely, destroying his saddle and tipi, stripping him of his clothes, and even whipping him” (McClintock 1910: 465).

One of the Piikani Technicians shared about elk and its importance within Piikani ceremony:

Elk. They'd always use the top ivories. They would make dresses. You would only get two per elk. It was a ceremonial item and a sign of wealth. To have a wife with an elk tooth dress. It was a sign of prestige to provide to have that elk tooth dress to be made. ~ Piikani Technician (Breakout Session, June 2014)

Another Piikani member described the importance of stories within the structure of the medicine lodge, which speaks to the spiritual connection between animals and plants:

The elk story [goes with] the centre pole for the medicine lodge, the Sundance Lodge. Siikokiinis (birch), all these certain plants would have to be a part of the ceremonies. ~ Piikani Elder (Breakout Session, June 2014)

One of the Piikani Elders explained why Piikani do not eat bear:

We don't eat bear, though. They are like our ceremony animal. This friend of mine, white guy, killed a bear, took it down from the mountain and started to gut it. By the time it was done skinning, it looked like a man. Fingers like this, toes like that. After he cut off his head, it was like that... There are stories about the bear. It is a strong animal, in the medicine bundles. ~ Piikani Elder (Breakout Session, June 2014)

He also shared about the sacredness of the buffalo tongue:

They would cut a 100 and the woman that is putting it up would pray on the every tongue, cutting it, drying it. At the ceremony they would feed it as all the prayers would sit on it on the tongues, those prayers are passed on. Just like at the church, they had the holy sacrament. We used buffalo tongues. The buffalo is the ultimate animal for us, for survival, for ceremony. There are certain ceremonies, restrictions, depending on what bundle you are part of, can't eat it. Like for me, elk, I cannot eat it for my grandson. The buffalo is the only one that I know that doesn't have a restriction. When they killed them off, it was a big part of putting us into submission. ~ Piikani Elder (Breakout Session, June 2014)

Another Piikani Elder explained the communal contributions to preparing a young man:

Way back in the time, if a young guy was going to get a pipe, the old ladies would be preparing his dress. Everybody wanted to be part of it. They prided themselves on the gifts they gave up, sacrificed. The old ladies would be preparing him, dressing him up. Maybe a guy had the faster horse around and he took that horse and he gave it up. That is where the

pride was. Today, it is slowly fading off. All this talk, maybe a guy hunting, tanning a hide, going for a hunt, was done for that transfer. ~ Piikani Elder (Breakout Session, June 2014)

One of the Piikani Technicians shared about the importance of the wolf, sustained through names, despite its extirpation from Piikani territory:

Another one [name] around here is Wolf Tail. Not many wolves around here, almost to extinction. These are names that were given and taken as names because these animals were around every day as part of life. Nowadays, they are not part of our environment, but the names are still there. That is how they are connected to the people too; we are still connected through our names. ~ Piikani Technician (Breakout Session, June 2014)

Brings-down-the-Sun also explained the importance of the wolf:

The Blackfeet never shoot at a wolf, or coyote, believing them to be good medicine. We have a saying, 'The gun that shoots at a wolf or a coyote will never again shoot straight' (McClintock 1910:476).

One of the Piikani Elders explained the role of justice in Blackfoot society and what was done to people who broke the laws and traditions. This may be the reason behind the circular stone structure at Waypoint 17:

If a man committed murder, he would be banned from the clan. It looks like a dwelling of a person. In them days, if a crime was committed, we had our own way of sentencing this person. If he killed another person from the clan, he would be banned with no weapons, no nothing, just the clothes he was wearing. And he is going to make himself his own shelter away, like say in the mountains. [He would] provide his own fort any which way he could. It looks like a shelter [at Waypoint 17] for somebody who was banned from the clan. This were how they kept law amongst the clans. ~ Piikani Elder (Workshop, September 2014)

Another Piikani Elder elaborated on the *iniskim* (buffalo rock) that was discovered near the shelter at Waypoint 17 and sweet pine at Waypoint 19:

Just the way it was lying, it was moved. I went and I asked the group: "Did you move the iniskim over here?" They all looked back at me: "No, nobody touched it." ... He was laying there the pit, just outside the sage where he was moved. That's where he was laying; he was out in the sun. So we put him back into the bed where he was laying. Do you see all the sage around [the bed], see the wild rose? We put him back where he was laying and put a tobacco offering. We gave him a smoke. When I turned him over, we saw his leg and ribs, mouth. Basically, that is where he was sleeping. It was not far from where we found that shelter, just north of there. Just inside of the treeline. Obviously, whoever was in that shelter [at Waypoint 17], his protection was there with him. The story now, it all comes

together. Just downhill is where we found the sweet pine. You pick some of the sweet pine. I brought my bag and I gave it away. I gave it to my friend here [Wilfred] and I gave some to his mother. I give some for the practice. ~ Piikani Elder (Workshop, September 2014)

One of the Piikani Elders told the story of the *iniskim*:

The iniskim, the buffalo, it was given to our ancestors. This old couple sitting there looking and they heard a song, "Take me to where the buffalo is." The hair is just like a nest that the buffalo rock sat on. They took it home and they were the first ones to keep the buffalo rock. They told the camp, the buffalo left. We are going to bring back the buffalo. Before the hunt, that buffalo rock is part of a ceremony by the keepers of the buffalo. Come see, how the ceremony went; smudging and song. The buffalo came back. That is why today, very few know of the sacred buffalo rock...

When this ceremony is held, the buffalo comes. The buffalo runs out there. That is the one that have [sic] a special hide, so it won't dry up. They go to where the buffalo is going to jump; this lane, this flesh side, like a "v" shape. The buffalo run starts when the morning star appears in the east. It's about an hour, they go up and prepare. They go and sit behind these cairns. They have a special rope with the hooves still attached. They all hide behind these cairns. Billy, my father, and Nick Smith, their ancestors once were buffalo runners. They told a story at buffalo jumps. I interpret for them. When that flesh side, the buffalo runners, and they could see clumps of bushes where the buffalo shelters. Just so many, they could process the camp. The buffalo has poor eyesight; keen smell. When they are going to move to one side, those behind the cairns make noise with the hooves. They keep smelling with their eyes. Then the sun rises to the east and they are blinded. They drive them towards the sun; they are blinded. They find a prize animal and it is given to the buffalo rock. That is why today, very few buffalo rocks are painted. It will come back, when the buffalo comes back. This is the story of the buffalo rock. Names were given, Longtime Rock. People from our past would give them names. ~ Piikani Elder (Workshop, September 2014)

The Piikani Elders and knowledge holders also spoke at length during the site tour, ground-truthing sessions, and workshops about the centrality of spirituality in Piikani culture and way of life. Indeed, a spiritual foundation is crucial to linking different worlds (i.e., animal, people, Creator).

One of the Piikani Elders explained the connection between people, the Creator, and animals:

Everything connects in every part of what we do. In our ceremonies, certain people [are] given power from the spirit world. Naapii natosi – our Creator, to the moon, to Iipisówaahs (morning star – mars) – the second brother, all the upper world have connections. If this buffalo comes along and eats this grass, it has power to maintain his life for us to kill it for

our survival. Everything from the mountains, to the water... that's why I say the water is so important, because of this water, we have all these other animals to help contribute to these certain powers, given to us by the spirit world to maintain us as the people we are. It connects from the upper, to the ground, to underground. When we talk about natural resources, like what we picked up on the mountain, the Creator gave us all those things, including all the natural resources underneath, these special gifts were given to us, so it belongs to us. ... Everything underneath that made this plant survive, and through all the natural things, layers and layers and layers, grows and that's where life begins to help us as people and to help the wildlife. Only certain people have those rights to dig those and to use them, not just anybody can. ... Even to dig in the ground, there are certain people that have those rights to dig the hole into the ground. You just don't take. ... Everything connects, everything has a story. That's why our language is so important, because all of these [plants] have names, and they all have stories. ~ Piikani Elder (Breakout Session, June 2014)

The earth is valued for its spirituality, far above its monetary value:

Look at the scenery out here. These mountains, trees, and hills and everything. These valleys. People don't look at it the way we look at it. They look at it [in terms of] dollars. Look at all the trees we can mine. Us, we look at it differently. We are a part of that beautiful land. All of it, forever. So we don't look at the land as monetary, or anything. We look at it more as a spiritual connection. ~ Piikani Technician (Workshop, September 2014)

One of the Piikani Elders explained the importance of Napi in Blackfoot stories:

The almighty Naapi had stories, so we could have moral guidance to be better people, because those stories that he tells, are for you not to do them or this is the way you do them. Don't make the same mistakes as I did. Sometimes he deliberately made those mistakes, so they could learn. ~ Piikani Elder (Breakout Session, June 2014)

He also noted the importance of stories for each part of the universe and that everything is connected:

Everything has its own story. All those in the universe, have stories that connect with everything in our beliefs and stories. When we talk about the story, we are not just talking about Grassy Mountain alone. Beyond, we are talking about, all the whole mountains, all those stories all have stories are part of our creation. They all connect. Not only that, we had a winter count, which was another type of story, where special events and special places were recalled. All those things interconnect with one way or another. That is why in the camps, all along the flat places in the Rocky Mountains, we had warrior societies that protected all of these sites down to Montana. ~ Piikani Elder (Plenary Session, June 2014)

3.1.6 Relationship with the Land

One of the Piikani Technicians described the nomadic way of life for Blackfoot people:

Our whole area, wherever the game was, we followed it. We were nomadic people. We didn't live in Brocket and go up to the mountains and hunt. We were living down that way, by that river, by these hills, because that's where the game was. Maybe that area, those passes, they would go use those areas to pass through to go to other tribes. We would steal horses from other tribes. They were never home, always on the road, raiding other camps. They might be using that area for shelter, water, lodging, temporary lodges. War lodges, they would rendezvous there after the raid and travel home together. Hidden shelters in the bush. There were quick makeshift camps. These areas in the mountains were stop-over places during the war raids and horse stealing raids. They would be hunting there, too.
~ Piikani Technician (Breakout Session, June 2014)

One of the Piikani Elders explained why the power of medicinal plants is found in the root:

In our world, this is where the power is [in the roots of the plants]. This is where the magic lies. ... In order to acquire the special powers, through trees, plants, the grasses. ... The spirit world gives us the powers. And there are people that have this connection [to spirit world] to do certain things in the world of people. To help people that are sick. Each one of these plants, from the tree right down to the plant world, the marsh area, you name it, all these different types of plants in the ground. To dig them into the ground, to mine them [laughs], you have to have certain protocols to give to this person in order for this guy to pick this plant, the right for this plant to give this person, how to use it, to help heal this person. That's why what you say, all in the mountains, everything that is deep-rooted up there, the trees, the poplar, not only trees, these are used in our ceremonies – this would be the centre pole of the medicine lodge. It has deep roots, it has power, to be erected to help the people in their needs. There is a whole story to that. ~ Piikani Elder (Breakout Group, June 2014)

One of the Piikani Technicians explained how his experiences of the connection between today and the past:

I wanted to talk about our old history and current history. When we go and see these sites and go on these field visits, it is like a double-edged sword. You go out there and you're lucky enough to be on this team. Since the settlement of these lands, we are the first Natives to be back. But it puts a big onus on us guys. We have to go out there and all the history before us before we went out there, those sites have not been dealt with. Then it's up to us how to figure out how, what we should do with them, document them as much as we can and bring them back to the Elders to see to get some insight what there is. It is a heavy burden to carry to go out and do these. It's an honour and, on other side, it's a heavy burden to carry. ~ Piikani Technician (Workshop, September 2014)

One of the Piikani Elders shared stories about the success of Piikani ranchers in the 1950s and, in doing so, demonstrates his remarkable memory for dates and events of the distant past:

[We] told the stories all around the reserve, like the stock farms, holding pastures that started from Larry Provost right to that corner east ... That's where the bulls and dry cows, and 2-year old steers were held, ready for the fall. Our ancestors, the stock people, knew what was going to be happening a year ahead. And that side was the holding pasture for the spring round. I was fortunate enough to be on the round-up in 1952. We were hiding from school, boarding school. All along Porcupine Hill, he used it for pasture. He told us if we weren't going to school, to go repair the corrals and holding pens. So, we spent a week with a pick and shovel preparing corrals. When the round-up started, we branded 4,500 calves in one week. I was black and blue from the knees down. This is back in the days when there was no welfare. These were all Piikani cattle. In 1951, Pete Lagrendu was just hired on. So, we gathered all the local ranchers, the band herd. We are going to breed all the yearlings, the black bulls. ... No, there would be too much calves. Two black bulls come small. We had a lot of cattle. So, we bring the whole Band, black bulls. We double and tripled the amount of the herd we had on the reserve. And there were black baldies in those days. We raised Herefords in the early 1950s. Nothing but Herefords. Then, when the black bulls were introduced, black baldies, they grew some big kids. Soon after that, we said that's good. Lots of money [laughter]. ~ Piikani Elder (Workshop, September 2014)

3.2 Traditional Land Use

3.2.1 Overview

A total of 8 sites were recorded with GPS units and photos during the site tour in June 2014 compared to a total of 44 sites identified during the ground-truthing efforts in September and October 2014. Figure 3.2-1 provides the types of TK/TU concentration of locations visited during the site tour and ground-truthing activities without disclosing site-specific information. This was done to protect the confidentiality of the Piikani TK/TU sites, while also providing general information about the nature of the sites in focused areas in and around the proposed Project. The category with the most related sites is vegetation (i.e., 11 TK/TU sites recorded) with a concentration in the southwest and northeast of Grassy Mountain as well as directly on top of the mountain. Wildlife was the second most recorded type of site with 8 TK/TU sites. The remaining categories had three to four sites each.

There are a total of 27 TK/TU sites recorded that overlap with the final mine design (depicted in Figure 3.2-1), 8 of which overlap with Riversdale private land and 19 that overlap with Crown land. Another 17 TK/TU sites identified during ground-truthing are within 500 meters (m) of the proposed Project. One site of particular importance related

to ceremonies conducted as part of the Project overlaps on top of Grassy Mountain. The site is known to Piikani Consultation and Riversdale teams and plans are underway to conduct a ceremony to relocate the site before commencement of construction of the proposed Project. Additionally, Waypoints 35, 42, and 43 are important sites which have physical remains related to lookout area, navigation tools that overlap with the current mine design, and thus require careful consideration in mitigation measures and management plans to ensure their protection and proper treatment (Section 3.5). Waypoints 10, 11, and 26 are ceremonial plant locations requiring harvest of the plants before this area is developed. The remaining sites overlapping with the mine design are related to TK observations, including moose, deer, elk, frog, and grouse, as well as views.

McGillivray Ridge

Category	Number of Sites
Habitation	3
Harvest	4
Navigation	4
Sacred Site	4
Stories	0
Vegetation	11
View	4
Water	4
Wildlife	8
Other	6

Note: Sites may have multiple classifications

Saskatoon Mountain

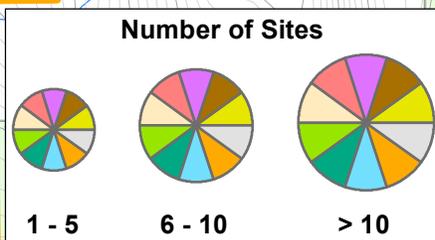
Grassy Mountain

Bluff Mountain

- Legend**
- Highway 3
 - Highway - Other
 - Railway
 - Road
 - Trail
 - Contour - Index
 - Contour - Intermediate
 - River
 - Lake
 - Mine Permit Boundary
 - Private - Riversdale
 - Private - Other
 - Crown Land
- Areas of Disturbance**
- North Dump
 - Pit Area
 - Plant Site
 - South Dump
- Areas of Concentration**



- Habitation
- Harvest
- Navigation
- Sacred_Site
- Stories
- Vegetation
- View
- Water
- Wildlife
- Other



RIVERSDALE RESOURCES

GRASSY MOUNTAIN PROJECT

British Columbia
Prince George Alberta Edmonton
Victoria Vancouver Washington Montana Calgary

Project Location

Mapping:
CHARTWELL Consultants Ltd.

For: **merjent**

Scale: 1:50,000
Projection: NAD 1983 UTM Zone 11N
Date: April 1, 2015 Project: 14-007

Figure 3.2-1 Areas of Piikani TK/TU Site

3.2.2 Harvest Activities and Methods

The Piikani Elders and knowledge holders at the workshop painted a rich tapestry of lifeways, history, land use, cultural practices, spirituality, harvest, and travel in and around the proposed Project. Collectively, these ways of knowing are an important part of the Piikani way of life that work at different scales of time (i.e., past, present, and future); geography (i.e., mountain, plains, lakes, and rivers); levels of existence (i.e., physical and spiritual worlds); seasons (i.e., summer, fall, spring); and elevation (i.e., atmosphere, surface, and subsurface).

Much of the discussion during the site visit and at the workshop centered on the importance and uses of alpine plants found on Grassy Mountain during the site visit. Details of these plants, including photos and a summary of their value to Piikani, are provided in Section 3.2.2.1. Wildlife and bird species, including elk, badger, deer, sheep, buffalo, owl, otter, and porcupine are also important to Piikani of the past and present and are discussed in Section 3.2.2.2. It was noted during the workshop that Piikani fish when buffalo were scarce, which is described in Section 3.2.1.3. Other traditional land uses include travel (Section 3.2.3), sacred areas (Section 3.2.4), and cultural practices and customs (Section 3.2.5).

3.2.2.1 Plants

Plant species found in the alpine at Grassy Mountain are crucial to Piikani ceremony, healing practices, and spirituality and are particularly important because they are not found at low elevations where most Piikani presently reside. Piikani Elders harvested several species of plants during the site tour and ground-truthing efforts. Samples of these were used during the workshops to prompt further discussion and details on Piikani plant knowledge. The discussion covered a range of plants, including bearberry, sweet pine, juniper, mountain holly fern, yarrow, alpine fern, tree lichen, lodgepole pine, willow, poplar, cottonwood, and birch. Sweet pine was a consistent focus of harvest during the site tour and ground-truthing efforts. Another important plant is the Saskatoon berry; however, none were identified in the proposed Project area. Details about these plants are provided in Table 3.2-2, including photos and their Blackfoot name (provided and confirmed by Shirlee Crow Shoe). Their medicinal and ceremonial uses are not disclosed in this report because they are considered confidential information.

Despite historical mining activities on Grassy Mountain in the 1960s, one of the Piikani Elders noted their surprise at the rate of re-growth of many plants:

At the top [of Grassy Mountain], that is where we harvested everything [i.e., plants]. All that was right on top. There was lots, not just right on top. We filled bags. There is a lot of new growth. ~ Piikani Elder (Plenary Session, June 2014)

He also explained the power of the plants and the extensive Piikani knowledge of medicines:

At the end of the day, we were pharmacists. We knew how much you had to intake within your body. They knew all that. In the plant world, certain plants were poisonous, but they knew how to mix it. ~ Piikani Elder (Breakout Session, June 2014)

He also noted the proper Piikani protocols around harvesting plants, which acknowledge their role in Piikani sustenance:

It's not just a plant, but there is a special way to pick them, too. It's so critical that we maintain that. And not to go up to Grassy Mountain to pick it, but throughout the region, we can pick it at times when it's needed. ... All the way from the starting point, because everything we do is a routine. And at a certain time of the year, spring time, [we have] protocols, to pray, to prepare. A lot of times, these things hide and you have to be very careful how you approach it and pick them. That is why it is so critical that certain people ... you don't just go yelling around and having a jolly time. "Oh, the sweet pines are out." No, there are certain things you have to work towards. You have to humble yourself and you pray to it to ask for it to be used. ... "Give us the nourishment we need to help our people." At that time, we take tobacco to give back to the plant that we take. ~ Piikani Elder (Breakout Session, June 2014)

Plants are also valued for their function as dyes:

Plants give the gift of colours [dyes]. Yellow, blue, green, to make those colours. ... During the headdress ceremonies, the colour yellow symbolizes Natosi (the sun). So, when they paint that Natosi recognizes with the raven on the outside. So, those are the significance of these kinds of colours, to paint us, to recognize us, and the gifts that were given to us. ~ Piikani Elder (Breakout Session, June 2014)

One of the Piikani technicians noted a specific dye made from lichen:

Lichen (moss) is an excellent yellow dye for colouring porcupine quills. That's interesting. ~ Piikani technician (Breakout Session, June 2014)

She also explained the Piikani customs for sustainability:

You only pick these plants when is needed. Run out? We have to go back out to the mountains to pick them. Can't have a ceremony without them. They are a crucial part. ~ Piikani technician (Breakout Session, June 2014)

One of the Elders demonstrated the need for careful identification of plants as there can be a misreading of signs on the land:

Yesterday, someone was saying that was wolf hair, it's [actually] those plants. I have seen some around. They look like cotton on the bark part of it. No [to the suggestion that a wolf was rubbing on a tree]. ~ Piikani Elder (Breakout Session, June 2014)

As part of Piikani customary practice, Piikani Elders explained that the Piikani site tour of Grassy Mountain will become part of the Piikani oral record. That is, the story of the day will be told at future ceremonies when Piikani use the plants harvested from the site. This reference during ceremonies will serve to uphold the prayers given at Waypoint 57.

One of the Piikani Elders explained the importance of plants in the Piikani seasonal round:

When the Elders went to Wintering Rock, there was this big sage about that high. Billy told that lady, "Give me a bag, or something. Get some of these sage, because one of us is going to put up the Sundance and they use that." Oh yeah, the seasonal around – they knew that Sundance was coming around somewhere. The location was already identified. So, wherever they were in the territory, they start gathering whatever they need that was needed at that Sundance. ... They brought all these, you know, plants, berries, food that they needed for the unity. They were unified at Sundance. ~ Piikani Elder (Breakout Session, June 2014)

He further elaborated that plants are harvested during different parts of the year:

Right now is spring. All the water is going through it, the fresh air. So, when you go out, you could smell it. ... Before we go out and harvest it in the proper sense, we have to get prepared for it and we would go to designated area and they would tell us, "This is where it is at." ... The spirit world helps guide you to this plant. ~ Piikani Elder (Breakout Session, June 2014)

One of the Elders explained how to use plants for navigational purposes:

Moss grows on the north side of, you know, the trees. ... You can use that for your direction, navigation. ~ Piikani Elder (Breakout Session, June 2014)

One of the technicians noted the importance of the mountains for preserving original plant species in Piikani territory, especially as there are introduction of new plant species:

Up in the mountains are all our original plants. ~ Piikani Technician (Breakout Session, June 2014)

During ground-truthing on September 2, 2014, the Elders shared traditional knowledge about identifying edible plants. He noted that berry plants with three leaves are edible, whereas those with four leaves are poisonous.

There was an abundance of lodgepole pine identified in the area of Waypoint 33 during ground-truthing efforts on September 4, 2014. The Piikani technicians have a strong interest in harvesting lodgepole pine as they are important to making tipis for various celebrations throughout the summer.

During ground-truthing efforts on September 5, 2014, one of the Piikani Technicians noted there has been a shortage of Saskatoon berries this year. In these instances, he usually buys them from the Hudderites, which is expensive (i.e., \$20 per bucket).

Historically, Walter McClintock recorded the words of the former Piikani chief, Brings-down-the-Sun, speaking about the importance of preserving vegetation for future generations and harvest of trees in the mountains:

We pitch our tipis in this grove of cottonwoods every summer, to gather sarvis berries for our use, when the snows are deep. You will find many kinds of berries on all sides. You can eat them now, or gather and dry them for your winter supply, just as we do. I ask, however, that you will be careful not to injure the trees, or break the branches of the berry bushes. I make this request because I am looking ahead for my tribe. I am anxious to preserve these big trees and the berry bushes for our children. ... I am continually advising my people not to cut down the trees along the river, but to haul their wood from the forest on the mountains. They have followed my advice and we still have big leaf trees (cottonwoods). The long leaved trees are the spear-leaf trees (Balsam-Poplar). We also have the round-leaf trees (Quaking-Asps) and brush-sticks (Willows)" (McClintock 1910: 386).

Table 3.2-2 Summary of Plants Found at Grassy Mountain Used by the Piikani		
English Name	Blackfoot Name	Photo(s)
Bearberry	<i>Kaak-sine</i> (same word as <i>PowWow</i>)	
Sweet Pine	<i>Kotoyiss</i>	
Juniper	<i>Siiksinoko</i>	
Mountain Holly Fern (leaves are soft to touch)	<i>Aokiniimo</i>	

Table 3.2-2 Summary of Plants Found at Grassy Mountain Used by the Piikani		
English Name	Blackfoot Name	Photo(s)
Yarrow	<i>Aohtoksoo'ki</i>	
Tree lichen	<i>I'simaa tsis</i>	
Lodgepole Pine	<i>Apahto'kii</i>	

Table 3.2-2		
Summary of Plants Found at Grassy Mountain Used by the Piikani		
English Name	<i>Blackfoot Name</i>	Photo(s)
Cottonwood /Poplar	<i>A'siitsiksimm</i>	
Birch	<i>Siikokiinis</i>	
Willow	<i>Otsipiis</i>	No photo

3.2.2.2 *Wildlife and Birds*

There are several species of wildlife and birds that are culturally, spiritually, and nutritionally important to the Piikani, including elk, deer, buffalo, sheep, badgers, owls, gophers, otters, and golden eagles. The Piikani Elders and knowledge holders explained the history of hunting wildlife and birds in the past when Piikani had free access to their entire traditional territory through the introduction of European settlers who limited Piikani traditional activities and travel to reserves and through the recent revival of hunting among Piikani members. Walter McClintock recorded the words of Piegan chief, Brings-down-the-Sun, who explained the relationship between animals and people:

We can still talk to the animals, just as we do to people, but they seldom reply, excepting in dreams. We are then obedient to them and whatever they tell us. Whenever we are in danger, or distress, we pray to them and they often help us. Many of the animals are

friendly to man. They are able to read the future and give us warning of what will happen”
(McClintock 1910: 476).

In the past, Blackfoot people hunted buffalo that were central to cultural customs and sustenance as well as building materials. However, with their extinction came substantial change among the Blackfoot, which Walter McClintock described the devastating effects of their demise:

The constantly increasing migration of white settlers, like the rising tide of the sea, meant the inevitable extinction of the herds of buffalo, which formerly sustained the Blackfeet, and other plains-tribes, with food and shelter. The extermination, in 1883, of the last of these great herds, gave the final death-blow to their tribal organization and suddenly cut off their food supply, necessitating government relief to prevent their perishing of starvation. Then followed governmental policy of herding the Indian tribes on reservations and supporting them on a ration-system, which included blankets, clothing and food supplies... The gratuitous support of the government and an enforced life of idleness inevitably tended to pauperise and degrade them” (McClintock 1910:509).

Current Piikani participation in traditional hunting activities is not without its challenges, including reported interference from game wardens. During the ground-truthing, there were many signs of wildlife in and around the proposed Project, including kill sites, scat, tracks, beds, and rubs. The following assembly of quotes from the workshops in June and September speak to these themes within the Piikani way of life and connection to the animals, birds, and land.

One of the Piikani Technicians discussed the importance of hunting sheep to Piikani:

Most animals they hunted here were elk and buffalo, as they were [Plains] Indians. But they would go up and hunt sheep. They would use their horns for resin. They wouldn't just use their meat There were places they would go, good hunting holes. I imagine, if it is an undisturbed area, then it is probably going to be a good hunting area. ~ Piikani Technician (Breakout Session, June 2014)

Piikani have long used sheep hides as clothing:

The hide of the sheep, they used for winter jackets. Just like the buffalo, too. Used for the tipi to keep warm as well. In the winter-time, when they are moving around. ~ Piikani Elder (Breakout Session, June 2014)

My dad had a jacket he used for riding [made] of sheep skin lining and horse on the outside. It was really, really warm. Would sweat in it, [when] I was walking around in it at 40 degrees below.]” ~ Piikani Elder (Breakout Session, June 2014)

He also described the Piikani seasonal round, which included elk hunting:

Many Guns, Black Bear, their husbands hunt there. Cut wood, get water. They collect into their pouches. They have a feast to celebrate when the men killed elk, late in the fall. The berries are good stuff. ~ Piikani Elder (Plenary Session, June 2014)

During ground-truthing on October 30, one of the Piikani Elders noted that elk have ivory in their back teeth. These teeth are highly desired for use in traditional garments.

One of the Piikani Elders told the practices of an experienced Piikani hunter:

The last of the steady hunters was my neighbor If he heard about a deer, people would tell him about it, and he'd go look for it. One day, I was coming home and saw 20 to 30 deer in my field. Back in the day, Tony would have been a happy camper. I think his family lived off it. For the longest time you'd always see deer. You would always see deer hanging by his place. Right across the hills, back in the 1960s. He'd gut it and the next day, he'd pick it up. He used to tan the hides, too. He was a real hunter. ~ Piikani Elder (Breakout Session, June 2014)

One of the technicians described his son's interest and experiences with hunting deer as well as challenges with new requirements for firearms registration and training:

Like my son, I was away up north and my son sent me pictures of his deer hunt, he'd skinned it and everything. I wasn't there and he got it all done. We were talking about the firearms course, and there are young people who are interested in hunting so they are taking it. They want their licenses, to be legal. They do it the mainstream society way so they cannot get into trouble. We don't go to these Crown sites anymore in the mountains because they stop us and ask, "Let me look at your gun. Where we get our guns? Is it registered?" No. All the sudden I am a criminal. They take my gun that was in my family longer than me. I ask, "How come you took it?" "Well, it wasn't registered." Well, neither was it registered before it was given to me and before that. In the war, it was issued. It wasn't registered. ~ Piikani Technician (Breakout Session, June 2014)

One of the Piikani Elders advocated for firearms rules to align with traditional hunting practices:

Up there [in the mountains] in our traditional areas, we didn't live there a lot, but we hunted as part of our survival. The generations before, in the 40s and 30s, they would move into the timbers. There was a lot of loggers that made a living by logging, fed their families. Now, this generation is not creating an awareness that this is our traditional territory. We should have our own hunting rules. We shouldn't be following the white man's rules all the time. We should have our own, so that inheritance rights or guns, etc. ~ Piikani Elder (Breakout Session, June 2014)

Another Piikani Elder described the changes in hunting from time of the treaty to today:
They told the Natives they could hunt any place. Nowadays, when you go kill something, they go somewhere and right away the Fish and Wildlife [officers] are on their back.
~ Piikani Elder (Breakout Session, June 2014)

According to Piikani custom, the reason for using the badger on headdresses during the Sundance underscores its connection with the subsurface:

You have the badger has a hole in the ground. He has that right. That's why these sacred Sundance headdresses are in the skins of the badger. ~ Piikani Elder (Breakout Session, June 2014)

He also described the importance of the owl to predict future events:

The owl, some people say it brings bad luck. Well, you could look at it from that perspective. At the end of the day, we have a lot of owls there. It's a messenger. Every time you see an owl, two or three days later, you hear about something that is not good. They foretell us of things. They warn us of things down the road. They are indicators. ~ Piikani Elder (Breakout Session, June 2014)

This is confirmed by Brings-down-the-Sun as recorded by Walter McClintock at the turn of the 20th century:

The Blackfeet have a dread of owls and say that 'their ways are evil, because they dread the sun-light and travel only at night.' They believe they are restless and unhappy spirits of people long dead, who were transformed into owls because of their evil deeds. Being dissatisfied with their abode in the spirit world, they continue revisiting their old haunts, crying dolefully through the night, and seeking misfortune to the living" (McClintock 1910: 477).

Observing the behavior of gophers and birds provides insight into seasonal conditions:

The gophers make piles. While they are digging their borrows deep, means it will be cold. If it's shallow, well, it's going to be a mild winter. Even the birds, if they are flying high, it's going to be cold. If the beavers or muskrats put their huts further up the water, it's going to be a cold winter. Along the shore, it's going to be a mild winter. The thing with climate change is that it has affected the animal, bird, and plant worlds. It's making a devastating impact. ~ Piikani Elder (Breakout Session, June 2014)

During ground-truthing on September 5, 2014, Piikani technicians observed a golden eagle flying near Waypoint 36. In this area, the technicians also noted many small dens along the mountainside. One of the Piikani Elders indicated that these may be badger dens.

Piikani technicians also discovered a casing for a 10-gauge rifle during ground-truthing on October 30, 2014. They noted that this type of ammunition is typically used by Piikani members for bird hunting, especially grouse. This find suggests the area is still actively used for hunting. During field work on September 4, 2014, Piikani technicians observed 5 grouse on the Taqa Road in the proposed West Dump area.

During the workshop on September 8, 2014, one of the Piikani Elders explained the importance of eagles:

You mentioned the eagle. We tend to forget their nesting areas. You leave them alone. You don't have to disturb them. It goes back to the Elders and children who have to move it if it has to be disturbed. We used all parts of the eagle. It is very sacred to us. ~ Piikani Elder (Workshop, September 2014)

Walter McClintock recorded the words of the North Piegan chief, Brings-down-the-Sun:

For many years I have helped to support my family by catching eagles. I dispose of most of the feathers among the South Piegans, who use them for their headdresses and medicine bonnets. It is very difficult and exhausting work to take eagles alive... I camp in an unfrequented place, near the foot of the mountains. After digging a deep hole, so that I can stand erect inside, I kill a coyote and stretch the tanned hide on sticks, with raw meat laid along the sides, as if it had just been cut open. Long before the sunrise, I enter the hole, covering the top over with branches and leaves. The coyote bait lies on top, just over my head. I must stand in the hole all day, not able to eat, nor drink, nor even smoke, lest the eagles scent the smoke. All day long I chant the coyote medicine song... An eagle sees the Longtails [Magpies] feasting, and swoops down beside the bait... I then push my hands through the branches and, grasping him firmly, first by one leg and then by the other, I pull him quickly down into the hole, and kill him by breaking his back with my foot ... I desire most to catch the Peta (Golden Eagle), because its feathers are the most valuable... We never use Black Eagles, and White Eagles (Bald Eagles) are very scarce, as well as dangerous. ... There are now so many white men in the country, it is difficult to find a locality wild enough to catch eagles. At present I go to a place on the other side of the Porcupine Mountains" (McClintock 1910: 429).

During ground-truthing field work on September 2, 2014, another Piikani Elder described the Blackfoot use of termite hills and, in doing so, provided insight into a detailed element of the ecosystem. Traditionally, Blackfoot would put buffalo skulls on top of these kinds of hills to clean them off. The termites (or ants) would eat off the flesh and the sun would bleach the skull.

3.2.2.3 Fish

Piikani Elders noted that harvesting and consumption of fish is isolated to survival situations. One of the Piikani Technicians noted the role of fish in the Blackfoot diet, especially in times of resource scarcity:

When there was not enough food from hunting buffalo, harvesting fish became vital to Blackfoot survival. ~ Piikani Technician [Interview, May 19, 2015]

This is further confirmed by other sources:

Fish was a distained desperation dinner, and what few vegetables and berries that could be found were but disesteemed side-dishes, kistapi waksin – “nothing food” – to buffalo meat, natapi waskin – “real food” (Crowsnest Highway 2004).

Malainey, Przybylski, and Sherriff explain this further by stating:

Some plains people reported that fish were eaten only when other sources were scarce, negating the possibility of a gradual introduction [of fish into their diets]. Suddenly switching to fat-rich fish after an extended diet of lean meat when other food supplies were exhausted was least beneficial because of the likelihood of lipid malabsorption was high. Suffering from the effects of this condition would only serve to reinforce their aversion (Malainey, Przybylski, and Sherriff 2001:155).

Another Piikani Technician shared the Blackfoot story about fish harvest:

It [fish] was the food of the underwater people, to be feared. So, we didn't eat it. There was a band from the Bloods, they were spending winter up near the Chain Lakes area and they were snowed in late until the spring. They resorted to catching fish under the ice. They felt badly, [since] it was blasphemy. They got home and had their story and so the clan is called the fish eaters clan. Back then, clans were named for some characteristic or teasing. They were called the fish eaters. Their clan ended up leading the clan for over 100 years, different leaders from the fish eaters clan. Blackfoot didn't eat fish originally. ~ Piikani Technician (Breakout Session, June 2014)

3.2.3 Travel, Trails, and Camps

One of the Piikani Elders explained the possibility of trails in the mountains and confirmed the importance of high elevation spaces:

That was probably a warrior trail along the river. These coulees they travelled at nighttime going from one place to another. In the mountains, they say is the most powerful place. ~ Piikani Elder (Plenary Session, June 2014)

During the smudging ceremony on June 11, 2014, he also described the Grassy Mountain area as an important travel corridor for Blackfoot warriors. During the ground-truthing on October 30, 2014, Piikani technicians identified two lean-to structures (Waypoints 21 and 22). These illustrated past uses by Piikani members for temporary shelter in this area.

The Piikani Elder's words are confirmed by Walter McClintock's account of the Old North Trail, described by Brings-down-the-Sun:

There is a well known trail we call the Old North Trail. It runs north and south along the Rock Mountains. No one knows how long it has been used by the Indians. My father told me it originated in the migration of a great tribe of Indians from the distant north to the south, and all the tribes have, ever since, continued to follow in their tracks. ... On Crow Lodge River, just across from our present camp, a lone pine tree once stood. It was a landmark for people travelling north and south along the Old North Trail, because it stood upon the plain and could be seen from a long distance.

During the ground-truthing field work, Piikani members located an important area used by Piikani scouts (Waypoint 42). One of the Piikani Elders explained that the area on top of the rock outcrop is assumed to be a lookout area occupied for brief periods of time by men who sent messages between ridges. There were rocks piled up for navigational purposes. There was also a stack of rocks that looked like a food cache. The lookout area was protection against encroaching enemies from the west (i.e., Kootenays).

Piikani Technicians also identified several rock cairns of varying sizes. For example, Waypoint 35 is the location of a rock cairn consisting of 17 stones in a 2 foot by 2 foot area along Blairmore Creek. There is a second, smaller rock cairn about a meter away from the first. During the workshop on September 8, 2014, one of the Piikani Elders explained how rock cairns were used in navigation:

The reason I mentioned this is that when they are going to the Kootenays, there are rocks set up to direct people through the mountains so the next clan will know (through these features). These are directions they follow. The stories that were handed down refer to these rocks. This could be the direction through the mountains. If one clan moved from this area, they set up and decided which way they were going to go. ~ Piikani Elder (Workshop, September 2014)

Another feature that was recorded during the ground-truthing field work was effigy in the form of a snake (*itzitizinaa*) at Waypoint 20 (which is located more than 500 m from the mine design). One of the Piikani Technicians described it in more detail:

But these ones, are loosely sitting on top. So, what do you think, 50 or 60 years, they might be there. There is bedded rock underneath it that are in the ground. A lot of the ones that

were in the S-shape were sitting on top. ~ Piikani Technician (Workshop, September 2014)

One of Piikanimembers explained the challenges with travel in the past and how these have contributed to Piikani feeling disconnected to parts of their territory:

We are just getting back out to these sites now for the first time in 100 years. There was a point when we used to drive to BC for the day and come back. You couldn't even get down the street Blairmore or Coleman without getting stopped by the cops. A native was out of place in that area. You go out to the wild lands, some guy sees you out there and can go to jail. In those days that was the reality that people faced. Things have changed, but that was our reality. ~ Piikani Technician (Workshop, September 2014)

3.2.4 Sacred Areas

One of the Piikani Elders described many sacred and important areas in and around valleys and mountain ranges of the Crowsnest Pass, including locations of buffalo rocks, vision quests, ochre harvest sites, burial and ceremony sites, and Sundance Lodge:

We found a buffalo rock, with rocks around it. It was on a butte. That is a sacred site. We cautioned the oil people, not to build there. Respect the buffalo. Different areas, we came to, the Blackfeet were there. There are some vision quests that were held on buttes. You can very well tell, there is a hollow where they sleep for 4 days and 4 nights. That area, they saw this buffalo rock. It is northeast of Coleman. I couldn't go there, my legs are weak. All the foothills of the Rockies are our campgrounds. We went north from Coleman. Then we went on a gravel road, up to that butte. All these areas, it is where we get our ochre, Castle River. It goes by the name Crow Eagle Reserve. We moved around all the way up to the Saskatchewan River. When we flew over, you could spot where there were vision quests. There were burial sites, ceremonial sites, where they built the Sundance Lodge. ~ Piikani Elder (Plenary Session, June 2014)

Another Piikani Elder shared an important teaching to protect sacred sites, especially vision quest sites:

I went to a vision quest. Jim Crow Shoe, who is my advisor, brought me to a certain location. He said, "Where you go, nobody is going to know. When you leave, nobody is going to know you were there." For me, I can't really go and say that is a vision quest site, because of how it was done. That is what I was told, go in there and leave the same way you found it, the land is going to be the same as when you leave. So, where I went nobody knows. ~ Piikani Elder (Workshop, September 2014)

One of the Piikani Technicians described a vision quest site found at Waypoint 17 (which is more than 500 m away from direct disturbance of the proposed Project):

[I]t was something like 7 meters by 7 meters. You could see all the deadfall around it. There was at one point there was probably walls around it around the trees and the rocks were built up so wind wouldn't run up. [It would] block the wind from the west. It was looking to the east. ~ Piikani Technician (Workshop, September 2014)

3.3 Traditional Knowledge

Piikani Elders provided key observations and knowledge about plants and wildlife species from their experiences harvesting and traveling on the land as well as their spiritual connections to the world. Some knowledge comes from observing behavior, while other knowledge is handed down from one generation to the next. This knowledge base was expanded through insights made during the site tour or ground-truthing efforts and combined to provide important understanding of the Grassy Mountain area.

Piikani have observed changes in populations. One of the Piikani Technicians noted increases in deer in and around Brocket:

[There are] [m]ore deer now than there were back then. Way more. They weren't as populated back then. They used more of other animals, like buffalo. ~ Piikani Technician (Breakout Session, June 2014)

One of the Piikani Elders observed few birds at the site:

There wasn't very many birds. There weren't many little birds. ~ Piikani Elder (Plenary Session, June 2014)

He also linked the absence of tipi rings to the recent disturbance:

It was all modern disturbance. There were no rings or anything. There might have been significant trails or vision quests. We don't know. The only thing I noticed was down at the bottom. Those are probably trails from the warriors or game trails. Some of the sites might be where some of the houses are. The abundance of water and trees were all around you, it would be a good place. ~ Piikani Elder (Plenary Session, June 2014)

Piikani shared profound understandings of ecosystem functioning. For example, one of the Piikani Technicians explained the importance of fish and bears as indicators of a healthy system:

You can tell the health of an ecosystem by the presence of bears. And fish too. If there is a lot of fish, you can tell it is a healthy ecosystem. By bears and fish. If you can find bears and fish, then you know it is a healthy place. ~ Piikani Technician (Breakout Session, June 2014)

In addition, a Piikani Elder noted the relationship between fires and the abundance of lodgepole pine:

[There were a] [l]ot of lodgepole pine on the west side. Lots of burned wood there. Must have been a fire there at one time. ~ Piikani Elder (Plenary Session, June 2014)

3.4 Potential Effects

During the workshops in June and September 2014, Piikani Elders and knowledge holders identified several key concerns, issues, and potential effects arising from the proposed Project, each of which is categorized in Table 3.4-1 with supporting quotes from participants.

Table 3.4-1 Summary of Key Concerns and Identification of Potential Effects	
Category	Supporting Quote(s)
The area on private land is previously distributed, so there are probably few remnants of Piikani presence in the area.	<i>There are tunnels [at the bottom of the mountain]. As you get up the mountain, it is at surface mining. In some areas, rocks pushed right over the mountain. To find something that belongs to us, [it] would be difficult. As [the area] is already disturbed. ~ Piikani Elder (Plenary Session, June 2014)</i>
	<i>It was previously mined so it would already be gone. As far as the ceremonies, it is just a steep mountain, so won't be any gatherings there, up that high. That is what I see. ~ Piikani Elder (Plenary Session, June 2014)</i>
Disturbance or destruction of sites identified during ground-truthing	Important sites, such as the warrior lodge (Waypoint 17) and lookout area (Waypoint 42) might be disturbed or destroyed if the proposed dump locations proceed in those areas.
Loss of access and use	<i>Being a private road, we don't have access to those mountains. ... [I]f somebody sees us on that road, somebody is going to say, "Hey, you're on private land and you're not allowed to be up here." Once you are past that and you get into Crown land, we do have a right to be up there. If we give it away, we are losing a lot. We are losing more than we're ever going to see out of that project by tenfold. ~ Piikani Technician (Workshop, September 2014)</i>
	A Piikani Elder shared his experiences of losing access to his important use areas related to the activities of the dam near the Piikani reserve:

Table 3.4-1
Summary of Key Concerns and Identification of Potential Effects

Category	Supporting Quote(s)
	<p><i>I go into the bush, I don't know how many times a year, for wood for sweats, willows. Right now I got a bush right beside me but after the last release of water, I cannot drive, I have to walk to access, across that place to cut those willows and drag them all the way up the hill. There is wood down there we can't get at it. All that, that's what we're left with. So, it is a real big decision that takes a lot of thought. ~ Piikani Elder (Workshop, September 2014)</i></p>
<p>Impacts to hunting and access, now and for future generations</p>	<p><i>We want to mitigate impacts to hunting rights, too. We must think of long-term impacts. ~ Piikani Technician (Plenary Session, June 2014)</i></p>
	<p><i>One of my main concerns is hunting rights. Lots of animals that my family hunts (e.g. elk). How is it going to affect the animals? Are we going to be allowed to hunt while all this is going on? Once there is traffic, the animals will not go there. What about access to medicinal plants? Will this be just another area taken away from us? Are we going to have access to that, for us, for our children? ~ Piikani Technician (Plenary Session, June 2014)</i></p>
	<p><i>That is like the Seven Gates Road owned by Shell. Before that there was no gates. Now, we have no access to our own land for hunting on our own land. ~ Piikani Technician (Plenary Session, June 2014)</i></p>
	<p><i>Will they acknowledge that it is our traditional territory, Riversdale? We want access. I understand safety considerations, but it is still our land. What can we do? ~ Piikani Elder (Plenary Session, June 2014)</i></p>
<p>Adverse effects on wildlife and wildlife habitat</p>	<p><i>The wildlife will use that mountain. Everything has equal rights. How is it going to affect the elk, cougar, bear? They have every right to access that area, we are all equal. They have equal rights. How is it going to be compensated for them? ~ Piikani Technician (Plenary Session, June 2014)</i></p>
	<p><i>Power lines at the top of mountain, the prairie chickens (i.e., grouse) use the top of mountains for a ritual, mating dance. The grouse will never come back to a spot, once it is disturbed. Disturbance wrecks their way of life, their children. ~ Piikani Technician (Plenary Session, June 2014)</i></p>

Table 3.4-1
Summary of Key Concerns and Identification of Potential Effects

Category	Supporting Quote(s)
	<p><i>Animals are adapted to disturbance. The wildlife that is there right now, they are adapted to human disturbance and so they are migrating through. When the mine goes ahead and the mountain is gone, it will alter the migration routes and the presence of more humans are going to alter the migration routes of these animals. That has a chain effect: if you alter their migration and then alter their food source, then with the mining activities, their health might be affected. In the long run, people will use these animals and then their health will be affected. The hooved animals. There needs to be regulations for clean water too. It is going to affect their travel routes as they will have different interactions with humans. They will use the highway more and there will be more wildlife collisions. It will affect their behavior in some ways. ~ Piikani Technician (Breakout Session, June 2014)</i></p> <p><i>We have a close connection with the animals. They are part of our ceremonies. We go to these bundles and dance with the animals to pray and ask for help. So, we have to look after their needs, too. ~ Piikani Elder (Breakout Session, June 2014)</i></p> <p><i>We are the voice for the animals right now. They cannot speak up. So, we need to think of every angle of how they will be affected and bringing that to light. ~ Piikani Technician (Breakout Session, June 2014)</i></p>
Adverse effects to the environment	<p><i>Right at what they call the 'Big Show' [Waypoint 61], there was a spring coming right out of the coal. I wondered about that. Those are the types of things that are impacted. From the top of the mountain, you could see all the lakes, creeks, rivers. Will they be impacted? Frogs are becoming obsolete and even plants up there. ~ Piikani Elder (Plenary Session, June 2014)</i></p> <p>During the ground-truthing session in October 30, 2014, Piikani technicians expressed concern about environmental damage and disturbance to the area in and around Waypoint 18, North Dump 2. Clear cutting will have substantial adverse effects to wildlife and waterways.</p> <p><i>Personally, with Riversdale's project I see too much environmental impact with clear cutting the trees, re-diverting the stream. All those trees on that mountain, they weren't put there by us. They</i></p>

Table 3.4-1
Summary of Key Concerns and Identification of Potential Effects

Category	Supporting Quote(s)
	<p><i>were put there and the creek were put there for a reason. You are not supposed to take all of that and put it somewhere else. If it was meant to be somewhere else, it would be somewhere else. If that creek was meant to go a different way, it would go a different way. ... When you take out the water, the vegetation goes with it. ~ Piikani Technician (Workshop, September 2014)</i></p> <p><i>The other concern I have is the composition of the minerals coming out the ground. Did they do spectroanalysis on it? I'm just worried about the byproducts. I know it's mining, but the oxidization causes major impacts. And with the wildlife, they migrate in and out. There is no boundary with them. ~ Piikani Technician (Workshop, September 2014)</i></p>
<p>Observations from existing mining operations</p>	<p><i>So, in Crow, they have a coal mine. I've been there, I've toured it. There is a lot impact to the ground. A lot of the land in the mountainous area is disturbed. That land does not look like it will go back to the state it was before. Just because it was open mined, exactly what they want to do here. Once you start taking, it's hard to put back exactly what was there. With regards to the equipment that goes there, an open mine pit, there is big machinery. Being at the coal mine down south, they call it Big Bertha, that's a big bucket and it covers a big area just to take out that coal to move it. The trucks that go in and out are big and what impact will they have on the mountain? ... With the trucks going in and out, that is a lot of land that is going to be disturbed, and the area where they are going to mine, and the dumping site. Honestly, I don't think that land will ever return back as much as the company is going to say it is, it's not going to. Seeing first-hand what it has done down south. Yes, it's for dollars now, but for the future, the money is not going to be there. The resources are not going to be there. The animals that have homes up there are not going to have those homes. In all reality, that is a lot of impact. ~ Piikani Technician (Workshop, September 2014)</i></p>
<p>Piikani missed opportunities during historic mining</p>	<p><i>When they mining in the 1940s, we weren't consulted. We didn't give away our rights. If we'd had a working relationship, the boys would be working up in the mine. We'd have been blessing the area.</i></p>

Table 3.4-1	
Summary of Key Concerns and Identification of Potential Effects	
Category	Supporting Quote(s)
	<i>It was a big iron curtain for many years in Blairmore. ~ Piikani Elder (Plenary Session, June 2014)</i>
Loss of culture, now and future generations	<i>If the program proceeds, it will impact our younger generation. It will be part of our culture, our history, our storytelling. From what I heard when I grew up, I used to hear stories from up here from my Elders, from my grandfather (naahsa), Wolf Tail (aapi'sosoyis), Small Legs, they used to sit around and talk about the old days, about the mountains, about history. We were just young kids, we had to sit around and listen. You [Riversdale] will impact our future, our storytelling will change. The sites that we have seen so far that is just a fraction of what's up there and what's going to be disturbed. It is against our culture. ~ Piikani Elder (Workshop, September 2014)</i>
	<i>So my kids down the road, they (and their kids) are the ones that are going to be robbed of all those sites that will be impacted. I have not even heard 1% of the stories, the different things that are out there that are powerful that helped our people for thousands of years. I have not even heard 1%. So what's going to happen to my kid's kids when all those sites are destroyed? Who is going to know the stories, proper protocol? What a vision quest is to really about? If you take away those sites, who is going to have the opportunity to do that? My dad and I walked through a site by Sweet Grass, Porcupine Hills. It was so powerful there. Then you stop and you catch yourself thinking, "Jeez, a couple of hundred years ago, there was a sweat here, transfer rights here, and all that strong prayers and good thoughts, strong medicine was left here for a reason. Who gives someone the right a hundred years later to say these don't apply to us, they are in the way and they say let's move them or destroy them for a quick buck. ~ Piikani Member (Workshop, September 2014)</i>

3.5 Recommendations and Ideas

Piikani Elders and knowledge holders provided several ideas, recommendations, and suggestions for consideration by Riversdale in developing the design, mitigation, management, and/or monitoring plans for the proposed Project. These are summarized in Table 3.5-1.

One of the Piikani Technicians explained the role of the Piikani people as protectors of the land and animals:

We are just here to do as much protection as we can. We are not here looking for money. We are looking for protection and for rights for ourselves. Some sort of guarantee of economic rights, protection for wildlife, minimize impacts, this is what brings us into the mix. We are from the land. ~ Piikani Technician (Breakout Session, June 2014)

Besides providing concrete suggestions for mitigation and management, Pat also requested that Riversdale avoid sudden changes to the mine design requiring quick decision-making for Piikani Nation. This has happened to the Piikani in the past with other resource development companies:

There is lots of discussions that are going on in the background [at resource development companies] and all of the sudden they are brought to the table and 2 days to make a decision, or something. We can't get good legal representation because no law firms will go against the government. Sometimes we are in a no win situation. This has been happening to us all our lives, and the lives before us. ~ Piikani Elder (Workshop, September 2014)

A Piikani member confirmed what one of the Elders said about the challenge of making quick decisions:

[T]wo days before decisions, "What about this [other option]." Right before deadline, we're going to move the stream this way. You can't make a decision like that in two days. Number one that is not our decision to make. I don't think it's any human being's decision, "Oh, there's a stream here in the way." No, that is not right. That stream was put there for a reason. ~ Piikani Member (Workshop, September 2014)

Table 3.5-1
Summary of Piikani Recommendations and Ideas

Category	Supporting Quote(s)
New areas of development should be in previously disturbed areas	<p>During ground-truthing on October 30, 2014, Piikani technicians identified an area with a slash pile (Waypoint 15) that they noted as a place to start the proposed dump, rather than clear cutting other areas (e.g., Waypoint 18).</p> <p>This was further emphasized during the workshop on September 8, 2014: <i>[C]an the private lands be used for the Project? Can those be used instead of Crown land (e.g. for dumping)? A lot of the plants, trees, water sources will be disturbed. We would like to keep these intact on Crown land. ~ Piikani Elder (Workshop, September 2014)</i></p>
Conduct ceremony with Piikani Elders and youth before any disturbance occurs	<p><i>If any of these rock formations are going to be disturbed, according to our customs, traditions, the old people will verify what it is. If there are going to be disturbed, these sites are required to be moved to another area where they will not be disturbed. That is what happened at Little Bow. All along where the river was flooded, there were tipi rings. The Blackfoot Elders spoke on this for a long time. They decided to carry out customs of the past, let's bring in the grandchildren, tell them the stories and they can take part in moving these stones. The archaeologist measured everything and then each grandchild took a rock and moved it high. Our ancestors were wise. Our children will carry on the tradition. ~ Piikani Elder (Workshop, September 2014)</i></p>
Proper treatment of effigy on Grassy Mountain Project	<p>Conduct a ceremony to remove and relocate the effigy currently on top of Grassy Mountain Project (Waypoint 57). It was placed there during a ceremony on June 11, 2014, to provide protection and safety to people, wildlife, and plants during the exploration and planning phases of the proposed Project.</p>
Provide lodgepole pine cleared from the site to Piikani members	<p><i>I noticed what looked like some tipi poles. If you are going to disturb them [lodgepole pines], I believe the old people will want new tipi poles. Cut them down, peel them and offer them to the old people. Sok-ka-pii (it's all good). It will go a long ways. ~ Piikani Elder (Workshop, September 2014)</i></p>

Table 3.5-1
Summary of Piikani Recommendations and Ideas

Category	Supporting Quote(s)
	<i>There is lumber in there that is about this big. There is lumber to make log homes with. To use the material to build anything, infrastructure, around the reserves. There is going to be millions of dollars of trees that come out of there. ~ Piikani Technician (Workshop, September 2014)</i>
Learn from / avoid past mistakes with failed mitigation (e.g., disturbing flagged areas)	<p data-bbox="570 537 1424 751"><i>We marked it out twice. We had our own marking around it. It was on a hill, like that. Rocks everywhere. They busted their oil pan and spilled oil everywhere. So, they gave us monitoring after that. We only come to monitor after the fact. ~ Piikani Elder (Breakout Session, June 2014)</i></p> <p data-bbox="570 751 1424 1010"><i>They say, we got to go see the Project area and that is good enough. I get an empty feeling when I leave these site visits, because I wonder what we accomplished. At least we mapped it, but we don't have input into construction, monitoring, etc. This [Project] is different and we are excited. ~ Piikani Technician (Plenary Session, June 2014)</i></p>
Require reclamation after mining operations	<i>When they finished mining, they didn't reclaim anything. That will change now. ~ Piikani Elder (Plenary Session, June 2014)</i>
Communicate in a transparent way	<i>It is critical that everybody should know what is going on. Things should be across the table at all time. Key players should be at the table voicing opinions. This group, I can honestly say, is well on their way. ~ Piikani Elder (Plenary Session, June 2014)</i>
Support orientation on Piikani cultural practices (including ceremonies), history, and sacred sites for Riversdale employees and contractors. Blackfoot ceremonies are an important part of traditional safety protocols as they provide protection for people and healing for the land	<p data-bbox="570 1272 1424 1486"><i>The advice we want to give is that all field staff working at Riversdale should be educated in our ways, when they are walking through our ways. We should be training and teaching them, just like this group is going through an orientation. ~ Piikani Elder (Plenary Session, June 2014)</i></p> <p data-bbox="570 1486 1424 1864"><i>People at work should be walked through what you are doing. Create that awareness. Pretty hard to just come in and give them the rules, because it is a way of life. I think you should sit down and go over the concerns. As a team, you are doing all the writing, and we should present it to the people who are involved in the work to give them an understanding of our laws, our land. ... The government is claiming it, but really it is our traditional land. People need to be aware that this is our land. ~ Piikani Elder (Breakout Session, June 2014)</i></p>

Table 3.5-1
Summary of Piikani Recommendations and Ideas

Category	Supporting Quote(s)
Conduct ceremonies for protection of the land and the workers	<p><i>Most of the bundles contain animals so I suggest that we approach one of the beaver bundle holders so that they put on a feast for them to open the bundle to help and pray for the animals in their bundles. To ask for help to make some good decisions. The mining is going to go forward anyway. Their food source is going to be affected and the fall out of all the activity. We don't know how badly it will be affected, to what extent. So that is what is our beliefs, we will be asking for help, we will ask the bundle supporters to have good thoughts on what to say and do to help the concern of the animals, what is going to happen to the animals. As we sit here, we need to make good decisions for the animals. ~ Piikani Elder (Breakout Session, June 2014)</i></p>
Adopt Blackfoot frame of mind when doing field work	<p><i>The way Blackfoots believe, I'm sure all Natives across North America, believe that every animal, every bird every rock, blade of grass, everything has a spirit. Where they are at is where they are meant to be. You have to take that context of thinking when they go about their job and realize that this is the way we think. If there is a rock here, and I'm walking across the prairie and I happen to kick that rock over, I will go and put that rock back in the spot it came from because that is that is its resting spot. I'm not going to knock it over, what if somebody came and knocked me over and kept walking? That is disrespectful. That is the way we think. That is our holistic view of the world. Everything has a spirit and a reason for being there. They should have that frame of mind when they do their field work. ~ Piikani Technician (Breakout Session, June 2014)</i></p>
Members of the Brave Dog Society have traditional played a role in security and delivery of messages. They could be employed at the proposed Project in a similar capacity as a recognition of and	<p><i>As the Brave Dog Society, we are the original police force. We do have a voice, how do we use it. We need to have a voice that is recognized. ~ Piikani Elder (Plenary Session, June 2014)</i></p>

Table 3.5-1
Summary of Piikani Recommendations and Ideas

Category	Supporting Quote(s)
respect for their traditional skills	
Provide employment opportunities for young Piikani	<p><i>The thing that had me most excited was the jobs and training, that we be part of that, that our young people get some of that. ... No matter what, it is how much money you bring home, not how many elk you bring home in the winter. It is the pay cheque. A good paying job so they can mortgage a house on reserve. That is a plus. Housing having a hard time succeeding because the reality is that there are no jobs. You can't get a house and get a job with barely enough money to put food on the table. A real paying job to cover all those things for a family to live comfortably. ~ Piikani Elder (Breakout Session, June 2014)</i></p> <p><i>But here [in Brocket] there is a poverty pocket. We have to look at the economic side of this project for the future generations. ... We should have training programs set up for people that will be set to work hand in hand with the promise of employment for our people and younger generations. Right now, we are not benefiting from it. That is nothing compared to what we give up for the size of that project. It's going to be another major project. ~ Piikani Technician (Workshop, September 2014)</i></p> <p><i>Let's create jobs for our people. Too many of us depend on welfare. No, this is not right. Did we have social security in the past? No, because we were kind and helping each other. ~ Piikani Elder (Workshop, September 2014)</i></p>
Allow more time to conduct additional ground-truthing.	<p><i>In order to ground-truth everything that Riversdale entails and what they want to do, we need more than just 4 days. It has to be 1 to 2 weeks to visually see everything. Based on 3 days we were given, we can only see so much and give an overview of what we think is out there. There is stuff all over, everywhere in those mountains. It is hard to see it all when you're in the trees everywhere and you have to walk up the mountain. You have to watch your step. If you don't watch your step, you're going to slip and fall. It takes a long time to get up those mountains and to look at everything. ~ Piikani Technician (Workshop, September 2014)</i></p>

Table 3.5-1
Summary of Piikani Recommendations and Ideas

Category	Supporting Quote(s)
	<i>Based on the recommendations from the technical team, if they could get a fly-over to look over those higher elevations. On top of those peaks. I have been told by many that there are many vision quest sites. If you go on top of those peaks, there are assembled areas where those fasters used to sit. It is an important area, really important area (i.e., Crowsnest Mountain area). ~ Piikani Technician (Workshop, September 2014)</i>
Consider socio-economic effects of the proposed Project	<i>I've been staying up in the Maskwacis [south of Edmonton] for the past few years, and I've seen what money does to a community. And it's not good. Money is not going to fix anybody's problems. In fact, it heightens people's problems. I don't think money is going to solve or help anything. ~ Piikani Technician (Workshop, September 2014)</i>

4.0 Conclusions

Alpine plants found on Grassy Mountain were the main focus of discussions during the site visit and the workshop and ground-truthing sessions. Plants that were identified and/or harvested by Piikani knowledge holders included bearberry, sweet pine, juniper, mountain holly fern, alpine foxtail, arrowhead fern, tree lichen, lodgepole pine, willow, poplar, cottonwood, and birch. The value of wildlife and bird species was also discussed, including elk, badger, deer, sheep, buffalo, owl, otter, and porcupine. Each of these species has a story and connections to other species.

Piikani Elders also described the rich and nuanced Piikani culture and spirituality that are at the core of the Piikani way of life. Piikani ways of knowing are an important part of the Piikani way of life that work at different scales of time (past, present, and future); geography (i.e., mountain, plains, lakes, and rivers); levels of existence (i.e., physical and spiritual worlds); seasons (i.e., summer, fall, spring); and elevation (i.e., atmosphere, surface, and subsurface). They connect the Creator with Piikani members to plants and animals with specific powers and functions derived from the earth, water, air, and soil. Based on rights transferred through songs and stories for each species, particular Piikani members are granted the privilege and given the responsibility of harvesting specific species. These rights are designated within the context of celebrations and customs, such as annual bundle openings and Sundance ceremonies and passed through an intricate system of belonging to various Societies.

Piikani knowledge holders also explained that, generally, they do not fish. They provided information about other traditional land uses including travel routes and methods, sacred areas (e.g., buffalo rocks, vision quests, and burial sites), and cultural practices and custom.

Furthermore, Piikani Elders provided key traditional knowledge about plants and wildlife species from their experiences harvesting and traveling on the land. The knowledge entails observing behavior and trends in populations among different species over time as well as understanding relationships between wildlife and plant and other ecosystem elements.

The workshop also provided a focused opportunity to identify the potential effects of the proposed Project including effects on Piikani hunting and access, few remnants of Piikani presence in the area previously disturbed by historic mining, impacts to water quality, and missed economic opportunity during historic mining.

Piikani knowledge holders provided initial ideas for mitigation, monitoring, and management of the potential effects of the proposed Project. In general, these entail:

- Interest in lodgepole pine cleared from the site;
- Avoid disturbance to areas flagged for protection;
- Transparent communications between Riversdale and Piikani Nation;
- Piikani cultural orientation for Riversdale employees and contractors,
- Piikani ceremonies for protection of the land and the workers,
- Interest in jobs involving security and communications for members of the Brave Dog Society
- Interest in employment opportunities for Piikani youth; and
- Reclamation after mining.

Another main theme was the idea of developing a strong partnership between Piikani Nation and Riversdale Resources to foster understanding and to work as a team. Lesley stressed the importance of an ongoing and long-term partnership between Piikani Elders and Riversdale:

Today, we are working together and this is really good. Once the movement goes on, don't start pushing us out. It is not going to work. It is always right to the end. ~ Piikani Elder (Breakout Session, June 2014)

Piikani Elders and knowledge holders also expressed a mix of sadness for ancestors and past damages witnessed on Grassy Mountain with tempered hope for the future to carry out the proposed Project better than in the past, together with Riversdale.

One of the Piikani Technicians explained the power of using both western and Piikani ways of knowing:

[M]y grampa used to say ... to live with one foot in each world. Maintain our teachings and traditional ways that were brought from generations before us, but we are moving forward into a western culture where we have to have an understanding of the non-natives way of life and it is for our children's wellbeing to carry on in the new world and still maintain a connection to the old world. ~ Piikani Technician (Breakout Session, June 2014)

A Piikani Elder noted the value of developing a plan that includes Piikani spiritual practices as a way of moving forward together with Riversdale:

This project is in the infant stages. ... At the end of the day, it is critical that we map it all out and have a path. We have to walk out there and talk about it. ... We are trying to keep our momentum with our spirituality. Let's not put money before the Creator. Everybody wants money. We have to unravel this in a way that the message goes out peacefully and the understanding is there. ~ Piikani Elder (Plenary Session, June 2014)

This is echoed by Jay Vest in his article about the Oldman River:

[T]he Oldman River serves to remind and secure in its presence right behavior and the good life. In a study of the western Apache, Keith Basso has identified this practice of extending moral values to place as a means of conveying the good. In this context, places with their moral associations “stalk” the people and insure right behavior. Reflecting upon this ethical system, Basso concludes that “Wisdom its in place,” thereby affirming a moral geopeity, such as evidenced among the Pii’kani (Vest 2005: 596).

Another Piikani Elder affirmed the need for everyone’s voice to be heard in order for Piikani to make a good decision about this proposed Project:

These are really important discussions. Everyone’s thoughts are valid, because they are all part of a puzzle. We are all just one big puzzle. We need all the little pieces. Your words are part of this puzzle that will help us pull together to come up with a solution. ~ Piikani Elder (Workshop, September 2014)

During the workshop on September 8, 2014, a Piikani Elder shared his teachings on how to relate to one another with honour, respect, and kindness:

Sitting around this table, I can see the future, the way it is looking. I attended a Chiefs conference when we had six members of council and one chief at the old administration office. I requested respect and they listened. The Chiefs and council all removed their hats. It’s honour and respect. Today, when I go into the council chambers, big hats and caps. There is no respect, no honour. I got up and said to them, “What is wrong with you guys? Where’s the respect? Where’s the honour?” Nobody answered. I went to Eden Valley. I went into their council chambers. Where is the respect? Where is the honour, respect, and kindness in helping one another? ~ Piikani Elder (Workshop, September 2014)

A Piikani Technician echoed this teaching and noted how it was practiced among the Piikani techs in the field while ground-truthing:

Just being out there with the group, in the morning, when Alvin offered a prayer for us and put the tobacco down, we feel that camaraderie, that closeness, like family when you’re out there. When we went through the rough climb, everyone was really helpful to each other, made sure everybody was alright and comfortable. Kai helped one of the techs down the hill. It’s pretty dangerous, but we all helped each other. I really felt that sharing and caring spirit while we were out there. It was a strong feeling. Everyone made sure everyone was alright. It was a good feeling. ~ Piikani Technician (Workshop, September 2014)

One of the Piikani Elders reiterated the importance of the practice of helping one another:

In the old days when we were cutting our timber limits for houses, one guy would help the other. It was the way. Itasspommo – help one another. Go help them out, the old people at

the grocery store. The guy that helps has a big feast. They never ask them for money. They say money is not their god. It's just helping one another and kindness. ~ Piikani Elder (Workshop, September 2014)

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This section of a Socio-economic and Health Summary was provided to Benga to supplement the Traditional Use Report.

3 Background

3.1 Overview

The Piikani Nation and its members are a proud, independent people who experienced a series of events, laws, and actions that relegated them to cycles of trauma, dependency, and other ongoing challenges. They have survived dramatic social, cultural, familial, and economic changes since contact with Euro-Canadian settlers. Figure 3.1-1 depicts the key milestones of Piikani history highlighted by Piikani participants in this study.

Figure 3.1-1 Key Dates in Piikani History

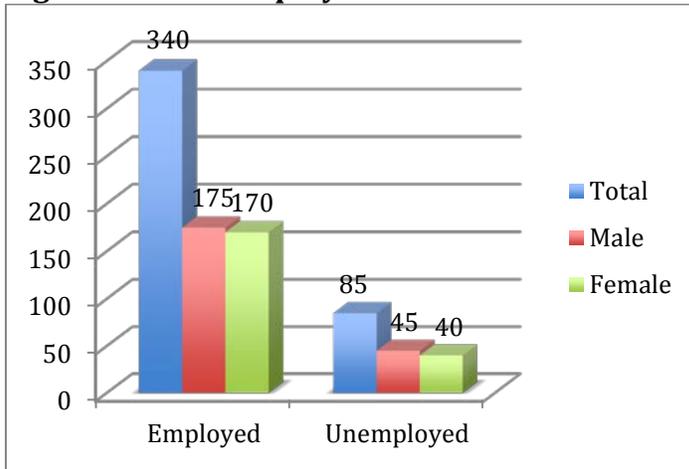


3.2 Economic Conditions

3.2.1 Employment and Income

Based on statistics provided by Piikani Nation, the labour force as of November 2011 is 1,678 members (Piikani Nation 2015a). Of this labour force, 708 were employed in 2011 with an unemployment rate of 49% (Piikani Nation 2015a). The unemployment rate on reserve is about 35 to 50% with about 200 Piikani members working on reserve (Swag, 2015 Interview). According to 2011 census, the Piikani labour force is 425 members and the average annual income among Piikani members is \$19,303 (Statistics Canada 2012). There is a difference of earning power between the genders with Piikani women obtaining more annual income at \$20,051. Figure 3.2-1 provides a breakdown of employment levels in the community by gender.

Figure 3.2-1 Unemployment in Piikani Labour Force in 2011 (N = 425)

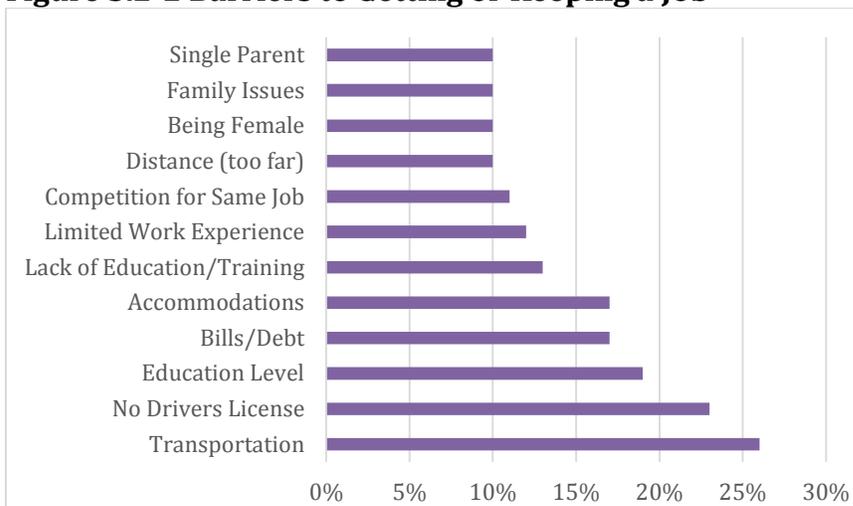


Source: Statistics Canada 2012

The two industries that Piikani members are employed in the most are public administration (80 members) and health care and social assistance (95 members). The latter consists mostly of Piikani women, while the majority of Piikani men are employed in public administration and construction.

There is a range of complex and interconnected challenges that Piikani members face in accessing employment, including driver's licenses, personal and literacy issues, and lack of skills training. The staff at Piikani Family and Child Services noted several barriers to employment among their clients, including lack of resume, job history, training, soft skills, mental and social skills, lifeskills, logistics and family dynamics, and drivers licenses. 3.2-2 provides a breakdown employment challenges identified by Piikani survey respondents.

Figure 3.2-2 Barriers to Getting or Keeping a Job



Source: Plan4ward 2013

The Piikani members who participated in the 2013 Labour Force Survey indicated an interest in several types and industry of employment. Of particular interest is full-time work (54%), starting a business (35%), and apprenticeship or trades (27%). These interests were further refined by occupation currently in high demand, including carpentry (36% respondents), cooks (26%), and heavy equipment operator (26%), mechanic (23%), welding (17%), and 15% truck driver (Plan4ward 2013:25).

3.2.2 Economic Development

There are currently several key economic development initiatives underway in the Piikani Nation as led and organized by Piikani Resource Development Ltd (PRDL), including wind energy, electrical energy, agriculture, irrigation, gravel and oil and gas ventures. According to Byron Jackson, the Chief Executive Officer of the Piikani Nation:

The goals of the new administration are to create a sustainable economy. Piikani Nation is looking to partner with other reserves to develop their gravel, wind, and water resources, which are a strong start to becoming self-sustaining (Jackson, 2015 Interview).

The Weather Dancer is a 1-megawatts (MW) wind turbine established in 2002 and located in the community pasture in the southern part of the reserve (Shade and Bad Eagle, 2015 Interview and Piikani Nation 2015c). The nation also owns a 25-kilovolt (kV) transmission line that connects Weather Dancer to the Peigan substation.

In 2010, AltaLink developed the 240 kV Southwest Project which traverses the Piikani reserve. This project is important to connecting wind farms to the Alberta electrical grid. At the peak of construction, the project employed about 18 Piikani members from Brocket.

Piikani Nation has started a new agricultural venture in April 2015. They have hired 4 to 5 Piikani members to seed 400 to 600 acres. They plan to cultivate 7,500 acres (Jackson, 2015 Interview).

The Piikani Nation has established its right to water in the Old Man River whose headwaters is approximately 10 km north of Grassy Mountain Project. According to the Community Development Plan, “[u]nder the terms of the Settlement Agreement, the Band is entitled to 35,000 acre-feet of water annually from the Oldman River for irrigated agriculture. Oldman Irrigation Ltd, a Band corporation, has made preliminary plans for an irrigation project near the east end of the reserve along Highway 3” (MPE 2009:31).

There are three sources of aggregate on the Piikani reserve, including south gravel pit on NW 7-8-27-W4, north gravel pit NE 20-8-27-W4, and the CY gravel pit SE 34-8-27-W4 (MPE 2009:32). PRDL is also starting a gravel business at the gravel pit

near CY Ranch on reserve. PRDL applied and expects to get a permit from AANDC to extract 800,000 tonnes of gravel over 5 years (Shade, 2015 Interview).

Piikani Nation has also invested in solar panels, which are installed at the school and PRDL building. There is a 2-year incubation period with plans for expansion to residential customers and selling electricity back to the grid (Bad Eagle, 2015 Interview).

Reserve 147B (also known as “Timber Limits”) is located about 20 to 30 minutes northwest of Brocket in the Porcupine Hills with four residences and “is used for some grazing and limited timber harvest” (MPE 2009: 42). According to the Community Development Plan: “Forest Management Plan has been completed for the Timber Limit which outlines a sustainable management plan (MPE 2009: 42). The plan reports “the timber resource of the Piikani Nation would be limited to about 2,200 cubic meters (i.e., about 50 logging truck loads) of timber per year on an ongoing basis” (MPE 2009: 62).

EOG Resources, an oil and gas exploration company, is conducting exploration on the north end of the Piikani reserve (AMMS 2010). Precision Drilling recently trained 4 Piikani members.

3.2.3 Businesses

One of the most successful on-reserve businesses was the Peigan Crafts. It manufactured moccasins and was owned and operated by the Band (AMMSA 2002). It started in the early 1970s and sold moccasins nationwide to department stores and gift shops across Canada (Bad Eagle, S. 2015 Interview). At the beginning, Peigan Crafts was a social program that employed 80 people. During the last 10 years of Peigan Craft, it grew to a full business operation that was self-generating and employed about 20 members (Bad Eagle, S. 2015 Interview).

The existing Piikani businesses on reserve include catering, Arts and Crafts Lodge, and privately-owned gas station managed by Piikani members (Bad Eagle, S. 2015 Interview).

Piikani Nation has also received federal funding for entrepreneurial training course. On average about 10 members sign up and attend these courses (Bad Eagle, S. 2015 Interview). PRDL also provides business support services, including training, business plans, and grant equity (Shade, 2015 Interview). The grants provide leverage to get bank loans.

There is a high level of interest in starting a business (i.e., 60% of survey respondents). When asked to specify what kind of business, they reported interest in construction, welding, cement, catering, security, and carpentry (Plan4ward 2013:27).

Despite the strong interest among Piikani members, there are challenges and barriers to starting a business. The results of the Piikani Labour Survey (2013) noted that “[t]he five main barriers found to starting a business or expanding a current business were: financing or credit, education, business knowledge, a business plan, and lack of driver’s license” (Plan4ward 2013:27).

3.3 Demographics and Community Services

3.3.1 Population

There are currently a total of 3,405 members as of April 30, 2015, of which 2,039 reside on reserve and 1,366 live off reserve (Provost, 2015 Interview). Of those members living off reserve, there are between 200 and 250 members living in Pincher Creek, Fort McLeod, and Lethbridge. These members have a strong interest in moving back home to Brocket. Their main challenge is finding employment near Brocket (Provost, 2015 Interview). While there has been an increase in the overall membership of the Piikani Nation, there has been a decline in population living on reserve. According to Census data, since 1996 the number of Piikani members who live on reserve has declined over the last 15 years by 38%, which represents about 460 people.

The population distribution between men and women is close to equal. There is a high percentage of Piikani youth (15 to 24 years old) with another population peak in 50 to 54 year olds. There is a majority of Piikani members in marriages or common-law partnerships with nearly half of the population designated as children in families. In general, Piikani members are moving within the province (e.g., 4% in the last year and 11% in the last 5 years).

3.3.2 Health

There are numerous health services that are provided on reserve through the Aakom Kiyii Health Services (AKHS) in Brocket, including:

- Public health (i.e., communicable disease control, public health education, environmental health);
- Home and community care;
- Mental health and drug and alcohol addictions (including assessment, referral, and after treatment);
- Early childhood development;
- Disaster planning;
- Medical transportation; and
- Inter-agency collaboration and support (North Peigan, 2015 Interview).

The AKHS building was established in 1999. The building is organized into wings that specialize in different aspects of health care. The south wing is acute and home care with two exam rooms and an office for the visiting physicians. The west wing is dedicated to public health. The north wing is for health administration. Finally, the east wing is devoted to mental health (North Peigan, 2015 Interview). There is little

room to grow in the current facility. There is no surrounding land base to expand the facility.

There are over 40 regular and contracted staff who work in AKHS programs, Community Wellness (Drug and Alcohol Addictions), Mental Health, and Head Start Program (North Peigan, 2015 Interview). There is a rotating team of doctors from Pincher Creek who provides physician services in Piikani on Tuesdays and Thursdays. AKHS does not have a full-time doctor; however, they are exploring our options with Alberta Health Service for a physician on a contract basis (North Peigan, 2015 Interview).

The health centre is currently using all its funding to cover health care costs in the community. They could do more with additional funding. They are currently working on several grants. The federal government has strict requirements on funding. The centre is in the second year of a Flex Agreement with Health Canada.

AKHS transports Piikani clients from Brocket to Pincher Creek, Fort McLeod, Lethbridge, Calgary, Cardston, and Crowsnest Pass all days of the week except Sunday (North Peigan, 2015 Interview).

AKHS has also been involved in a 7-week healing program in collaboration with incentives from the Social Department. The program taught 22 Piikani participants about life skills, lifestyle choices, addictions, relationships, physical and mental health, and employability (North Peigan, 2015 Interview and Small Legs and Four Horns, 2015 Interview).

The Mental Health and Addictions department average case load is about 2 to 3 clients a day (Small Legs and Four Horns, 2015 Interview). It varies by season. In the summer months there is an increase in case loads to about 3 to 4 clients per day. In the summer, some of the treatment centres close down for 2 months. The winter months, especially around Christmas holiday, the case load is heavier (Small Legs and Four Horns, 2015 Interview).

The main health issues on reserve are addictions, housing, and a lack of long-term care of Elders and those with disabilities. The addictions are currently shifting from alcohol to hard drugs in the community (North Peigan, 2015 Interview). In the past, the main drug used in the community was cocaine and crack, but now it is slowly shifting toward prescription drugs (Small Legs and Four Horns, 2015 Interview).

Piikani Nation is dealing with the after effects of the legalization of alcohol on reserve since 1967. The community has struggled with issues of addiction and parents with Fetal Alcohol Syndrome Disorder (FASD) (North Peigan, 2015 Interview). People with FASD, who start to have children, require constant support and attention. If not, they tend to fall off track and then their children up in care (Yellow Horn et al, 2015 Interview).

Dr. Thibodeau reports that he is always busy as community members are in chronic crises. The need is always great, often crisis-based and very serious (Thibodeau, 2015 Interview). The results of addictive lifestyles are apparent. There are high rates of depression, anxiety, suicide ideation stemming from drug abuse, and drug-induced schizophrenia, which is disproportionately higher in this and other First Nation communities. The rate of schizophrenia is high in Brocket (Thibodeau, 2015 Interview).

3.3.3 Social

The Social Department administers the income assistance program. This entails monthly payments to cover basic standard of living, starting at \$304 for individuals. It increases based on family size and categories (e.g., categories include expected to work (receive less) and medical leave up to 1 year. If the people on medical leave are still not job ready, they can renew their leave (White Cow, Ver. 2015 Interview). In November 2011, there were 650 Piikani members on social assistance, including 388 that are expected to work compared to 242 that are not with 20 members in the Learner's Benefits (Piikani Nation 2015a).

The Social Department consists of 10 staff, including three administrative personnel (i.e., receptionist, file clerk, and bookkeeper), one director, four case managers, and one Prevention Measures Coordinator (White Cow, Ver. 2015 Interview). The department receives its funding from AANDC. The department spends more than is provided to them. They are currently working at capacity, but are not short staffed (White Cow, Ver. 2015 Interview).

The main social issues in the community include a lack of employment, intergenerational trauma, mental and physical health issues, and addictions (White Cow, Ver. 2015 Interview). The changes over time include more programs to assist members in need.

The Piikani Family and Child Services runs two programs, including the Prevention Division with intervention approach focused on parenting. Before the division had a broad-based approach, including youth, Elder, and parent programming. As of April 2015, the program has narrowed its focus on teaching parents about early childhood development. Some of the programming themes and services include:

- Meal preparing;
- Budget preparation;
- One-on-one counseling;
- Access to food banks;
- Housing;
- Employment;
- Partnership initiatives with other communities;
- Youth initiatives; and
- Confidence and self-esteem building (Yellow Horn et al, 2015 Interview).

The number of children in care going off reserve fluctuates and averages around 60 Piikani children, which is very high for size of the community and compared to other First Nation groups (Piikani Managers, 2015 Workshop 1 and Yellow Horn et al, 2015 Interview). The reasons driving the high rates of children in care is related to young parents, low socio-economic status, and those with housing issues. Also, there are limited on-reserve foster and kinship care (i.e., 16 homes). The closest group care home is in Lethdridge about an hour from reserve (Yellow Horn et al, 2015 Interview).

There are currently about 60 children who attend the on-reserve child care centre on a regular basis, including newborns to 6 years old (Potts, 2015 Interview). The Piikani child care building was established in 2009 and is approximately 16,000 square feet (Potts, 2015 Interview). The child care centre can accommodate up to 80 children. The current hours of operation are 7:30am to 5:00pm. There are 14 regular staff with 3 to 4 casual employees that work at the day care (Potts, 2015 Interview). All of the staff live on reserve.

The demand for child care has been steadily increasing in recent years. In 2013, the number of children at day care was between 25 and 30 (Potts, 2015 Interview). From September 2014, there has been an increase from 40 registered children to 60 children (33% increase). This is attributable to more parents working or taking courses and training.

Funding for the child care centre comes from a mixture of Treaty 7 and AANDC. The rates are low at a level of \$100 a month for the first child and \$20 per month for additional children). By comparison, the rates for child care in Pincher Creek are high between \$800 to \$1,500 per month per child, depending on income.

3.3.4 Education

There is an elementary and high school on reserve covering grades K to 12 attending two school buildings constructed in 1962 and 1992, respectively. Currently, there are 232 students at both elementary and high schools enrolled taught by 18 teachers and 22 support staff (Good Rider, 2015 Interview). There are about 100 Piikani students enrolled in the surrounding districts. Many Piikani live off reserve because the housing is limited on reserve.

The high school graduation rate in 2015 was 7 Piikani students (Good Rider, 2015 Interview). There are a total of 30 Piikani graduates from combined schools in Fort McLeod, Pincher Creek, and Brocket.

Peigan Board of Education is looking into implementing transitional programming so that Piikani students leave school with work skills. The high school plans to offer courses in Career and Technology Studies (CTS) in the new school year focusing on the trades (Alberta Education 2015). Students can get up to 15 credits for CTS. Students can also get credit for work experience in the same area up to an additional

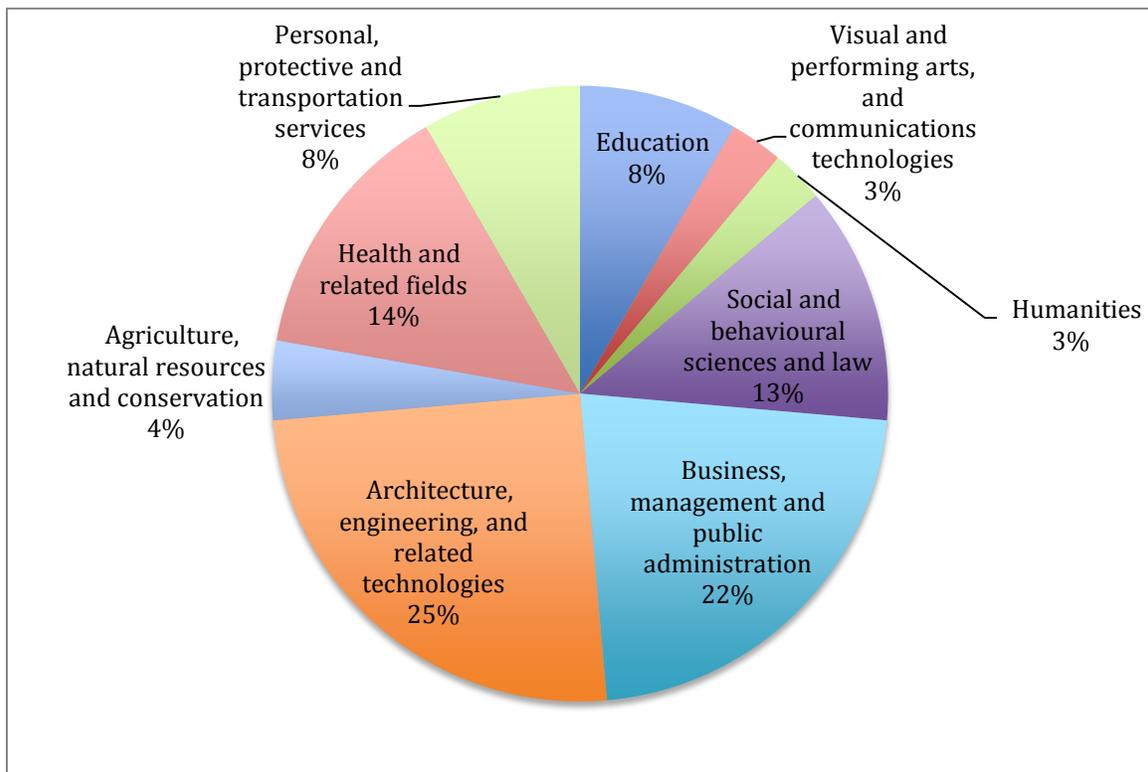
15 credits. So, 30 out of their 100 required credits for graduation can come from the trades and work experience (Crow Shoe, 2015 Interview).

Besides the elementary and high schools, Piikani Employment Services (PES) coordinates training classes for both individuals and groups, including carpentry, health care aid, and welding (Swag, 2015 Interview). The frequency of courses offered is once a year and on an as-needed basis. There are about 10 to 15 Piikani members that go through individual training (Swag, 2015 Interview). Individual training spans anywhere from 3 to 12 months and is job-specific training resulting in employment (Swag, 2015 Interview). Additionally, there are about 20 Piikani members that go through group training.

Infrastructure at PES includes “three fully furnished classrooms, a career resource centre, a computer lab as well as offering services to assist Piikani Nation members in securing permanent employment. A building training centre was constructed adjoining the Employment Services building and provides shop space for training in various construction trades [40 ft by 70 ft]” (MPE 2009: 27).

Piikani members have attained educational levels in various fields, with nearly 50% in architecture/engineering and business management/public administration. Figure 3.4-2 provides a breakdown by field with 32% relevant to mining, including business management (22%), natural resources (4%), and transportation (8%).

Figure 3.4-2 Piikani Education by Field in 2011 (N=360)



Source: Statistics Canada 2012

In terms of employment preparedness, a total of 59% of respondents of the Piikani Labour Force Survey have a driver's license while 41% either have a learners or do not hold a drivers license (Plan4ward 2013:14). The survey also measured Piikani interest in educational attainment with 28% desiring a 4-year university degree. "Trades school was of interest to 10% of respondents (Plan4ward 2013:12).

Of particular note, the survey results indicated 58% of respondents were willing to take training or upgrading outside of the community. Furthermore, there is a strong interest among 29% of the survey respondents who would like to receive heavy equipment operating experience (Plan4ward 2013:17).

3.3.5 Utilities

The Community Development Plan provides a detailed description of the water system on reserve: "The Oldman river aquifer provides a reliable source of water for domestic use within the town site of Brocket as well as the majority of rural residents, either through rural water distribution system or via truck delivery" (MPE 2009: 62). The water system is working well within capacity: "The supply pipeline capacity should be satisfactory to serve the projected 20 year population" (MPE 2009: 77).

The Community Development Plan provides details about the sewer system on reserve: "A system of large diameter and small diameter gravity sewer mains services the town site of Brocket and extends east to the main lift station and sewage lagoons. ... The system as a whole is in good condition" (MPE 2009: 82). Currently, the sewer storage system is operating near capacity (Provost, F. 2015 Interview). It reached near capacity in the summer of 2014 due to the heavy rainfalls.

The handling of household garbage is done by truck on a weekly basis: "Piikani Public Works provides garbage collection to customers both in Brocket and in rural areas of the reserve. Public Works owns and operates two garbage trucks, each with a Haul All compactor/container. Pick-up from commercial and institutional buildings within the town site is done daily during the week, while household collection, both in town and rural, is once per week on a scheduled pick-up route" (MPE 2009: 85).

Piikani Nation has owned its electrical distribution system on reserve since 1948 through the Rural Electrification Association (REA). REA has 366 customers. The system consists of 1,800 poles, wires, transformers, and meters (McDougall, J. 2015 Interview). The monthly average use and consumption is 320 megawatt hours (MWh).

3.3.5 Protective Services

Police services on reserve are provided by the Royal Canadian Mounted Police (RCMP): “The RCMP have a detachment in Brocket. The detachment is a larger modern facility ... The Brocket detachment has been a stand alone operation since 1997. Prior to that, officers were seconded from the Pincher Creek detachment” (MPE 2009: 66).

“Fire prevention services are provided by a volunteer fire department staffed almost exclusively by employees of Piikani Public Works” (MPE 2009: 66). There are 20 volunteer firefighters (Level 1) and one chief (Level 2) (Provost, F. 2015 Interview). There is no fire hall in Brocket (Provost, F. 2015 Interview). The fire department has a command unit, brush buddy, two pumps, and two trucks (Provost, F. 2015 Interview).

In the last few years, there has been an average of one to two house fires. The fire department also handles many highway accidents and grass fires. Brocket is ranked one of the highest rail risks next to Lethbridge and Calgary. The community is located between two rail tracks, including the Crowsnest Subdivision that parallels Highway 3 and then Pecten Subdivision following Highway 786 (Provost, F. 2015 Interview and Pincher Creek Echo 2013).

The Peigan Ambulance Service is a private company in operation for 27 years (Craig, 2015 Interview). The jurisdiction of the Peigan Ambulance Service is the Piikani reserve. There are 13 employees that support the ambulance service, working casual labour with one employee from Brocket and the rest from Pincher Creek or Lethbridge. Two staff fill 24-hour shifts. The station consists of one building with two bays with two ambulance units and water truck for the fire department.

There is an average of 600 calls for ambulance services each year in Brocket. In 2013, there were 626 calls and in 2014 there were 670 calls (Craig, 2015 Interview). There has been a slight increase in the demand for ambulance services in the community. The capacity of the service is currently at maximum.

The seasonal peaks in call volume are the summer and Christmas with returning family members and increased partying. At these times, the call volume increases to 2 to 3 calls a day (Craig, 2015 Interview). The most common issues that the ambulance service respond to are: Medical (e.g., heart issues), assaults, and intoxication (Craig, 2015 Interview). All patients are taken to Pincher Creek.

The ambulance service also responds to vehicular collisions on sections of Highway 3 on reserve with occasional calls to Highway 22. There are typically about 50 to 60 accidents a year.

3.3.5 Recreation

Recreational activities have been provided by a range of Piikani departments in the past; however, currently there are no facilities and/or programs, requiring Piikani

members to go off reserve to surrounding communities to accommodate their needs and interests.

For example, most of the current recreational programming for hockey is off reserve. In 2012, PYEP provided \$23,895 in grant funding to 70 applicants to participate in hockey off reserve (White Cow, 2015 Interview). This represents funding leaving the community due to a lack of facilities on reserve. Part of the intention of building a facility is to bring programming and funding back to the community (White Cow, 2015 Interview).

3.4 Housing

Housing on reserve is served by two streams of housing programs, including 1) social housing through the Piikani Housing Authority, and 2) home ownership through KyNaaKuKan Housing Corporation (KHC). Piikani Housing Authority (PHA) is in charge of the 467 houses on reserve, of which 418 are liveable and occupied. There are 218 houses on reserve that require truck service (Bad Eagle, W. 2015 Interview). There is a high rate of home ownership on reserve with 48% of membership owning their own homes (Statistics Canada 2012).

The approach to housing is also discussed in the Community Development Plan, including: “the intent is to promote more of an urban [higher density] development pattern, rather than the sparser country residential pattern that exists, particularly in the southwest section of town” (MPE 2009: 38). According to the plan, the landbase of the community can support an additional 400 new lots.

The KyNaaKuKan Housing Corporation (KHC) started when the Piikani Nation signed the Settlement Agreement with the province and federal government in 2007. The main focus of KHC is to help develop home ownership within the nation, allowing members to buy, sell, repair, renovation, and/or make additions to homes. To date, KHC has built 9 units on reserve over the last 5 years, which represents 24 to 26 people.

There are a range of complex and systemic housing issues on reserve, including the need for major repairs, overcrowding, mold, non-compliance, ownership, and sustainability of housing. Currently about 75% of homes require major repairs, including roofs, septic system, heater, windows and doors, which are affected by freezing and windy weather.

There is an overcrowding issue in housing on reserve. The average occupancy level in Brocket homes is 8 to 9 people. National guidelines for occupancy rates are much lower at 3 to 5 people max for a 3-bedroom home (Grier, 2015 Interview). There is also a high rate of transiency (e.g., couch surfing).

There is also large rate of non-compliance on reserve for rent (Bad Eagle, W. 2015 Interview). The prevailing attitude on reserve is that the house is theirs, but they do not have to pay for it.

There also are issues with housing construction and maintenance related to flooding. There have been several big floods through the reserve, including 1995, 2002, 2005, 2013, and 2014. The mold issue started small and then grew when homeowners did not address the issue after the flooding (Bad Eagle, W. 2015 Interview).

3.5 Culture

While there have been tremendous changes to Piikani culture since contact with Euro-Canadians, there are strong efforts to revive and strengthen Blackfoot language and cultural customs. Furthermore, there are important historical and cultural sites on and off reserve. According to 2011 census data, 385 members reported speaking Blackfoot at home with 18.3% of the population reporting Blackfoot as mother tongue and 32.4% of population indicating knowledge of Blackfoot (Statistics Canada 2012).

The use of Blackfoot in the community has declined in recent years (McDougall, W. 2015 Interview). Blackfoot is taught in schools; however, Piikani youth have no opportunity to practice it at home.

There are several key cultural ceremonies and customs that Piikani, along with other Blackfoot groups, celebrate and observe each year and at particular seasons. Cultural artifacts and associated stories and songs are held in the contents of bundles that are central to important Blackfoot ceremonies. The Beaver Bundle is unveiled after the first thunder in spring.

According to the Community Development Plan: “[t]here are numerous cultural and heritage sites on Piikani Nation reserve. ... Chief and Council have established by BCR a minimum setback of 30m (100 feet) for economic and other activities from these sites” (MPE 2009: 42). A majority of the cultural sites on reserve are clustered in and around the Old Man River in the northwest portion of the reserve, including burial sites, tipi rings, vision quest sites, buffalo jumps, and cairns.

The Piikani Traditional Knowledge and Use Report (Piikani Nation 2015d) describes places of cultural and spiritual importance off reserve in and around the proposed Grassy Mountain Project, including Crowsnest Mountain, Napi’s Playground, Crowlodge Mountain and Creek, Chief Mountain, Little Bow River, Sweetgrass Hill, and Porcupine Hills. The report indicates that “[t]hese places on Piikani land feature prominently in their stories, especially of *Napi* (the Creator), and also serve as important harvesting locations” (Piikani Nation 2015d).

4 Potential Effects and Mitigation

Direction	Category	Detail/Description of Effect	Recommended Mitigation and Management	Indicator(s) for Monitoring
A. Potential Beneficial Effects	A1) Employment and Income	<p>Potential for increased long-term employment among Piikani members on and off reserve at the Grassy Mountain Project.</p> <p>There is currently a large pool of available labourers for the proposed Project from the “expected to work” category, who are currently on social assistance. There may be a reduction in the number of Piikani members on social income assistance.</p> <p>This part of Piikani Nation’s long-term goal of “getting our pride back” and reconnecting with their independence.</p> <p>The project will provide Piikani members with an increased income and standard of living. Piikani members will have greater purchasing power with a secure, long-term wage, including covering costs of home ownership and day care.</p>	<p>Riversdale to coordinate with Piikani Employment Services (PES) to provide training and education to prepare Piikani members for the opportunities at the Grassy Mountain Project before the project starts. Riversdale should provide on-the-job during the construction phase of the mine site (e.g., building roads from Blairmore to the site). It is important to provide training on reserve. PES and Riversdale to work together to leverage funding from provincial and federal grants and programs.</p> <p>Provide life skills, money and time management skills, and literacy. Make Piikani employees aware of the deductions (e.g., taxes, pension, and other benefits). Life skills should include Piikani way of life, not just Western ways. Work with PCFS to provide this training.</p>	<p>Number of Piikani employed at Grassy Mountain Project, including percentage of total work force</p> <p>Number of Piikani members on social assistance</p> <p>Changes in average income on reserve</p> <p>Number of Piikani members who own a home</p>
	A2) Contracts	<p>Opportunities for Piikani members to obtain contracts.</p>	<p>Riversdale should provide right of first refusal on a list of contracts of interest to Piikani members, including catering, bussing, and accounting.</p>	<p>Number of contracts and dollar amount contracts awarded to Piikani members or companies</p>

Direction	Category	Detail/Description of Effect	Recommended Mitigation and Management	Indicator(s) for Monitoring
	A3) Demographics	There is a strong interest among Piikani members living and working off reserve to return to Brocket. If there are employment opportunities at the Grassy Mountain, Piikani members may move back, especially those living in Pincher Creek, Fort McLeod, Lethbridge, Calgary, and Edmonton.	Communicate with the members in these communities to inform them of the progress of the project and the employment opportunities	Rate of change of the population, especially in-migration from surrounding communities
	A4) Health Conditions	<p>Improve health and wellbeing on reserve for both the individual as well as families through employment at the mine site with increased income.</p> <p>Increased confidence, happiness, and empowerment through employment at the project</p>	Provide Piikani members with life coaching as a key to securing retention of Piikani employees at the mine site to address socio-emotional and coping skills when times get tough that they have a way of working through the challenges. Life skills should include Piikani way of life, not just Western ways.	<p>Changes in life expectancy</p> <p>Levels of employment and life satisfaction [via employee satisfaction survey conducted annually]</p>

Direction	Category	Detail/Description of Effect	Recommended Mitigation and Management	Indicator(s) for Monitoring
<p style="text-align: center;">B. Potential Adverse Effects</p>	<p>B1) Employment and Income (Preparation)</p>	<p>Concerns that some Piikani members are starting at different levels of work ethic and experience, depending on their experiences with long-term social assistance.</p> <p>Concerns that there are little to no knowledge of career or employment opportunities at the project among Piikani students.</p> <p>Concerns about those living below the poverty line not having money to buy job-related equipment and clothes (e.g., safety vest, boots, lunches, equipment, tickets, and/or driver’s licenses).</p>	<p>Piikani Child and Family Services should be involved in conducting employment pre-assessments prior to construction, including understanding each interested member’s work ethic, literacy rates, personal issues, and potential challenges. There is a special need to prepare Piikani members for the rigid schedules and output driven approach of the mine site. PCFS/PES can help develop tailored programs and plans for these employees to ensure their success.</p> <p>Riversdale should provide life skills, money and time management skills, and literacy. Make Piikani employees aware of the deductions (e.g., taxes, pension, and other benefits). Life skills should include Piikani way of life, not just Western ways. Work with PCFS to provide this training.</p> <p>Piikani educators need to know what types of jobs are going to be available at the proposed Project so they can help focus the students and make them aware of the jobs that are going to be available and arrange for mentorship.</p> <p>Riversdale may need to provide some Piikani members with this kind of equipment when starting jobs at site.</p>	<p>Number of pre-employment assessments conducted and courses provided each year</p> <p>Number of Piikani employees who have been provided with equipment per year</p>

	<p>B2) Employment and Income (Hiring and Retention)</p>	<p>Insufficient time to prepare for and apply to employment opportunities. Concerns about repeating Piikani experiences with other resource development projects where contractors were not transparent about their requirements and needs.</p> <p>Concerns that no or few Piikani will be hired at the mine site. Concerns that Piikani members will only be employed at the level of general labourer. Concerns that certain job opportunities will be only available to Piikani men.</p> <p>Concerns about repeating the pattern among some Piikani members whereby they work for a brief period of time and then when it comes pay day, they do not show up.</p> <p>Challenges fulfilling cultural requirements because of job performance. Concerns about losing their job if they need to attend an important cultural event/ceremony or funerals.</p> <p>Challenges faced by Piikani employees to get to site, including limited transportation options, especially given the lack of driver's licenses. Concerns about driving conditions to/from site, especially during winter with high winds.</p> <p>Concerns about lateral violence at the mine</p>	<p>Ample notification of job opportunities to allow members to prepare for and apply to positions. Clear about requirements from beginning.</p> <p>Introduce and develop an on-site Community Liaison position or Retention Officer to follow-up with Piikani members. The Retention Officer would assist Piikani employees at site to check in and advocate for them, especially in scenarios of conflict and/or stress.</p> <p>Develop an Employee Assistance Program for Piikani employees at Grassy Mountain Project</p> <p>Riversdale to provide Piikani members with opportunities at all levels and types of jobs.</p> <p>Riversdale to develop a policy indicating that employment opportunities at the mine site are available to any Piikani member, regardless of gender.</p> <p>Develop clear and fair Bereavement Policy, including broad definition of family members and extended time off.</p> <p>Provide flexible work schedule options to Piikani members, especially those involved in cultural and traditional activities and events (such as Bundle Openings and Sundance).</p> <p>Riversdale and contractor staff trained in cultural competency to provide meaningful</p>	<p>Number of Piikani employees hired and departing the mine site per year</p> <p>Types and levels of employment among Piikani employees at site</p> <p>Number of Piikani women hired compared to men at the mine site, including what types of employment</p> <p>Number of Piikani members who apply to jobs at site compared to number who are hired</p> <p>Number of trips and pick-up locations to transport Piikani employees by bus to site per year</p> <p>Number of cultural accommodations (time off to fulfill cultural duties) provided to Piikani employees</p>
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		<p>site among Aboriginal employees.</p> <p>Concerns about the type of communication and relations between Aboriginal and non-Aboriginal employees. Concerns about racism at the work place.</p> <p>Concerns about the reduction and eventually elimination of employment opportunities at site upon closure of the proposed Project.</p>	<p>accommodation. There should be a presentation, training, and/or orientation of non-Aboriginal employees at all levels about Piikani Nation and culture.</p> <p>Riversdale to arrange transportation between communities and Grassy Mountain Project. Depending on demand, there should be 3 pick-up locations, including Fort McLeod, Pincher Creek, and Brocket.</p> <p>Riversdale needs to be aware of lateral violence in the work place. Supervisors and managers at site should be trained to recognize and intervene in instances of racism, tension, and/or conflict among employees. Supervisors should also be aware that many Piikani members deal with inferiority complex, which makes it difficult to navigate situations and conflict with non-Aboriginal people. Also, there are some Piikani families that feud and this may play out in the work environment.</p> <p>Develop and implement clear Anti-Discrimination Policies. Community Liaison to assist Piikani employees with filing and moving through complaints.</p> <p>Planning for closure by providing Piikani members with courses and workshops on transferring their skills and experiences to other employment opportunities in the region or other parts of Canada.</p>	<p>Number of presentations to Riversdale contractors on Blackfoot culture</p> <p>Number of Piikani students are provided presentations about job opportunities on an annual basis</p> <p>Monitor the age of Piikani employees</p> <p>Levels of employment satisfaction [measured via employee satisfaction survey conducted annually]</p> <p>Number of incidents of racism and issues raised by Piikani members</p> <p>Number of closure-related workshops provided to Piikani members</p> <p>Number of Piikani members who obtain employment at another mine or industry</p>
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B4) Community Services	The ambulance service anticipates an increase in the number of calls if there are more Piikani members moving back to the community.	There is a need for additional ambulance staff at Peigan Ambulance Service to accommodate increased demand on the service. For another ambulance unit to be required, there would need to be an additional 200 calls per year.	Number of calls for ambulance service per year
	Potentially more emergencies and highway accidents arising from the proposed Project based on the novelty of going to town.	Fire department would need more staff and equipment.	Number of calls for fire service per year
	Because of influx of drugs and alcohol in Brocket, there may a greater demand on policing services in Brocket.	None provided	Number of calls to RCMP in Brocket
	The health centre is currently operating at capacity and cannot accommodate any additional demands from Piikani members returning home.	The health centre would require additional staff and funding to accommodate an increase in population in the community.	Number accessing health care at the health centre
	The sewer system is currently operating at capacity and cannot accommodate any new housing needed for Piikani members returning home.	The sewer system in the community needs updating to accommodate additional houses and occupants.	TBD Level of sewer lagoon
	In general, there may be an increased demand on services and programs in Brocket.	Piikani Nation would need to look to its own source funding to fill in gaps in infrastructure, services, and/or programs.	Changes in Piikani administration operating costs
	Increased demand for child care services among Piikani parents employed at the mine site. Limited space and personnel for child care on reserve, especially for Piikani youth older than 6 years.	Extend hours of operation of the day care to accommodate 12-hour shift work at the Grassy Mountain Project (i.e., 5am to 8pm). Increase space and number of staff to support additional demands on child care in Brocket, including cooks. Re-open the Youth Centre to provide before and after school programming for youth above 6 years old.	Number of Piikani employees at Grassy Mountain Project requiring day care for their child(ren)

	B5) Housing	<p>There is little to no housing capacity to accommodate Piikani members returning to Brocket to work at the proposed Project.</p> <p>There is sufficient landbase to increase housing, including 400 available lots.</p>	<p>Develop housing at a rate of two to three homes a year. Focus on building 6-plex to accommodate more young families.</p> <p>Provide housing subsidies to Piikani employee who cannot move back to reserve and have to pay high rental rates in surrounding communities</p>	<p>Rate of housing construction relative to the number of requests for housing</p>
	B6) Health Conditions	<p>Concerns about safety for Piikani members at the mine site, response times during incidents, and that the on-site nurse or medical attendant may not be equipped to address Piikani health issues.</p> <p>With increased income related to employment at mine, there is more access to alcohol and drugs in the community, which pose challenge to members already struggling with substance use issues.</p>	<p>Develop a Health and Safety Plan with input from Piikani Nation. Riversdale to provide health and safety training to Piikani members to prevent injury and death on the job</p> <p>Ambulance stationed on site during mine operations to improve response times during incidents</p> <p>Riversdale should provide its on-site medical staff with cultural competency training.</p> <p>Clear and fair drug and alcohol policy. Specify how often and selection process (e.g., random vs. scheduled).</p>	<p>Number of occupational incidents and near misses occurring on site involving Piikani employees</p> <p>Number of incidents related to drug and alcohol at the mine site and in Brocket</p>
	B7) Social Conditions	<p>Piikani families and partners are close knit and are not used to being away from one another for long periods of time. As such, there are concerns of increased levels of family and marital issues and breakdown, especially those that cannot adjust to the stress and absenteeism of Piikani employed at site.</p> <p>Concerns about community-level effects similar to those experienced by Pincher</p>	<p>Provide workshops for family members to prepare them for the challenges of absentee parent working at the project. Include spousal and partner visit(s) to site. Dialogue about what their lives will look like and project/plan for problem areas.</p> <p>Develop support systems and mechanisms in the community for the spouse left behind to address issues of loneliness, infidelity, and stress from increased responsibilities.</p>	<p>Number of workshops for Piikani family members and employees</p> <p>Number of programs available in Brocket to support partners of employees</p> <p>Number of calls</p>

		<p>Creek during the construction of the Waterton Gas Complex owned by Shell when there was a boom, including hotels at capacity, packed bars, and a lot of community upheaval.</p> <p>With the introduction of transient workers during construction, there may be increased assault and/or murders of Aboriginal women, especially those involved in the sex work.</p>		<p>responding to domestic disturbances recorded by RCMP in Brocket</p> <p>Changes in crime rates in Brocket and Crowsnest Pass, especially during construction</p>
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Grassy Mountain Coal Project

Public Report on Kainai Traditional Knowledge and Use of the Grassy Mountain Area

July 2015

Report by:
Kainai Nation

Report compiled by:
Kai Scott



Report prepared for:



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Intellectual property. They belong to all of us. They don't belong to us as an individual. We always try to be careful. The notion of intellectual property and we don't want to give them away. People will start using them for commercial gain. That has happened in the States. ~ Kainai Elder (Interview, October 30, 2014)

This report represents an assembly of information with a particular interpretation and focus of mainly non-Aboriginal writers who assisted in the facilitation and documentation of the site visit and ground-truthing efforts. This may introduce a bias, favouring a western way of thinking and understanding. It is appreciated that Kainai Elders and technicians may have assembled this summary differently. It is hoped that provision of the raw qualitative TK/TU data in the appendices and spatial information in the main body of the report will partially mitigate any misinterpretation arising from the organization and writing of this report by allowing readers to refer back to the words spoken by Elders in their pure form. Raw data used to construct this report were returned to Kainai Nation. The abridged version of this report released to the public does not contain these full transcripts as they are considered confidential. The contents in the public version were reviewed and confirmed by members of the Kainai Nation before inclusion in the Grassy Mountain Project Environmental Assessment Application.

This report should be cited as follows:

Kainai Nation. 2015. *Public Report on Kainai Traditional Knowledge and Use of the Grassy Mountain Area*. Compiled by Kai Scott for Riversdale Resources, July 2015.

It is with heavy hearts and much sadness that we acknowledge the passing of one of the Kainai Elders, Frank Weasel Head (*Miiksskim*), in June 2015. He shared many stories and teachings during the TK/TU ground-truthing work at Grassy Mountain, for which we are eternally grateful.

1.0 INTRODUCTION

1.1 Overview

This report contains the key observations, insights, traditional knowledge, and land uses shared by Kainai technicians and Elders. These were recorded during a 1-day preliminary site visit on July 4, 2014, and 6 days of ground-truthing (September 16 to 19 and October 28 and 29, 2014) at the proposed Grassy Mountain Project (herein, Project or proposed Project). The tour and ground-truthing sessions were conducted by the members of the Kainai Nation and funded by Riversdale Resources Ltd. (herein, Riversdale). Technical assistance and logistical support were provided by Kai Scott (via Merjent, Inc.), an independent consultant specializing in Traditional Land Use (TLU) studies within environmental assessment processes.

1.2 Kainai Nation

The Blood Tribe (or Kanai Nation) is located in southwest Alberta in the community of Standoff composed of approximately 12,000 members on the largest reserve in Canada. The Kainai Nation is led by Chief Charles Weasel Head and 12 councillors. Kainai Nation is one of three groups that make up the Blackfoot Confederacy along with the Piikani and Siksika Nations. Throughout this report, the terms “Blood Tribe” and “Kainai” are used interchangeably.

Prior to the arrival of European settlers in the region of southern Alberta beginning in the late 19th century, the economy of the Kainai Nation was based primarily on the acquisition of naturally occurring resources as well as commodity exchange with European fur-traders who had been present in the area for at least 100 years. Groups of Aboriginal people moved to seasonal resource procurement locations, such as the Grassy Mountain area, at particular times of the year to take advantage of abundant plant or animal resources. Procured resources would be either used for ceremonial, medicinal, or food purposes or traded with neighbouring groups or Europeans. As a result, members of the members of the Kainai Nation have a clear and intimate understanding of and connection to their environment and how to maximize its naturally occurring resources.

1.3 Grassy Mountain Project

Riversdale is an Australian company headquartered in Sydney, Australia specializing in the development of metallurgical coal deposits. The company is proposing the Grassy Mountain Project, an open pit coalmine in the Livingstone Mountain Range in southwestern Alberta. This proposed Project may result in a

mine with a 28-year lifespan including shipment of coal via rail transportation to a coastal port. Grassy Mountain has previously been the subject of substantial exploration and feasibility work and both surface and underground mining operations in the 1940s and 1960s. The most proximate community to the Project is Blairmore, Alberta in Crowsnest Pass. Figure 1.1-1 depicts the location of the proposed mine and surrounding key place names in English.

As part of the environmental assessment process, Riversdale is undertaking field work to assess the effects of the proposed Project on mammals, raptors, air quality, water, noise, fish, and vegetation. The company is also assessing the possible effects of the mine on Aboriginal rights and title as well as the socio-economic effects of the mine on the broader community of people living in the area. Riversdale started collecting water samples and installed wildlife cameras in 2013 and is carrying out a more comprehensive suite of field work in 2014, including this site visit with the members of the Kainai Nation.

1.4 Regulatory Requirements

The proposed Project is undertaking both the federal and provincial environmental assessment processes. The Canadian Environmental Assessment Agency and the Alberta Ministry of Environmental and Sustainable Resource Development (ESRD) are tasked with leading these respective processes. Both agencies strongly encourage the development and integration of TK/TU studies with potentially affected Aboriginal groups. In particular, Section 19.3 of the Canadian Environmental Assessment Act (CEAA 2012) states that:

The environmental assessment of a designated project may take into account community knowledge and Aboriginal traditional knowledge.

While the Government of Alberta does not specifically require TK/TU studies, it provides resources and guidance to proponents for conducting these studies for use in environmental assessments, including integration opportunities in historic resources, land use, and vegetation reporting (Government of Alberta 2013).

1.5 Traditional Knowledge and Use Study

Riversdale provided funding to support the Kainai Nation with collecting, compiling, summarizing, and reporting on Kainai TK/TU in the area in and around the proposed Project. TK/TU is important for understanding existing conditions and the assessment of environmental, social, and cultural effects of the Project; selection of valued components (VCs), cultural keystone species, and Project planning; design, management, operations, monitoring, and mitigation.

Riversdale is committed to considering knowledge of traditional use with scientific knowledge throughout all phases of the proposed Project.

McGillivray Ridge

Saskatoon Mountain

Grassy Mountain

Bluff Mountain

Legend

- Highway 3
- Highway - Other
- Railway
- Road
- Trail
- Contour - Index
- Contour - Intermediate
- River
- Lake
- Mine Permit Boundary
- Private - Riversdale
- Private - Other
- Crown Land
- Areas of Disturbance**
- Sedimentation Pond
- Dump
- Pit Area
- Plant Site

RIVERSDALE
RESOURCES

GRASSY MOUNTAIN PROJECT

Mapping:
 CHARTWELL Consultants Ltd.

For:
 merjent

Scale: 1:50,000
Projection: NAD 1983 UTM Zone 11N
Date: July 16, 2015 Project: 14-007

**Figure 1.1-1
Overview Map**

2.0 METHODS AND APPROACH

2.1 Overview

The Kainai Nation conducted a TK/TU study with support from Riversdale using a two-phased approach in the area of the Project. This study involved two sets of initiatives from May to December 2014 that built on one another, including:

- **Preliminary Site Visit (July 2014)** – Collected initial TK/TU at commencement of environmental assessment process and planned for more detailed TK/TU data collection as part of the next phase. This phase focused primarily on private lands owned by Riversdale.
- **Ground-truthing (September and October 2014)** – Verified and ground-truthed TK/TU sites and information in areas identified during the preliminary site visit for a more detailed understanding of the area in and around the proposed Project. This phase focused on areas proposed for development on Crown lands.

2.2 Preliminary Site Tour

This section summarizes the objectives and methods used during the preliminary site visit to the proposed Project area on July 4, 2014. The goals of the preliminary site tour of Grassy Mountain included:

- Reviewing previously recorded Kainai TK/TU;
- Identifying Kainai TK/TU priorities and interests;
- Discussing possible Kainai TK/TU methods and options;
- Identifying Kainai Cultural Keystone Species; and
- Informing early mine design, component placement, and considerations of alternatives.

On July 3, 2014 at 3:30pm, representatives of Riversdale, Kainai technicians and Elders, and the TK Specialist met for an overview of the proposed Project and safety orientation to support the field work the next day. The following individuals attended:

- **Kainai Nation:** Frank Weasel Head, David Stripped Wolf, Mike Oka, Mike Tailfeather, JJ Shade, Tyson Shade, and Dennis First Rider.
- **Riversdale Resources:** Keith Bott.
- **TK Support:** Kai Scott.

The meeting began with a roundtable introductions, followed by a safety presentation by Keith Bott. Then, he provided an overview of the proposed Project and fielded questions from members of the Kainai Nation who presented concerns about the nature of the proposed mining operation. The following is the order of events on July 3:

- 3:30 pm – Met at Riversdale Office in Blairmore.
- Kai Scott gifted tobacco to Kainai Elders, according to Kainai protocol.
- Roundtable of introductions.
- Keith Bott provided the safety and orientation overview.
- Keith Bott gave the Project overview, showed the historic mining film, and answered questions.
- Kai Scott provided a presentation on wildlife and plants found at the site.
- Kai Scott reviewed the plans for the next day and data collection tools available during the site visit (e.g., audio, video, and/or Global Positioning System [herein, GPS]).
- 5:00 pm – The session ended..

The preliminary site visit occurred on July 4, 2014. The tour took place from 9:00 am to 3:30 pm, with several key locations on site. Eight representatives from the Blood Tribe, two Riversdale staff members, and one TK specialist attended, including:

- **Kainai Nation:** Frank Weasel Head, Norbert Blackwater, David Stripped Wolf, Mike Oka, Mike Tailfeather, JJ Shade, Tyson Shade, and Dennis First Rider.
- **Riversdale Resources:** Keith Bott and Jackie Rowley.
- **TK Support:** Kai Scott.

There were five stops during the tour, all of which were on lands designated as private property. At each site, Kai Scott took brief video, notes, photos, and GPS records, all of which were saved on a Dropbox folder to which the Kainai Consultation Team has access. Physical restraints to access prevented stops on Crown land further north and west of the private land.¹ The site tour occurred at high elevations on top of Grassy Mountain, allowing an overview of the areas on Crown land to assist in planning subsequent ground-truthing sessions. From the

¹ Riversdale provided subsequent access information to the Kainai Elders and technicians concerning access during ground-truthing efforts in September and October 2014.

top of the mountain, there were views to the west of Crowsnest Mountain and Blairmore Creek and to the east of Gold Creek. The following sequence of activities occurred during the preliminary site tour:

- 10:00am – Departed Riversdale office and drove to Grassy Mountain
- Drove to key locations. Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Kainai Elders.
- 12:30pm – Lunch.
- Offered tobacco and prayers according to Kainai protocol.
- Drove to key remaining locations. Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Kainai Elders.
- Returned to Riversdale office to debrief about the site tour and fill out evaluation forms.
- 3:30pm – Kainai Consultation Team departed from Blairmore.

2.3 Ground-truthing Field Work

Kainai Elders and technicians conducted ground-truthing over 6 days in 2014, including September 16 to 19 and October 28 and 29. Ground-truthing efforts covered eight key areas proposed for ground disturbance on Crown lands west, north, and east of Grassy Mountain proposed locations for dumps, open pit, and/or plant infrastructure. The ground-truthing effort started with a safety refresher during a presentation by Keith Bott. He also answered questions raised by Kainai Elders and technicians regarding the proposed Project. The ground-truthing efforts occurred on average from 9:00 am to 3:30 pm every day with several key locations on-site. The mode of transportation to each of the areas was with three UTVs (i.e., side-by-sides) with a capacity for three individuals each. The driving conditions were steep and challenging with many river crossings and big gains and drops in elevation. Six representatives from the Blood Tribe, two drivers, and one TK specialist attended, including:

- **Kainai Nation:** Mike Oka, Mike Tailfeathers, JJ Shade, Frank Weasel Head, Norbert Black Water, and David Stripped Wolf.
- **TK Support:** Kai Scott.
- **Drivers:** Variable from day to day

There were an average of two to three stops a day during ground-truthing. At each stop and/or waypoint recorded, the TK support took brief video, notes, photos, and/or GPS records, all of which were saved on a Dropbox folder to which the Kainai Consultation Team has access. The following sequence of activities occurred each of the days of ground-truthing:

- 9:00am – Depart Riversdale office and drove to Grassy Mountain
- Offered tobacco and prayers according to Kainai protocol.
- Drove to key locations within areas designated for ground disturbance related to development. Got out of the UTVs and walked an average of 2 kilometers (herein, km) at each stop. Many of the hikes were steep and through dense vegetation.
- Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Kainai Elders and technicians.
- 12:00pm – Lunch.
- Drove to key locations. Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Kainai Elders.
- 3:30pm – Kainai technicians and Elders return to hotel in Blairmore.

2.4 Evaluation

Kainai Elders and technicians were asked about their experiences after each set of field work sessions at Grassy Mountain. They were asked to fill out evaluation forms with 10 questions to provide their feedback and input to improve the program and logistics and understand issues or challenges that may have arisen during the field work. On average across the field work based on 12 completed forms, Kainai participants gave the program an overall rating of 4.6 (out of a total of 5). Table 2.4-1 provides a breakdown of individual ratings for ability to prepare for, organization of, length, number of participants, and ease of sharing TK/TU information during ground-truthing.

There were also open-ended question about what they liked and what they thought could be improved about the field program. Several participants appreciated the opportunity to identify and harvest medicinal and ceremony plants from the Grassy Mountain area. The suggestions for improvement focused on easing access to and navigation of difficult mountainous terrain for Kainai Elders (e.g., avoiding steep terrain). Participants also expressed their interest in continued accessing lodgepole pine and ceremonial plants in and around Grassy

Mountain. They also recommended construction of better roads and bridges over rivers to improve access to the area.

Table 2.4-1 Quantitative Results of Site Tour and Ground-truthing Evaluations (Rating of 1 to 5, 5 being the best)					
Q1. Preparation	Q2. Organization	Q3. Length	Q4. Number	Q5. Ease to share	Q6. Overall
5	5	4	4	4	5
5	5	4	4	3	5
5	4	4	3	3	5
4	4	4	2	4	5
4	4	4	4	4	5
5	5	4	4	4	5
5	5	4	4	2	5
5	5	4	4	4	5
4	4	4	1	4	5
5	5	4	4	4	5
3	4	3	4	3	4
5	5	4	4	5	5
4.6	4.6	3.9	3.5	3.7	4.9

2.5 Report Outline

The rest of the report is divided into several sections highlighting the key findings and outcomes of the site visit and ground-truthing. Section 3.1 provides the history and culture of the Kainai Nation and Blackfoot confederacy. Section 3.2 summarizes the land uses recorded during the field program. Finally, Section 3.3 provides the concerns about effects of the Project.

3.0 RESULTS, FINDINGS, AND DISCUSSIONS

3.1 History and Culture

3.1.1 Overview

The modern Blackfoot Confederacy is composed of the Kainai, Siksika, and Piikani Nations. While each of these Nations is independent political entities, they cooperate in numerous ways and are a single ethnic group. The Blackfoot Nations share a common language and culture and history.

Southwestern Alberta, including the Crowsnest Pass, is the traditional territory of the Blackfoot Nation, including Kainai Nation. The Blackfoot Confederacy Nations used the Crowsnest Pass and surrounding areas of southwestern Alberta for many millennia before the arrival of Europeans. Blackfoot histories, ethnographical data, archaeological data, linguistic data, and other information support the Blackfoot occupation and use of their traditional territories in southwestern Alberta for a very long period, since “time immemorial.” In particular, the area in and around the proposed Project has important Blackfoot place names. Kainai Elders shared about the Blackfoot word for Grassy Mountain. In Blackfoot, *ogimoko* is grass. So, Grassy Mountain is *Ogmiko Mistak*.

During the ground-truthing interview, one of the Kainai Elders shared the origins of his group’s name arising from a mistranslation between the two words “weasel” and “blood”:

In Blackfoot “appe” is weasel. As oppose to “appet tapi.” That we use in our ceremony we use weasel tail shirt. We got the name from other tribes. People that wore weasel adornments. So the guy that translated right in saying appe, he understood to be “appani.” “Appani” [in Blackfoot] is blood. He was asked to further elaborate a bit on why “appani?” Why blood? And he said that we use blood, we drank blood, in our ceremonies. He was going way off. He should have known better at the time. He should have said, “I don’t know.” Maybe he should have asked somebody. So, he went ahead and did his own translation. Mistranslated, but misunderstanding the word itself. Closely, they sound very much the same: “Appe” and “appani” - weasel and blood. So he went with the blood and we became Blood Indians. We tried to straighten it out. ~ Kainai Elder (Interview, October 30, 2014)

Kainai participated in, and to a certain context continue to practice, a seasonal round, whereby people travel from one place to another during the annual cycle

of hunting and gathering resources when those resources could be acquired in a given location at a given time. Kainaiwa have intimate connections to the land as a result of their collective experiences and particularly due to their pre-European lifeways. Large game animals and widely used plant resources were exploited in the Crowsnest Pass during all seasons. Kainai still use the Crowsnest Pass area for the acquisition of plants and spiritual purposes as well as hunting and traveling.

3.1.2 Post-Contact

This traditional use changed significant at and after contact with Euro-Canadians in the 1800s. In 1877, the Kainai Nation negotiated a treaty with the Government of Canada known as Treaty 7. The written treaty provided reserve lands, health and education services, the right to hunt and trap in their territories, and recurring annuities to tribal members.

While the treaty promised a brighter future between the two groups of people, the difference in intent and implementation was stark. Following the treaty, there was a pervasive and long-term system of repression and control as supported by the Indian Act in 1876 and amendments, such as the one in 1906 which prohibited Aboriginal ceremonies and dances:

Any Indian in the province of Manitoba, Saskatchewan, Alberta, British Columbia or the Territories who participates in any Indian dance outside the bounds of his reserve, or who participates in any shows, exhibition, performance, stampede or pageant in aboriginal costume without the consent of the Superintendent-General of Indian Affairs, or his authorized agent, any person who induces or employs any Indian to take part in any such dance, show, exhibition, performance, stampede or pageant, or induces any Indian to leave his reserve or employs any Indian for such a purpose, whether the dance, show, exhibition, stampede, or pageant has taken place or not, shall on summary conviction be liable to a penalty not exceeding twenty-five dollars or imprisonment for one month or to both penalty and imprisonment. (Government of Canada 1906).

Furthermore, local and regional administrative policies, such as the residential school system and the travel pass system, had the result of controlling and assimilating First Nations members into Euro-Canadian culture and way of life. During the ground-truthing interview, one of the Kainai Elders spoke of the practices in the residential school system vis-à-vis renaming Blackfoot children as part of cultural assimilation:

So, while they were in school. I don't know how they were registered, but they just gave them names. They just gave them names without trying to find out the proper name. Their Indian name. There was going to be some important reps from Ottawa with visitors from England. They have to give names to the girls and the boys. So they just sat there and they had pieces of paper and they gave out names and they stuck them out there on their shirts. That's why some of the girls are Victoria, like Queen Victoria. Some of them they were Sir John A. McDonald as family names. ~ Kainai Elder (Interview, October 30, 2014)

The travel pass system was based on fears of Aboriginal uprisings across Canada against government systems and violations of treaties (such as the Riel Rebellion of 1885 in Saskatchewan) and social engineering informed by theories of racial inferiority. The travel pass system presented social, legal, and logistical challenges and complications to accessing and fostering a connection among Kainai members with the land in Blackfoot territory. In particular, a Kainai Elder shared about colonial practices requiring passes for off-reserve travel at the end of the 19th century until the 1930s, which resulted in imprisonment for any First Nations throughout the prairie traveling without a pass (Barron 1988). This caused disconnect with many parts of the Blackfoot territory.

Given this history, one Kainai Elder spoke about the mixed emotion of accessing the mountainous area of their territory with various barriers to access over the decades:

We also need to acknowledge that there are a lot of emotions and feelings that come up when we talk about these areas. We say to ourselves: "Look at what we lost." There is a lot of anger and sadness when we finally get to see these areas again. We get to follow in the footsteps of our ancestors. ~ Kainai Elder (Workshop, December 2, 2014)

3.1.3 Blackfoot Language

Blackfoot is the language of the Algonquian linguistic family, the most widespread indigenous language family in North America. The majority of Algonquian speakers are in eastern North America and Blackfoot is only distantly related to Cree and other eastern Algonquian languages. During the ground-truthing interview on October 30, 2014, one of the Kainai Elders spoke to the challenges of language and its role in accessing Kainai culture and history:

We are sort of the last fluent speakers of Blackfoot. The last generation that is fluent. And then you start... the next generation are the ones who are fluent in Blackfoot and not fluent in English. But then some of us are fluent in both

languages, so that is a real plus for us. But then you go down another generation or two and start... It's at that time that you start coming not from your Indian intellect. Then you start referencing books and publications. What was written about us? You start referencing those. And those are not necessarily from our own people. They are people that have interviewed some of our ancestors. Just like what I spoke to. Some of the names then how they arrived at that. It is no nearer to what it is supposed to be. ~ Kainai Elder (Interview, October 30, 2014)

He also explained the challenge of translating Blackfoot last names, the confusion arising from the sign language component of Blackfoot, and the implications on daily lived experiences:

There was an old man way back then. His name is West, [which in Blackfoot is] "Santhucht." ... So the translator had to translate "Santhucht." Of course, in sign language we point to the west, and they must have the mountains and signed over the mountains. So they translated it to "Across the Mountains." Imagine the people that have to sign... Mary Stella Across the Mountain was kind of a signatory to social security checks and there were about 2,000 of those checks. And imagine sitting there and having to sign Mary Stella Across the Mountains on each one of those checks! Two thousand of them! That was quite a task. And then it just doesn't sound right. You tell them "Across the Mountains" and then they will say, "Well what is across the mountains? What you talking about across there? What is over there? It is unfinished. It doesn't make sense. It doesn't have any meaning" And here it was simply "West." The translator should have just said Mary West. ~ Kainai Elder (Interview, October 30, 2014)

3.1.4 Blackfoot Society

The basic unit of social organization was the band and there were and are many named Blackfoot bands. An individual band could consist of less than 100 to perhaps 300 and was considered a residential group, not a kin group. People would enter and leave a band depending upon personal circumstances. The band was large enough to hunt on its own and defend itself. Each band had favorite wintering places and bands would come together in the warm season.

During the ground-truthing interview, one of the Kainai Elders shared about the importance of consensus-based interpretation and decision-making within Kainai society:

So these things, when we talk about stone features. We can identify that rock feature as what it is, but us Elders, we must come to a consensus. What it really is? That is important. We agree to a consensus. If one of us thinks something different, then we can hold off until we have more people. We need to talk about it

more. Then we will need to come to consensus. Otherwise it will just be a rock feature. But it has not been identified specifically. What it was? What it is? The meaning behind it. So there is a lot more to it than just what you see. So we are trying to make people understand. ~ Kainai Elder (Interview, October 30, 2014)

Another important cultural unit in Blackfoot was the society. Societies were and are pan-National sodalities that, as the term implies, were non-kin units that served specific functions within the culture. Societies are still a common element of Blackfoot culture and today function to keep traditional ways alive. Another Kainai Elder provided the Blackfoot term for this type of social organization as:

Accena, that is any many leaders. Accena. The tribe of many leaders. Because we had many different leaders. Some were war leaders, hunting leaders, the leaders of societies, leaders of medicine, police, law and order - many leaders, leaders of the clans. There is no such thing as head chief. Chief and council, that came from the Indian Act. ~ Kainai Elder (Interview, October 30, 2014)

3.1.5 Blackfoot Spirituality and Sacred Sites

There are many well-known and documented sacred places throughout their traditional territory. These sacred sites are unifying symbols for a culture and provide evidence for cultural continuity and establish and reinforce national and personal connections to the landscape.

Crowsnest Mountain (approximately 10 km west of Grassy Mountain) is a mountain, which is located near the continental divide in the Crowsnest Pass. The mountain is known to be near the headwaters of the Oldman River. The mountain is geologically unique and semi-isolated from other mountains, making it an important landscape marker and easily recognizable. It is associated with Blackfoot myths and traditional religion and is still used for ceremonial and religious purposes. Another important sacred site, Chief Mountain (approximately 100 km southwest of Crowsnest Pass), is known as the home of Thunder (*Ksiistsikomm*).

Vision quests are important element of the Blackfoot culture and mountains are often the focus of a vision. A vision quest is a spiritual exercise where one seeking the vision generally goes to an isolated high spot on the landscape where there is a view to a sacred mountain and will remain there for an extended period waiting and praying for the vision. Crowsnest Pass is known to have numerous remains of former vision questing areas and these locations have both historical and religious significance. During the workshop on December 2, 2014,

one of the Elders shared this history and the effects of historical mining on these sites:

There are stories about eagles and vision quest sites. These sites were probably destroyed at Grassy Mountain during historic mining in the 1940s and 50s. My ancestors occupied that area, especially during the winter. ~ Kainai Elder (Workshop, December 2, 2014)

During the site tour and ground-truthing, Kainai Elders and technicians spoke extensively about their strong and historically-rooted cultural and spiritual connection to the land and animals surrounding the proposed mine site. One of the Kainai Elders articulated Kainai spiritual connection to the land by indicating the location of rock art in 2 caves, one 15 km west of the proposed Project and another 8 km east of Grassy Mountain.

Further, he articulated Kainai understanding of their reciprocal relationship with animals on the land and explained members' ability to communicate with animals. This supports members to sustain mutual respect and appreciation for the animals they hunt for sustenance.

During his interview in the field, one of the Kainai Elders described the interdependent relationship of physical parts of the land with the spiritual world:

There are two things involved. One is the organic. The other part of that is the spiritual. So there are two things. Once you give one away you lose the other one. Some may even use water. They are gifted to use water as medicine. Some are gifted with tobacco. Not everyone is gifted. It has to come from a vision or something. Spiritual gifts, you know. Then they work for you. But you have to follow the instructions to the tee, or else they don't work for you. People will give you a brew and they will tell you, 'I want you to finish this in two days, take a little bit at a time'. You have got to make sure that you finish it within two days, not short or longer than two days. You have to instill obedience, a test of faith. So you follow that to the tee, and it will work for you then the spiritual aspect to it comes into play. ~ Kainai Elder (Interview, October 30, 2014)

Another Elder heard the stories of the neighbouring Kootenay from his grandfather. He said there was a battle around the Grassy Mountain area. The Blackfoot chased the Kootenay out of this area during the winter. A spirit came down from the mountain signing a song unfamiliar to the Kootenay, who froze to death over the course of the night. The Blackfoot continue to sing this song at camps during the summer to raise the sun.

Another Kainai Elder confirmed his knowledge about this area as a gateway to the Kootenay. They came through the Crowsnest Pass from the west. They noted their history and movements on stones. The Blackfoot would have scouts that waited for Kootenay. The Blackfoot moved out of this area in the summer to the Cypress area (to the east). The Kainai technicians noted that Blackfoot had winter camps in the Pass, where they hunted and consumed deer, elk, and bison.

In the past, bison were the dominant ungulate in the Crowsnest Pass. During summer, bison would have been present throughout the area, and in winter, they would have concentrated in the valley bottom of the Crowsnest River (8 km south of the Project) and its tributary streams. Despite the reliance on seasonally migratory animals such as bison, people required other resources to live and to sustain their culture. An example is the need to obtain other materials such as wood for their lodges. Figure 3.1-1 summarizes the key aspects of the Blackfoot seasonal round based on movements to different areas based on resource availability.

Figure 3.1-1 Blackfoot Seasonal Round



3.2 Traditional Land Uses

Members of the Kainai Nation have used and continue to use the land in and around Grassy Mountain, including regular travel throughout the landscape taking advantage of seasonally available resources and to maintain contact and relationships with other members of the culture. During the site tour and ground-truthing field work, participants demonstrated their knowledge of plants and animals, including when certain plants and animals are available in particular locations. This knowledge has been acquired and passed down through the generations. The participants shared knowledge of how more than a dozen plants are used for medicinal and ceremonial purposes. Participants demonstrated a strong understanding of the animals in the area and continuously pointed out the evidence of animal presence throughout the visit, including scat, tracks, and bedding.

For Kainai members, the land itself is bound up in the history and identity of the Blackfoot people. Several Kainai technicians also spoke about Blackfoot hunting and gathering camps being typically located near water sources. Several areas in and around Grassy Mountain were identified as good camping locations based on access to water.

3.2.1 Site Tour

A total of five stops were recorded during the site tour in July 2014. The exact locations of each site and what specifically was identified there are considered confidential. The following is a summary of the culturally and ecologically important recordings on lands designated as private property in areas of previous disturbance from mining in the 1950s and 60s. The Kainai Elders and technicians identified and/or harvested sweet pine, yarrow, juniper, bearberry, and numerous species of grasses and wild flowers. There were also sightings of a red-tailed hawk. Kainai Elders shared stories and history of this area, including the Kootenays to the west. The Kainai representatives also observed disturbance, including exposed coal seams, from mining operations in the 1960s on top of Grassy Mountain. The view from the top of the mountain to the west included Crowsnest Mountain. There were also areas in the southern part of Riversdale property where underground mining was conducted in the 1950s.

3.2.2 Ground-truthing Sessions

Over the course of the 6 days of ground-truthing, Kainai Elders and technicians identified and recorded 24 TK/TU sites, of which 7 sites overlap with the final mine design (especially in the area of the north dump). All of the TK/TU sites recorded during ground-truthing sessions were on Crown lands. The vegetation species encountered and/or harvested include juniper, bearberry, lodgepole pine, wild licorice, birch, horsetail, aspen, raspberries, thimbleberries, sweet pine, and spruce. The animals recorded during ground-truthing sessions include wild turkey, crows, deer, and woodpecker. There are three sites (i.e., Waypoints 44, 45, and 59) with physical remains, including vision quest site, lodge area, and campfire ring. All of these sites are more than 500 m outside of direct disturbance related to the proposed Project. Two-thirds of sites (i.e., 16 out of the 24 TK/TU sites) are related to culturally important vegetation sites compared to four related to wildlife.

Figure 3.2-1 provides a spatial overview of the concentrations of TK/TU sites at different parts in and around the proposed Project area. Site-specific locations of TK/TU data are considered confidential and are only provided internally to members of the Kainai Nation. The highest density of TK/TU sites identified during ground-truthing was approximately 750 m west of the proposed plant site with 11 sites of varying categories, including vegetation, wildlife sacred, water, harvest, and other types of sites.

There are also six sites overlapping with the proposed location of the north dump, of which four of the sites are related to vegetation and two are harvest sites. The remaining areas of TK/TU site clusters are relatively small (i.e., <5 sites). There are also 9 TK/TU sites on private lands.





McGillivray Ridge

Saskatoon Mountain

Grassy Mountain

Bluff Mountain

Category	Number of Sites
Habitation	1
Harvest	6
Navigation	0
Sacred Site	3
Stories	2
Vegetation	9
View	2
Water	3
Wildlife	4
Other	8

Note: Sites may have multiple classifications

Legend

- Highway 3
- Highway - Other
- Railway
- Road
- Trail
- Contour - Index
- Contour - Intermediate
- River
- Lake
- Mine Permit Boundary
- Private - Riversdale
- Private - Other
- Crown Land

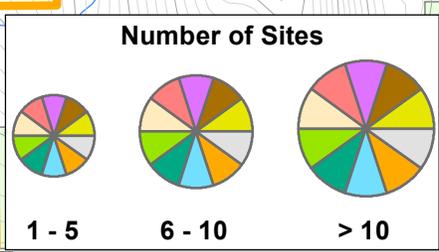
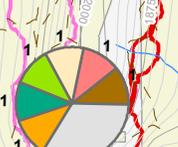
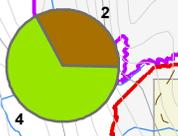
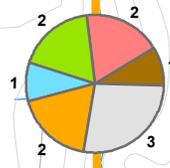
Areas of Disturbance

- North Dump
- Pit Area
- Plant Site
- South Dump

Areas of Concentration



- Habitation
- Harvest
- Navigation
- Sacred_Site
- Stories
- Vegetation
- View
- Water
- Wildlife
- Other



RIVERSDALE RESOURCES

GRASSY MOUNTAIN PROJECT



Mapping: CHARTWELL Consultants Ltd.

For: **merjent**

Scale: 1:50,000
 Projection: NAD 1983 UTM Zone 11N
 Date: April 1, 2015 Project: 14-007

Figure 3.2-1 Areas of Kainai TK/TU Site

3.2.3 Harvest Activities and Methods

During the site tour and ground-truthing efforts, Kainai technicians and Elders gave a rich tapestry of history, land use, cultural practices, spirituality and seasonal harvest, and travel in and around the proposed Project area. This level of knowledge underscores Kainia's long history connection to and using the area's plant and animal resources.

During the field work in July, September, and October 2014, much of the discussion centered on the importance and uses of plants found on Grassy Mountain. Details about the located plants, including photos, are noted in Section 3.2.3.1. However, the ways in which the Kainai members have employed them both historically and currently are considered confidential and provided only in the internal report.

Wildlife and bird species are also important to the Kainai Nation. During the site tour and ground-truthing field work, many avian species were observed including a red-tailed hawk and golden eagles. Kainai Elders spoke to several important traditional beliefs and customs including the value of wildlife beyond being sources of sustenance to embody their spiritual powers that humans can access through them. They also emphasized that Blackfoot have lived and continue to live in harmony with nature and share what they hunt and gather. The Kainai worldview also includes the principle that man belongs to the earth, not the other way around. More details about Kainai harvest of wildlife in the Grassy Mountain area are discussed in Section 3.2.3.2.

3.2.3.1 Plants

The area in and around Grassy Mountain has several hundred plant species that were and are used for medicinal, spiritual, and food purposes. Also, plant species were an important element of inter-group trade before the arrival of Europeans.

The forests in the areas investigated during the ground-truthing consist mainly of birch, aspen, spruce, and lodgepole pine. Several plants were documented and collected by Kainai Elders and technicians during the site tour and ground-truthing efforts, including lodgepole pine, sweet pine, birch, aspen, cottonwood, wild licorice, horsetail, juniper, bearberry, dry tree moss, moist ground moss, yarrow, rose hip, raspberries, thimbleberries, and mushrooms. Table 3.2-3 provides photographs and a brief overview of their traditional uses and features of their habitat. Kainai members identified several important plant species, including sweet pine, wild licorice, bearberry, and lodgepole in many locations

throughout the ground-truthing efforts. During the workshop on December 2, 2014, one of the Kainai Elders explained the seasonality of plants and the presence of gooseberries in the Grassy Mountain area:

Some plants come out in early spring (i.e., in May). Gooseberries come out in late June. They have anti-aging properties. I saw some gooseberries on the south side of Grassy Mountain in an area of previous disturbance. ~ Kainai Elder (Workshop, December 2, 2014)

Kainai Elders also demonstrated how to properly and respectfully harvest yarrow, wild licorice, sweet pine, and bearberry. They also explained their medicinal properties and uses in ceremonies. They emphasized the importance that only those with training were permitted to harvest the plant. Proper protocols are an important part of the harvesting process, which entails praying and offering tobacco, which is symbolic of the balance between giving to and taking from the earth. .

Another Elder shared teachings from his grandfather who told him that the most important part of the land is the grass. Without grass, there is nothing for moose and elk to eat. The wildlife depends on the grass. In this way, the different parts of the land are connected and reliant on one another.

One Elder spoke about the habitat in which sweet pine is found:

It is a low-lying tree that looks like a bush. Its root system relies on other, nearby trees. Sweet pine grows in acidic soil. The sweet pine has shallow root system and is delicate. Sweet pine does not grow in the prairies/plains, because the winds are too strong out there and would blow down the sweet pine tree. ~ Kainai Elder (Ground-truthing, October 28, 2014)

Furthermore, he explained the importance of horsetail and other medicinal plants found in the alpine setting of Grassy Mountain:

There is an abundance of this plant on reserve. There they are low quality because they easily take up surrounding contamination. The preference is to get horsetail in the mountains because it is cleaner. ~ Kainai Elder (Ground-truthing, September 17, 2014)

Another Kainai Elder shared when juniper is considered ripe:

Juniper ripens when the blue berries appear in August and September. ~ Kainai Elder (Ground-truthing, September 17)

One of the Kainai Elders noted observations about mushrooms that support navigation during travel:

Mushrooms grow on the dark side of mountains, so are useful in navigation. ~ Kainai Elder (Ground-truthing, September 19)

He also explained the process of harvesting and preparing lodgepole pine poles:

I spend \$400 in gas to get to the place in the mountains to harvest a set of tipi poles (usually 60), which I can accomplish in one day (but it is hard work). Tipi poles need to be peeled right away (while they are still moist and easy to peel) and then stacked to keep them straight. ~ Kainai Elder (Workshop, December 2)

Another Elder provided additional detail about the harvest and use of lodgepole pine:

Lodgepole pine is for building tipis. The typical lifespan of tipis is about 15 years. Then new tipi poles need to be harvested to replace the old ones. So the tipi building is staggered. We do not cut down lodgepole for tipis all at the same time. So, there is a continuous harvest of lodgepole pine. We mostly harvest in the spring when they have more sap, which makes them easier to peel. ~ Kainai Elder (Workshop, December 2, 2014)

Kainai Elders and technicians expressed a strong interest in harvesting lodgepole pine for construction of tipis and the new Kainai Elder Lodge:

I am hoping to take a trip this summer (or as soon as the snow leaves the mountain) to harvest about 600 tipi poles and 250 logs (of 12 to 14" diameter) for the Elder's Lodge. The Horn Society members come up and select their own tipi poles. ~ Kainai Elder (Workshop, December 2, 2014)

Several Kainai Elders also spoke to the important properties of the by-products of lodgepole pine, in particular its resin or sap. This is used for chewing to support dental hygiene and used in construction as glue. During the ground-truthing interview on October 30, 2014, one of the Kainai Elders provided more information about the useful properties of sap:

Those pine trees. They are sticky. We chew them like gum. They are good for our stomach. ...You cut them. Just like a gum. They are really good for you. ~ Kainai Elder (Interview, October 30, 2014)

Kainai technicians also noted several other plant-based resources, such as pinecones, which are sold by Kainai youth, and the use of trees for firewood. The technicians noted an abundance of good firewood in and around the Grassy Mountain area. The firewood is not ideal for sweat lodge or tipis because it

creates a lot of sparks. Kainai technicians reported that poison ivy is used as a medicine and as a hair product for dying hair. One of the Kainai Elders indicated dandelions have medicinal value if prepared in a certain manner. .

During the workshop on December 2, 2014, one of the Kainai Elders spoke in depth about the medicinal and ceremonial importance of juniper and bearberry. The details of their preparation and use are considered confidential and are not provided in this report.

Another Elder explained the medicinal properties of sage, including how effective it was when he was growing up as a child:

One time I had tooth ache. I was just a little kid then. My grandmother would pick sage leaves. And then I had to wait until Monday to go to see the dentist ... That Monday, when I went to the dentist in Cardston, he asked my dad how come I could stand the pain because it had to have been so bad. And my dad told him I had used sage. The dentist believed it. ~ Kainai Elder (Interview, October 30, 2014)

Another Kainai Elder warned about the challenges of identifying plants in the field:

It is sometimes hard to identify plants if there are no flowers. There might be plants we missed during ground-truthing. Some plants have berries that come out at a particular time of year. The Kainai technicians did not see many plants. There may be more. I have been to places close to Grassy Mountain, including Waterton (further south of the Project). I found an abundance of plants in this area. I do not think it is much different than Grassy Mountain. I found wild licorice at Chief Mountain, Beaver Mines, and Grassy Mountain, so there is a consistency across areas. Some plants are not visible at all because they grow underground and require someone to dig them out. ~ Kainai Elder Water (Workshop, December 2, 2014)

Table 3.2-3 Summary of Plants Found in and around Grassy Mountain	
English Name	Photo
Lodgepole pine	
Sweet Pine	
Birch	

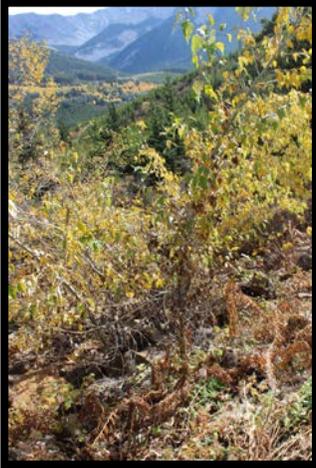
Table 3.2-3 Summary of Plants Found in and around Grassy Mountain	
English Name	Photo
Aspen	
Cottonwood	
Wild Licorice	
Horsetail	

Table 3.2-3 Summary of Plants Found in and around Grassy Mountain	
English Name	Photo
Juniper	
Bearberry	
Tree moss (dry)	
Moss (moist)	

English Name	Photo
Yarrow	
Rose Hip	
Raspberries	
Thimbleberries	

Table 3.2-3 Summary of Plants Found in and around Grassy Mountain	
English Name	Photo
Mushrooms	

3.2.3.2 *Wildlife and Birds*

The Grassy Mountain area has historically been an important region for harvesting animal resources the Blackfoot people. The region was once home to extensive herds of bison, which played a central role in the economy of the Kainai people.

Today, the area is home to populations of bighorn sheep, moose, bear, mule deer, elk, and various avian species. Some of these species remain important sources of food for members of the Kainai Nation. During ground-truthing field work, Kainai Elders and technicians documented signs (e.g., tracks, scat, or fur) and sightings of several important wildlife species, including moose, elk, deer, cougar, wolf, rabbit, squirrel, woodpecker, wild turkey, crows, and golden eagle. During the site visit, one of the Elders remarked that he used to hunt bighorn sheep in these mountains. Table 3.2-4 summarizes the traces observed from a wide range of species in and around Grassy Mountain.

Another Elder noted the lack of birds at Grassy Mountain:

There were hardly any sightings or calls heard from birds in the Grassy Mountain area. Usually, you can stand and listen to birds call. They are either singing, crying, or mating call. For example, scavenger birds will call others when they find a carcass. Then you know they are around. There were no such calls. I think that previous disturbance has adversely affected bird habitat and they have moved out of the area. I was also surprised to see that trails cover the whole area. ~ Kainai Elder (Workshop, December 2, 2014)

Another Elder confirmed his observations:

Wildlife and birds are typically out at sunrise and sunset. I was expecting to hear more wildlife and birds in the mountains, but there was more activity on reserve.

~ Kainai Elder (Workshop, December 2, 2014)

During the workshop on December 2, 2014, one Elder explained the Blackfoot seasonal round and species important to it:

Hunting is part of a larger system. We do not hunt for trophies. This time of year (December), we are hunting sheep because they have the highest fat content now. Buffalo meat is lean. We make pemmican, which is dried meat mixed with Saskatoon berries. In fact, Saskatoon berries are a culturally important resource to Kainai. During seasonal rounds, we harvested big horn sheep in their wintering grounds. I saw that fish are smaller up in the mountains. I wondered how did they get up there. I was surprised to see them. ~ Kainai Elder (Workshop, December 2, 2014)

Other Kainai Elders confirmed his knowledge regarding fishing by noting that it is more of a western practice adopted by Kainai conducted on reservoirs, including ice fishing in the winter.

Another Kainai Elder shared that Kainai trap golden eagles to use their feathers in ceremonial headdresses and clothing. Kainai build traps in March when golden eagles are migrating from the United States in the south. They use wolf liver as part of the golden eagle traps. There are Blackfoot legends about golden eagles migrating from the south. Another Kainai Elder noted that February is eagle month in the Blackfoot calendar.

During the workshop on December 2, 2014, one of the Kainai Elders reported that there is competition for plants between elk and cattle in the Grassy Mountain area:

All I saw in the area of the proposed Project is cattle. There are only a few elk. Cattle must be eating all the good vegetation that elk depend on. ~ Kainai Elder (Workshop, December 2, 2014)

Another Elder also shared during the workshop that:

My dad used to trap. He used fish as bait in the traps. This attracts a certain kind of furbearer. Kainai believe that animals trap themselves; they give themselves up to the trapper. ~ Kainai Elder (Workshop, December 2, 2014)

Another Elder also mentioned that his father trapped muskrat, beaver, and mink (Workshop, December 2, 2014). He also noted that although Blackfoot people do not eat beaver, the Cree roast beaver tail over the fire. The tail contains a lot of fat. Another use of animal fat is as a hair product to make the hair look shiny.

Several Kainai technicians and Elders provided knowledge about changes to population trends among some species. For example, in the past, there used to be otters, wolverine, and fisher in Blackfoot territory. Now, they are gone from the area. Also, there used to be more trumpeter swans and buffalo in Blackfoot territory. Now, there are fewer or none at all.

Table 3.2-4 Summary of Wildlife Tracks and Remains Found in and around Grassy Mountain

English Name	Use(s) / Note(s)	Photo(s)
Moose	Kainai technicians found moose antlers and tracks. Moose have been and continue to be hunted for food and hide used in clothing.	
Elk (<i>Cervus Canadensis</i>)	There were many signs of elk, including tracks, trails, scat, trees rubbed by antlers, and bedding areas. Elk were and continue to be an important food source for Kainai members. Elk hide is favoured for use in clothing because it is thicker than deer hide and easier to process than bison hide.	
Deer	Kainai technicians found several deer kill sites, including remains of bones and teeth. There were also several trees rubbed by antlers. Kainai have and continue to hunt deer for meat and hide in the Crowsnest Pass.	

Table 3.2-4 Summary of Wildlife Tracks and Remains Found in and around Grassy Mountain

English Name	Use(s) / Note(s)	Photo(s)
Cougar	Kainai technicians observed several cougar prints.	
Wolf	Kainai technicians observed several wolf prints. Kainai used wolf liver to trap golden eagles.	
Rabbit	Kainai technicians observed several rabbit tracks.	
Squirrel	Squirrel dens are found at the base of trees and indicated by piles of pinecone remains at the opening of the den. The fall is when squirrels are gathering nuts.	

Table 3.2-4 Summary of Wildlife Tracks and Remains Found in and around Grassy Mountain

English Name	Use(s) / Note(s)	Photo(s)
Woodpecker	Kainai technicians heard woodpecker calls in the forest and observed several woodpecker nests.	
Wild Turkey	Kainai technicians and Elders discovered a wild turkey feather.	
Crow	Kainai technicians observed several crows' nests. These nests are used year round and for life. They have an opening that leads to the inside of the nest.	

Table 3.2-4 Summary of Wildlife Tracks and Remains Found in and around Grassy Mountain		
English Name	Use(s) / Note(s)	Photo(s)
Golden Eagle	Kainai technicians observed several golden eagles during the ground-truthing field work. While the golden eagle migrates, Kainai used to trap golden eagles with coyote and wolf livers to use their feathers in ceremonial headdresses and clothing.	No photo

The Kainai Elders and technicians noted several other species and resources they use from the land, including rocks, trout, and hot springs. Kainai members fish for trout in September each year. The trout are sleepy or sluggish at this time of year. Blackfoot use sticks with wires and come up from behind the trout to scoop them out of the water.

Kainai members use choke cherries and lard for winter food. These are prepared and mixed on flat rocks. The Kainai technicians observed a lot of these types of rocks during ground-truthing efforts and have an interest in these in this area.

One of the Kainai Elders explained that there are hot springs in this area. The water in hot springs is considered by Blackfoot to be holy.

3.2.4 Travel Methods and Trails

Kainai technicians and Elders discussed how Blackfoot moved through the Project area in the pursuit of natural resources, including game and defense against the Kootenay. The exact location of these trails and travel corridors were not mapped or recorded.

Kainai Elders and technicians shared their knowledge about using natural phenomena and the night sky as navigational tools for travel. According to one of the Elders, the Dipper is used among Blackfoot to assist with navigation and denotes the period of wildlife reproduction. The Dipper is used by Blackfoot people like a clock to tell the time of night and the season.

Another Elder noted that the sap on trees is on the sunny side of the tree (i.e., facing the sun), making it is useful for navigation (i.e., sap usually occurs on north facing side of a tree). This is especially important when one is lost. The direction that trees lean is also a navigational tool indicating the prevailing wind in the area.

3.2.5 Seasons and Weather

Kainai Elders and technicians provided their knowledge about predicting weather patterns based on the colour or behaviour of natural phenomena on the landscape. For example, one of the Kainai Elders shared that he predicts weather based on the curve of the leaves on trees and bushes. When they are curved, a storm is impending. He further clarified that the leaves bow to the moisture in advance of a storm.

He also predicts weather by looking at the moon. If there is a circle around the moon, the weather will change. The colour of the sunset can also assist with weather prediction. If the sunset has red clouds, the following day will be windy.

Kainai Elders noted that different species are highlighted in the Blackfoot calendar based on important annual changes or patterns. These inform the Blackfoot seasonal round when they go out to hunt and gather. For example, February is eagle month in Blackfoot. March is duck month because they are coming back from the south at this time. April is frog month because that is when Blackfoot start to hear them again. May is flower and berry month.

3.3 Potential Effects and Recommendations

There were preliminary discussions about effects of the proposed Project during the tour, ground-truthing sessions, and workshop. Kainai technicians and Elders focused on getting information about the Project area and asking Riversdale representatives about the potential economic and environmental effects of the mine. Kainai participants inquired about the history of mining in the area, the precise location of the proposed new mining site, potential employment opportunities arising from the mine, and the destination of the material removed from the site.

Throughout the site tour and ground-truthing field work, Kainai Elders and technicians commented on the importance of the medicinal and ceremonial plants that are prevalent in and around the proposed Project. They recommended protection of these important species (where possible) or

harvesting where they are proposed for removal for development purposes. Kainai Elders also commented on the importance of maintaining habitat for wildlife. In particular, Kainai Elders expressed concerns about the effects of the proposed Project on animals, plants, eagle, and turkeys in this area.

During the workshop on December 2, 2014, several Elders recommended an emergency preparedness plan in the event of leaks, spills, or other disasters. This plan is to address concerns they have about effects on water quality and species dependent on clean water sources.

One Kainai Elder suggested replantation effort for trees in areas of proposed development:

Perhaps it could be a community enhancement project, where Riversdale transports trees slated for removal at the mine site and transfers them to homes on the Blood reserve in Standoff. We are interested in evergreens. There are about 1600 to 2000 homes on reserve. The trees could be planted around houses or added to riparian areas along the river. It would give trees that would have been clear cut a second life and enhance the community. ~ Kainai Elder (Workshop, December 2, 2014)

Another Elder expressed concerns about the effectiveness of a reclamation program involving replanting of indigenous vegetation:

Sometimes the plants are not the same after replanting after disturbing the land. Some plants will not come back. Instead, mostly weeds grow back when replanted based on my experience. There are not as many evergreens and their roots are not so deep or strong because of the winds. ~ Kainai Elder (Workshop, December 2, 2014)

Finally, Kainai Elders expressed a strong interest in harvesting lodgepole pine to develop a Kainai Elder's Lodge in the community of Standoff.

4.0 CONCLUSIONS

Overall, the site tour, ground-truthing, and workshop efforts provided an overview of Kainai traditional and contemporary land uses in and around the Grassy Mountain area. The main focus of discussions during field work was on the medicinal and ceremonial importance and uses of alpine plants found on Grassy Mountain. The plants that were identified and/or harvested by Kainai Elders during the site visit and ground-truthing included bearberry, sweet pine, juniper, lodgepole pine, aspen, wild licorice, horsetail, moss, yarrow, rosehip, raspberries, thimbleberries, mushrooms, cottonwood, and birch. The value of wildlife and bird species was also discussed, including elk, deer, cougar, wolf, rabbit, squirrel, woodpecker, wild turkey, crows, red-tailed hawk, and golden eagles.

Kainai Elders also described the rich culture and spirituality. These are an important part of the Kainai way of life. Based on rights transferred through ceremony for each species, particular Kainai members are granted the privilege of harvesting specific species. Kainai knowledge holders provided information about other traditional land uses including travel, sacred areas (e.g., vision quests and eagle trapping locations), and cultural practices and custom.

Furthermore, Kainai Elders shared important traditional knowledge about plants and wildlife species from their experiences harvesting and traveling on the land. The knowledge entails observing behavior and trends in population among different species over time (i.e., fewer trumpeter swans and expatriation of otters and wolverine).

The TK/TU work also provided an opportunity for Kainai to identify the potential effects of the proposed Project, including disturbance of plants and wildlife. Kainai knowledge holders also provided initial ideas for mitigation of potential effects of the proposed Project. In general, these entail:

- Interest in lodgepole pine cleared from the site;
- Continued communications and collaboration between Riversdale and Kainai Nation;
- Development of an Emergency Preparedness Plan;
- Development of a reclamation program; and
- Avoidance of plant and wildlife species (where possible).

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Riversdale Grassy Mountain

Proposed Metallurgical Coal Mine Interim TUS Assessment and Report



1.0 Document Purpose

The purpose of this document is to provide an interim report on the findings of a Traditional Use (TU) site assessment made by Siksika Consultation Office (SCO) staff of the proposed Grassy Mountain metallurgical coal mine site located just north of Blairmore, Alberta (see Figure 1). The TU study was undertaken in a one week period between October 6 and 10, 2014.

2.0 Background

2.1 Site Location

The Grassy Mountain mine has been operated in the past by other owners. Riversdale Resources acquired the property in 2013 along with other coal projects. The previous owners paid little attention to remediation of the property desecrating a sacred site of the Blackfoot people proximate to Crowsnest Mountain, with little regard to our rights, interests and heritage sites protected by the Constitution of Canada (see Figure 2). Riversdale has committed verbally to developing the project with great regard to Blackfoot rights, interests and heritage sites, and to

Figure 1.

Riversdale Grassy Mountain metallurgical coal mine project site just north of Blairmore.



Figure 2.

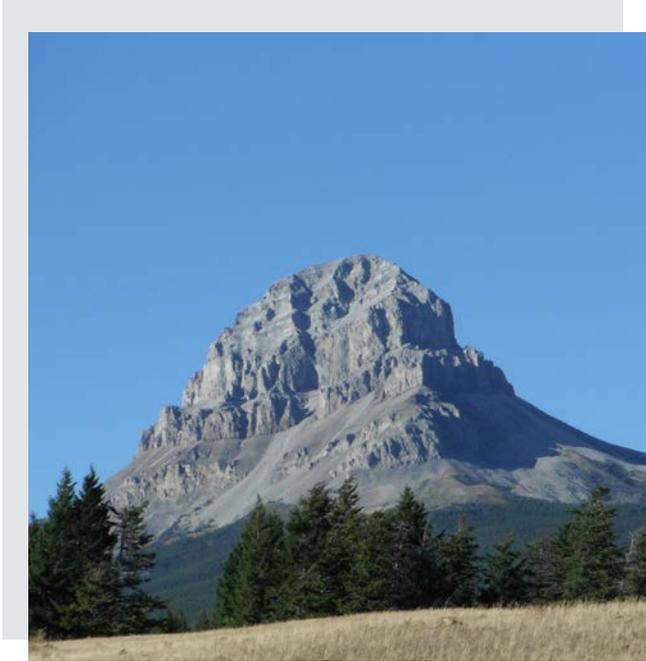
Previous owners of the Grassy Mountain mine desecrated this area in the Southern Gate proximate to Crownest Mountain.



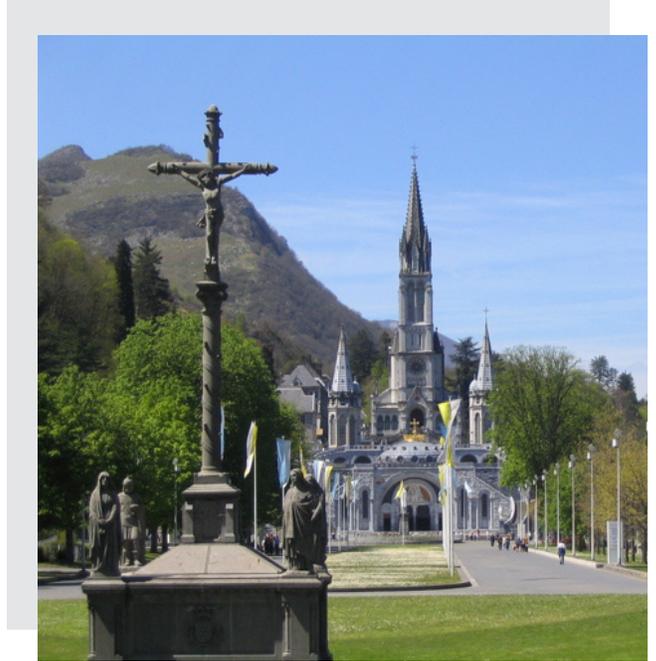
Figure 3.

Siksika use of the Southern Gate, Crowsnest Mountain other sacred sites nearby has continued unabated for millennia.





Crowsnest Mountain.



Sanctuary of Our Lady of Lourdes,
France.

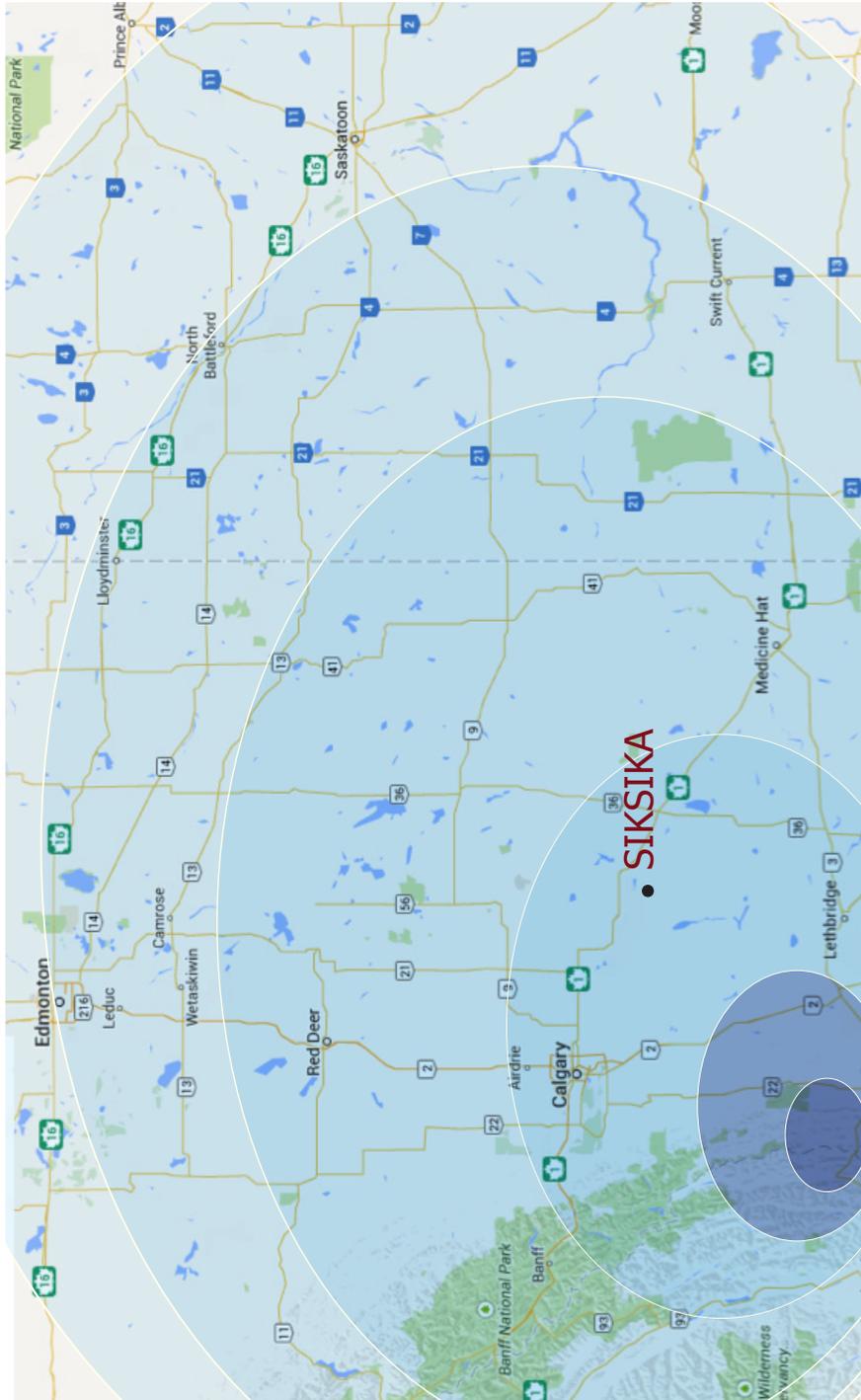
Figure 4.

Crowsnest Mountain is roughly equivalent to the Blackfoot as the Sanctuary of Our Lady of Lourdes, France would be to Roman Catholic Christians.



Figure 5.

The draw of the Crownsnest for our Members extends well past Siksika to include all our territory in Canada.



remediate the site once the mine is exhausted to a state as good or better than it was before the mine project was opened, in effect taking responsibility for remediation work that should have been done by previous owners.

The proposed project site is comprised of private fee simple lands purchased from the previous owner, and Alberta crown located lands adjacent to and between sections of the fee simple lands. Because of the likelihood of impacts to Siksika Nation Traditional Uses and sites of the area, the duty to consult with Siksika is triggered.

2.2 Site Assessment Timetable

A site assessment team comprised of Siksika Elders, herbalists, hunters and ceremonialists and technical support, travelled to the site and covered as much of the mine site as possible within the five-day period funded by Riversdale. The assessment team travelled with Riversdale's guide by quad vehicle and on foot. Generally described, the team toured the project site on well used private roadways in the quad vehicles, making four or five site inspections of localities of particular interest on foot that are proposed as dump sites.

3.0 Site Assessment

3.1 Traditional Use and Impacts

The site of the proposed mine is a core area of Siksika's Traditional Use in its Traditional Territory (see Figure 3) and has been for millennia. Remediation alone will be insufficient to restore our traditional use rights and interests so close to the Mountain; there will be a need to return the mine site, once the mine is exhausted and project completed, to Alberta Crown land.

There is an abundance of wildlife and plants that make up important parts of our traditional use of the lands and waters in the Southern Gate, found in the Grassy Mountain project area. As a result of a sacred agreement between humans and animals the Blackfoot people are stewards of the animals within our territory. The Grassy Mountain project, as proposed, using one of three proposed materials dumps sites in addition to the mine site, will severely impact the movement and well-being of those animals by displacing them from their homes for many years and blocking their migratory routes. Perhaps more importantly the springs and streams running off Grassy Mountain and hillsides nearby that will be impacted by the project seem likely to become polluted by the mine run-off causing unnecessary deaths of animals we have sworn to protect. A workable, effective mitigation strategy and plan for the protection of the animals and water courses extant at the site needs to be developed jointly with Siksika SCO and Elders.

Medicinal and ceremonial plants were found in several locations on the project site, particularly in fertile micro-ecosystems and others on sunny slopes. The mitigation strategy and plan needs also to ensure that these plants are protected. The



mitigation strategy should include the present harvesting, near term greenhouse and eventual replanting of the most important species at project completion during remediation.

3.2 Heritage Site

The Crowsnest mountain is a high, sacred site of similar importance to Blackfoot traditional culture as the Sanctuary of Our Lady of Lourdes, France would be to Roman Catholic Christians (see Figure 4) The Crowsnest Mountain occupies an important position just inside the Southern Gate. The Mountain is where our pipe ceremony originated, representing a close association in our understanding of the origin of life. The draw of Crowsnest mountain for our traditional people continues unabated despite the desecration of the area by non-Native developments in the last century (see Figure 5).

The operations of the mine should include awareness training for non-Native employees of the sacred nature of the Southern Gate and Crowsnest Mountain through workshops with Siksika Elders and Society members. Riversdale should sponsor ceremonial and other important Siksika events in the region including the opening of the pipe on its site before, during and after the project is operated as a mine to maintain the sanctity of the relationship between the Creator, the animals and Man at that location.

3.3 Detail Required for Mitigation Strategy and Plan

The SCO assessment team visited the Grassy Mountain site in October, 2014 (Fall). This short window precluded TU assessment work in other seasons, when other plants, in particular, bloom or are harvested.

There is no way of knowing with certainty the full list of medicinal and ceremonial plants found at the project site that will require protection with revisiting the site in the other two growing seasons of the year (Spring, Summer). This further TU work should perhaps be done in conjunction with the development of the mitigation strategy and plan for the protection of animals and plants noted above. In order for it to be effective, the mitigation strategy and plan should be embodied in the overall mine plan for the Grassy Mountain mine project and not be prepared after the mine plan is substantially complete.

Finally, the TU site assessment made in October, 2014 was superficial in that it provided a brief tour of the proposed project site with opportunities for side inspections on foot. The project site needs to be assessed in detail by the an SCO team using a grid system, to ensure no key plants or animal habitat is overlooked. This detailed analysis could also be undertaken as part of the development of the mitigation strategy and plan for the protection of life in the area.



4.0 Summary

The Riversdale Grassy Mountain metallurgical coal mining project could be undertaken in a manner that is harmonized with Siksika Blackfoot traditional use of the resources and heritage sites found at the Grassy Mountain site and nearby. The duty to consult is triggered so a formal consultation process with Siksika members, and, the accommodation of Siksika traditional uses, rights, interest and sites is required.

In order to do so the following would should proceed before any further physical work is undertaken at the project site:

1. A formal Consultation process by Riversdale on behalf of Alberta with Siksika Members about the project should begin as soon as practicable, following agreement between the parties on the Consultation process terms and content, budget and schedule;
2. A TU mitigation and remediation strategy and plan funded by Riversdale should be prepared with the meaningful participation of SCO staff and Siksika Elders and Societies' representatives, to ensure that the animals, waters and plants located at the mine site and nearby are protected during project construction and operation, and are restored fully by end-project remediation work; the plan needs to be informed by further TU work on the project site to cover the seasonality and detail of our traditional use there; Siksika Nation must also have meaningful participation in the implementation of the TU mitigation and remediation strategy and plan to ensure success in achieving its goals and objectives from a Blackfoot perspective; the plan should be integrated with, and implemented as part of, the Grassy Mountain mine plan, not apart from it or after the mine plan is prepared;
3. A process to reach agreement on Impacts and Benefits from the project begin as soon as practicable after agreement by the parties on IBA process terms and content, budget and schedule; the IBA will need to address the re-establishment of the project site as Crown land at project completion amongst other matters;
4. Riversdale and Siksika agree on a project by which Riversdale provides funding and other valuable support for continued traditional use of the Southern Gate and Crowsnest Mountain area by Siksika hunters, herbalists, ceremonialists and Elders, including specific support for the Siksika pipe ceremony and other annual events.



Riversdale Grassy Mountain

Proposed Metallurgical Coal Mine Final TUS Assessment and Report (TUS Part 2)



Crowsnest Mountain.
On an eagle flyway.

1.0 Document Purpose

The purpose of this document is to provide a Final report on the findings of a Traditional Use (TU) site assessment made by Siksika Consultation Office (SCO) staff of the proposed Grassy Mountain metallurgical coal mine site located just north of Blairmore, Alberta (see Figure 1).

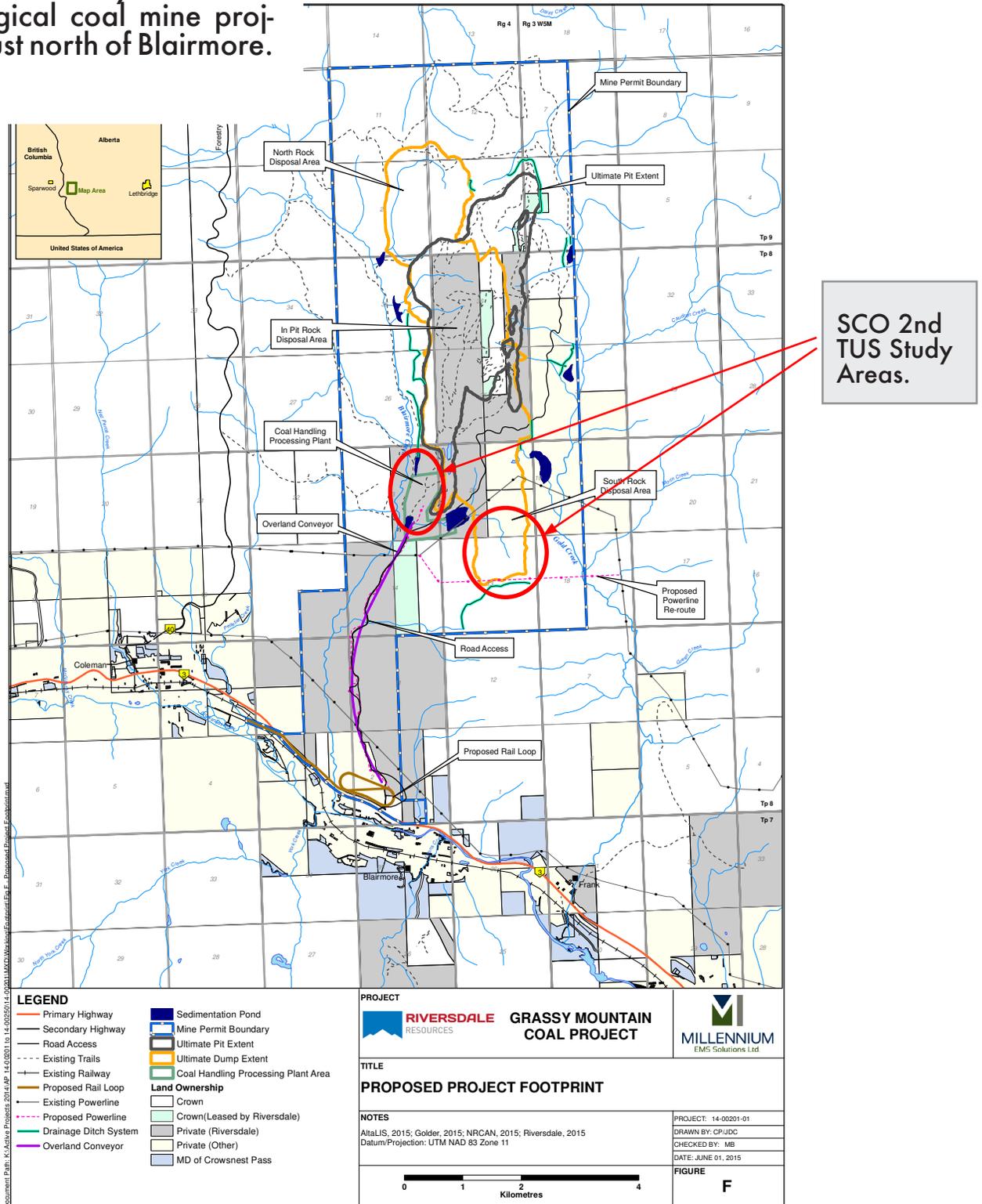
A first TU study was undertaken by the SCO team of the Grassy Mountain site, during a one-week period between October 6 and 10, 2014, following which an Interim Report on Siksika TU at the site was prepared and submitted to the project proponent Riversdale Resources (Riversdale Grassy Mountain, Proposed Metallurgical Coal Mine, Interim TUS Assessment and Report, dated March 3, 2015).

A follow-up, second TU study was funded by Riversdale and undertaken by the SCO in the period July 15 to 17, 2015 to gather information about seasonal use that was not available in October, 2014 and to examine some locations in greater detail.

This Final report document builds on the findings of the Interim report noted above and should be read as an extension of it.

Figure 1.

Riversdale Grassy Mountain metallurgical coal mine project site just north of Blairmore.



SCO 2nd TUS Study Areas.

Document Path: K:\Active Projects\2014\2014-06-01\14-00201-01\0001\MXD\MapArea\MapArea.mxd; Project: 14-00201-01



2.0 Update

2.1 Principal Concerns

2.1.1 Overview

The Grassy Mountain mine site has been desecrated in the past by its previous owners. Despite this, the animals and plants have returned, adapting as best as they can to the scarred environment. There is a clearly abundance of wildlife living at or in proximity to the site, and plant life in small microclimates along the principal waterways roughly running the length of the project, Gold Creek (east side) and Blairmore Creek (west side).

Some of Siksika's traditionally most sacred plants, sought by the SCO team in both the first and second study visits to the site were not found, though others forming important parts of our culture were; of the latter group, sweet pine found at elevation on the mine site is used widely and several along Gold Creek are important and must be protected.

2.1.2 Water

The the springs appearing at elevation throughout the mine site property seem likely to be destroyed by the project. If this is the case, it must be done in such a way that no industrial sediment or other downstream effects are allowed to impact the Blairmore or Gold Creeks or the Crowsnest River because those impacts could cause serious harm to the animals that rely on that spring water to live.

2.1.3 Animals

The animals that live on the property must be allowed time to find a new home meaning that the project must be developed slowly and their access to water managed to be always available.

There is an abundance of eagles — scared in Blackfoot culture — that live and nest seasonally on the property since the site in on a major eagle migratory fly-way (see Figure 2). The project should include the establishment of appropriate, alternative nesting locations off the site but nearby for those eagles that will be impacted by the project.

3.0 Updated Recommendations

3.1 Interim Report

- I. A formal Consultation process by Riversdale on behalf of Alberta with



Siksika Members about the project should begin as soon as practicable, following agreement between the parties on the Consultation process terms and content, budget and schedule;

2. A TU mitigation and remediation strategy and plan funded by Riversdale should be prepared with the meaningful participation of SCO staff and Siksika Elders and Societies' representatives, to ensure that the animals, waters and plants located at the mine site and nearby are protected during project construction and operation, and are restored fully by end-project remediation work.

Siksika Nation's participation in the implementation of the TU mitigation and remediation strategy and plan will ensure success in achieving its goals and objectives from a Blackfoot perspective. The plan should be integrated with, and implemented as part of the Grassy Mountain mine plan, not apart from it or after the mine plan is prepared;

3. A process to reach agreement on Impacts and Benefits from the project begin as soon as practicable after agreement by the parties on IBA process terms and content, budget and schedule; the IBA will need to address the re-establishment of the project site as Crown land at project completion amongst other matters;

4. Riversdale and Siksika agree on a project by which Riversdale provides funding and other valuable support for continued traditional use of the Southern Gate and Crowsnest Mountain area by Siksika hunters, herbalists, ceremonialists and Elders, including specific support for the Siksika pipe ceremony and annual events.

3.1 Final Report

1/ It is not clear to Siksika how the destruction of the springs running off the mountain can be kept from impacting the fragile ecosystems and waters comprising the Blairmore and Gold Creeks systems, when the project is constructed.

An effective water protection plan should comprise part of the consultation process with Siksika Nation noted above and the necessary TU mitigation and remediation strategy noted above;

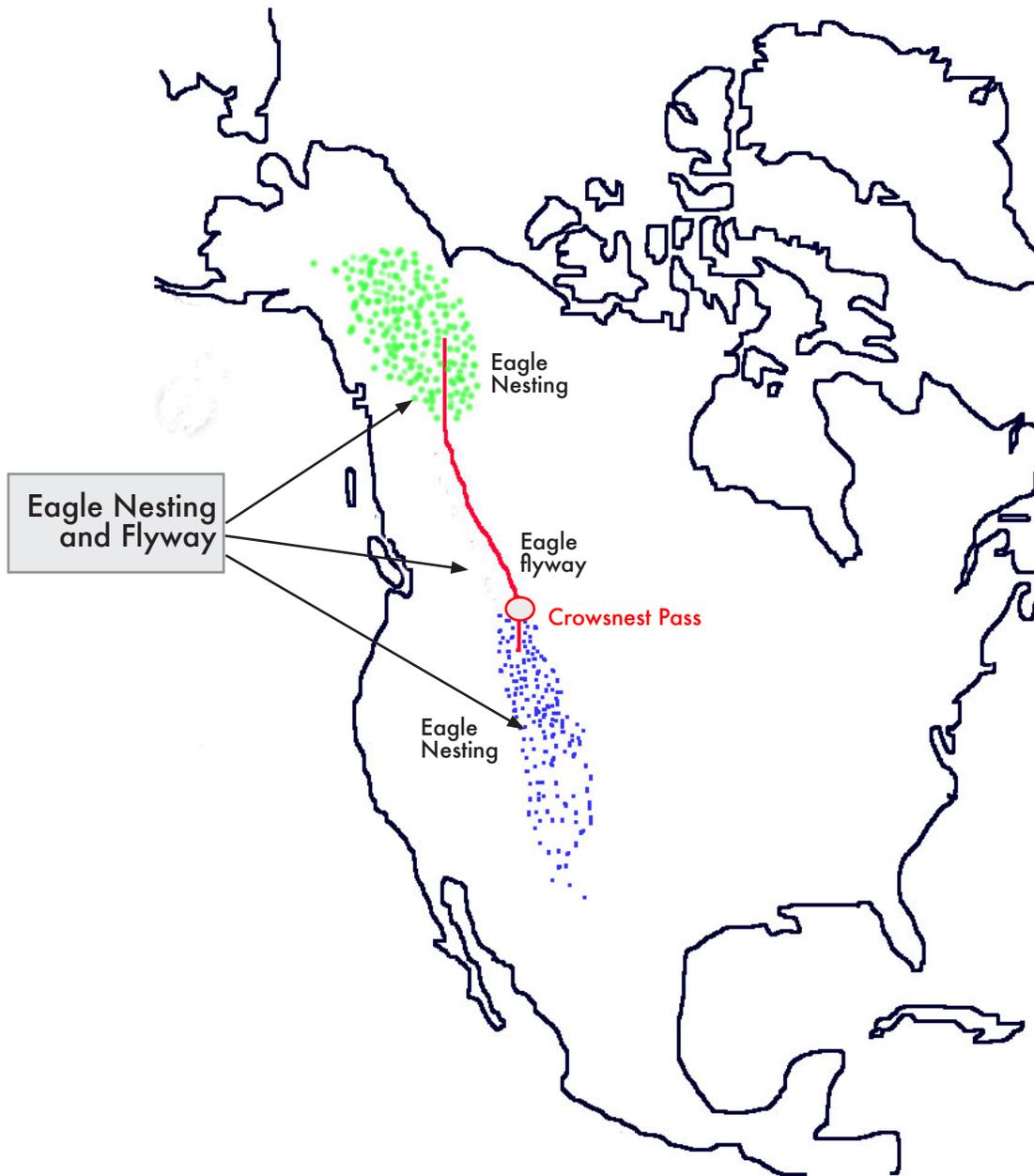
2/ Traditional Use plants that will be otherwise be destroyed by the mine should be dug up and moved just off site, or to the edge of the mine site property out of harms way. Year round access to those plants should be made available for Siksika traditional use. The TU mitigation and remediation strategy should address this;

3/ Similarly, the TU mitigation and remediation strategy should include an effective means for providing alternative habitat and nesting locations for eagles that will be impacted by the project.



Figure 2.

Grassy Mountain is prime eagle nesting habitat, located along a major eagle migratory flyway.



Grassy Mountain Coal Project

“We Could Write a Book about this Place”

**Non-Confidential Summary of Traditional Use:
Site Tour in the Grassy Mountain Area in June 2014**

July 2015

Report by:
Stoney Nakoda Nation

Report compiled by:
Natasha Thorpe and Kai Scott



Prepared For:



This report is for purposes of public distribution. It does not contain confidential and/or sensitive Stoney Nakoda Traditional Knowledge and Use.

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This summary represents the assembly of quotes and notes with a particular interpretation and focus of mainly non-Aboriginal writers who assisted in the facilitation of the site visit. This may introduce a bias, favouring a western way of thinking and understanding. While reviewed by the Stoney Nakoda Nation, it is appreciated that participants may have assembled this summary differently. It is hoped that provision of the raw spatial and qualitative TK/TLU data in the appendices will partially mitigate any misinterpretation arising from the organization and writing of this report by allowing readers to refer back to the words spoken by participants in their pure form. Raw data were included in the versions of this report returned to Stoney Nakoda participants and the Stoney Nakoda Consultation Team. However, the version of this report released to the public does not contain these full transcripts.

Maps were generated by Chartwell Consultants, Ltd. under confidentiality agreements. Chartwell expunged all spatial data of TK/TU sites provided to them after creating maps for this summary, as directed in the agreements.

Photographs by Natasha Thorpe.

This report should be cited as follows:

Stoney Nakoda Nation. 2015. *"We Could Write a Book about this Place" Non-Confidential Summary of Traditional Use: Site Tour in the Grassy Mountain Area in June 2014*. Prepared by N. Thorpe and K. Scott for Riversdale Resources, Ltd. Vancouver, BC.

Lennie Wesley



Chris GoodStoney



Mandryk Holloway



1.0 Introduction

This summary contains the key observations, insights, and traditional knowledge and land use shared by Stoney Nakoda Elders and knowledge holders during a 1-day preliminary site visit of the proposed Grassy Mountain Project (Project) on June 25, 2014. The tour was hosted by the Stoney Nakoda Consultation Team and funded by Riversdale Resources Ltd. (Riversdale). Assistance and support was provided by Natasha Thorpe, an independent consultant with specialization in environmental assessment and traditional knowledge (TK) through Arbutus Consulting. This document summarizes the information collected as outlined in the first phase of the *Stoney Nakoda Traditional Use Study for the proposed Grassy Mountain Project - Work Plan and Schedule* (May 2014).

Riversdale is an Australian company headquartered in Sydney, Australia specializing in development of metallurgical coal deposits that is proposing the Project, an open pit coal mine in the Livingstone Mountain Range in southwestern Alberta. This proposed Project may result in a mine with a 28-year lifespan including shipment of coal via rail transportation to a coastal port. Grassy Mountain has previously been the subject of substantial exploration and feasibility work, and both surface and underground mining operations in the 1940s and 1960s. The most proximate community to the Project is Blairmore, Alberta. Figure 1.1-1 depicts the location of the proposed mine and surrounding key place names in English.

As part of the environmental assessment process, Riversdale is undertaking field work to assess the effects of the proposed Project on mammals, raptors, air quality, water, noise, fish, vegetation, First Nations traditional and community interests, and socio-economic wellbeing. Riversdale started collecting water samples and installed wildlife cameras in 2013 and carried out a more comprehensive suite of field work in 2014.

The Project is located within the traditional territories asserted by the Stoney Nakoda. The Stoney Nakoda are part of the Great Sioux Nation (Lakota, Dakota, and Nakota commonly referred to as Nakoda).

Riversdale provided funding to support the Stoney Nakoda with collecting, compiling, summarizing, and reporting on Stoney Nakoda Traditional Use (TU) in the area in and around the proposed Project. TU is important for understanding existing conditions and the assessment of environmental, social, and cultural

effects of the Project; selection of valued components (VCs); and Project planning, design, management, operations, and mitigation. TK and TU will be considered in conjunction with scientific knowledge throughout all phases of the proposed Project.

The Stoney Nakoda representatives on the site tour are limited as to what information they share due to protection and or privacy of cultural ways. Accordingly, it was not appropriate to document most of what was shared during the site tour. The Stoney Nakoda participants explained that they would require special approval from other elders such as pipe carriers to share additional information.

McGillivray Ridge

Saskatoon Mountain

Grassy Mountain

Bluff Mountain

- Legend**
- Highway 3
 - Highway - Other
 - Railway
 - Road
 - - - Trail
 - Contour - Index
 - Contour - Intermediate
 - River
 - Lake
 - Mine Permit Boundary
 - Private - Riversdale
 - Private - Other
 - Crown Land
- Areas of Disturbance**
- North Dump
 - Pit Area
 - Plant Site
 - South Dump

RIVERSDALE
RESOURCES

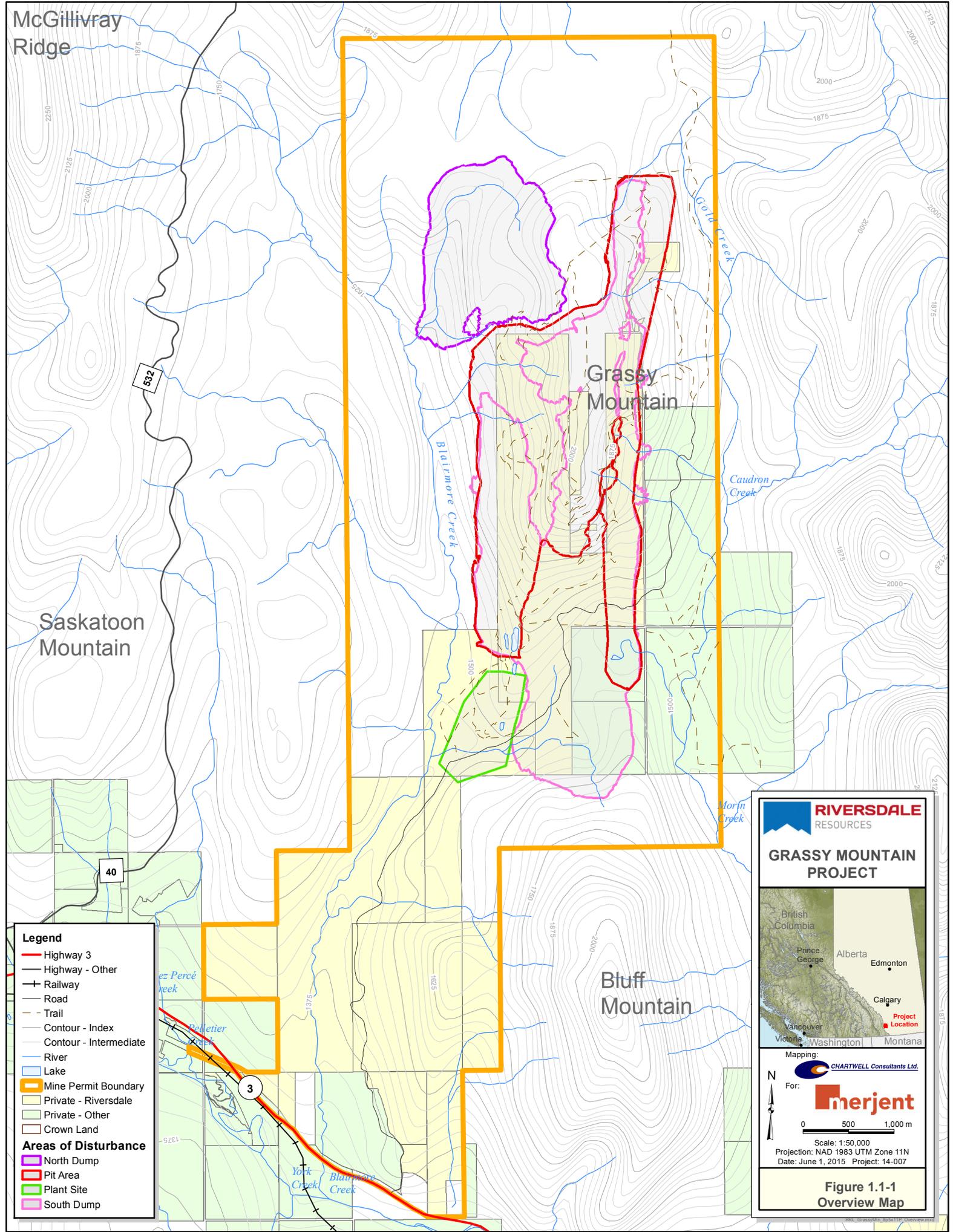
GRASSY MOUNTAIN PROJECT

Mapping:
CHARTWELL Consultants Ltd.

For:
merjent

Scale: 1:50,000
Projection: NAD 1983 UTM Zone 11N
Date: June 1, 2015 Project: 14-007

**Figure 1.1-1
Overview Map**



2.0 Background

The Stoney Nakoda Nation is conducting a TU study with support from Riversdale using a two-phased approach in the Project area. This involves two sets of work that build on one another, including:

- Preliminary Site Visit – Collect initial TU at commencement of environmental assessment process and plan for more detailed TU data collection (if necessary) as part of the next phase.
- Ground-truthing – Verify and ground-truth TU sites and information in areas identified during the preliminary site visit for a more detailed understanding of the area in and around the proposed Project.

This section summarizes the objectives and methods used during the preliminary site visit. Some goals of the TU work related to Grassy Mountain included:

- Reviewing existing Stoney Nakoda TU;
- Identifying Stoney Nakoda TU priorities and interests;
- Discussing possible TK/TU methods and options;
- Documenting Stoney Nakoda Cultural Keystone Species to guide discipline leads in baseline field work and/or studies; and
- Informing early mine design, component placement, and considerations of alternatives.

2.1 Preliminary Site Visit

The preliminary site visit occurred on June 25, 2014. The tour occurred from 9:00am to 5:30pm, starting with an orientation meeting at the Riversdale office and continuing with a tour to several key locations on the site. Three representatives from the Stoney Nakoda Nation, one Riversdale staff, and one TK/TU specialist attended:

- Stoney Nakoda: Lennie Wesley, Chris GoodStoney, and Mandryk Holloway;
- Riversdale: Keith Bott;
- TK/TU Specialist: Natasha Thorpe.

There were 16 stops during the tour, one of which was in Crown land and the remaining on Riversdale private land. At each site, Chris, Mandryk, and Natasha took notes, photos, and global positioning system (herein, GPS) records. Access issues prevented more stops in Crown land further north and west of private land. Riversdale will provide additional access information to the Stoney Nakoda Consultation Team as it becomes available. The following sequence of activities occurred:

- 9:00am – Met at Riversdale Office in Blairmore.
- Opening prayer by Lennie Wesley.
- Roundtable of introductions.
- Reviewed day overview and data collection tools available during the site visit (e.g., audio, video, and/or GPS) (Natasha).
- Project overview, historic mining film, and question and answer period (Keith, Jacquie).
- Safety and orientation overview (Keith).
- 11:00am – Break.
- 11:15am – Presentation on wildlife and plants onsite (Natasha).
- 11:30pm – Departed Riversdale office and drove to Grassy Mountain.
- 11:45am – Lunch at Muster Point.
- Drove to key locations.
- Offered tobacco and prayers, recorded information by taking photos and GPS waypoints. Noted thoughts and observations and actions of Stoney Nakoda Elders and officers.
- 5:15pm – Returned to Riversdale office to debrief about the site tour.
- 5:30pm – Stoney Nakoda departed Blairmore for Morley.

Appendix 1 contains the list of questions for consideration during the site tour, Appendix 2 contains some questions raised during the site tour, and Appendix 3 details the files uploaded to a Dropbox site for exclusive use by the Stoney Nakoda Nation and the TK consultants (Riversdale has no access to these files).

3.0 Outcomes

3.1 Spirituality

The Stoney Nakoda Elders and knowledge holders spoke at length during the site tour about the importance of spirituality in the Stoney Nakoda way of life. Honouring spirit is crucial to linking different worlds (i.e., animal, people, Creator). Stoney Nakoda spirituality and peoples' connection to the land is profound; the land is where spirit is renewed. Honouring, respecting, and trying to understand Stoney Nakoda spirituality is at the core of an appreciation for Stoney Nakoda traditional knowledge and land use.

3.2 Traditional Land Use

Elders know what is underground...Elders know about avalanches and rock slides.
~ Lennie Wesley

Elders said not to burn coal for sweats because it was too hot. It was not used.
~ Lennie Wesley

There should have been an abundance of medicinal plants here, but it is disturbed.
~ Lennie Wesley

We could write a book about this spot. ~ Lennie Wesley

Stoney Nakoda TK has long guided TU of the land, water, and air in terms of hunting, harvesting, lifeways, and stewardship. During the site tour, participants demonstrated their expertise in both plants and animals. Lennie Wesley shared knowledge of how many plants are important for multiple purposes. At one point during the site tour, it was the strong smell from an important plant coming through the window that prompted him to request a stop.

Similarly, the Stoney Nakoda possess a strong understanding of animals in the area. At each stop, Lennie meticulously scoured and surveyed the area looking for wildlife evidence. His trained eyes located a single strand of grizzly fur which he explained was likely from a young male.

As explained by Lennie, Stoney Nakoda use of the area stretched southwards to Waterton Park and as far as Chief Mountain. There are stories about the area being

named Raven Breast (and not Crowsnest) after an important Chief. The raven population declined around 200-300 years ago but has recently increased.

3.2.1 Overview

Table 3.2-1 summarizes the stops on the tour.

Waypoint	Observations	Private/ Crown	Details/Notes
110	N/A	Private	Riversdale Blairmore Office.
111	Lodgepole Pine, grasses, sedges, berries, ferns, wild strawberry, cream coloured vetchling, heart leaved arnica, fur from young grizzly bear	Crown	Lodgepole pine stand used for poles. Forested area just near entrance into Riversdale property. Fur from a small male grizzly (about 2 years old) was found. More points of interest on the west side of the road than the east.
112	Spruce, wildleaf rhubarb along creeks	Private	Spruce would also be used for poles.
113	Grasses, sedges, dandelions	Private	Area looked to have been used for agriculture; open field. There should have been an abundance of medicinal plants, but there was nothing. Lots of plow disturbance, making the land all grasses and sedges and no medicinal plants.
114	Balsamroot, three flowered avens	Private	Important plant or plants of interest.
115	Silky scorpionweed	Private	Collected sample (for site collection).
116	Subalpine fir	Private	Pine tree hit by lightning. The roots at the bottom smell like gun powder; shaped like a bullet. In the past, people burned pine trees to control pine beetle.
117	N/A	Private	Important plant or plants of interest.
118	Sweet pine, elk tracks	Private	Important plant or plants of interest. Point of interest.
119	N/A	Private	Exposed coal seam / deposit.
120	N/A	Private	Fossils in rocks found.
121	N/A	Private	Wooden remnant of dynamite box found.

Waypoint	Observations	Private/ Crown	Details/Notes
122	Subalpine fir, sweet pine, grass, ferns, mushrooms, alpine or arrowhead fern, lupin, mountain ash, tall everlasting, yarrow (unconfirmed)	Crown	Important plant or plants of interest.
123	N/A	Private	Proposed helicopter pad.
124	N/A	Private	Collected sample (for site collection).
125	Elk tracks, various flowering plants (blue bells)	Private	The “Big Show” – Historic mining equipment, large coal seam on side of mountain, rocks with fossils.
126	Smooth blue beardtongue, shrubby beardtongue	Private	Collected sample (for site collection).
127	Deer	Crown	Sighting of two trophy monarch bucks. Important plant or plants of interest.

3.2.2 Harvest Activities and Methods

The Stoney Nakoda participants in the site tour painted a rich tapestry of history, land use, cultural practices, spirituality, harvest, and travel in and around the proposed Project area. Collectively these understandings are an important part of the Stoney Nakoda way of life that work at different time scales (e.g., past, present, and future), types of geography (e.g., mountain, plains, lakes, and rivers), levels of existence (e.g., physical and spiritual worlds), seasons (e.g., seasonal round), and elevation scales (e.g., climate, surface, and subsurface).

During the site visit, most of the discussion centered on the importance and uses of plants found on Grassy Mountain. Details of these plants, including photos and a summary of their value to the Stoney Nakoda, are provided in Section 3.2.1.1. Wildlife and bird species such as elk, deer, and buffalo also continue to be important to the Stoney Nakoda people and are discussed in Section 3.2.1.2. Other traditional land uses that were not discussed in detail during the site tour, but are

likely relevant, include travel or lifeways, sacred areas, and cultural practices and customs.

3.2.2.1 Plants

Many of the plant species found in the alpine at Grassy Mountain are central to Stoney Nakoda ceremony, healing practices, and spirituality. Participants harvested several types of plants during the site tour while consultation officers made extensive notes. Details about these plants are provided in Table 3.2-2, including photos. The mountains have always been known to have important plants and plants of interest to the Stoney Nakoda.

Table 3.2-2 Summary of Some Important Plants or Plants of Interest at Grassy Mountain		
Waypoint	English Name	Photo(s)
111	Lodgepole pine	
111	Fern	

Table 3.2-2 Summary of Some Important Plants or Plants of Interest at Grassy Mountain		
Waypoint	English Name	Photo(s)
111	Heart-leaved arnica	
111	Cream- coloured vetchling	
111	Wild strawberry	
114	Balsamroot	

Table 3.2-2 Summary of Some Important Plants or Plants of Interest at Grassy Mountain		
Waypoint	English Name	Photo(s)
114	Three-flowered avens	 A photograph of a Three-flowered avens plant. The plant has several small, pink, five-petaled flowers on thin green stems, growing in a rocky, grassy area.
115	Silky scorpionweed	 A photograph of a Silky scorpionweed plant. The plant has a cluster of small, purple flowers on a green stem, growing in a rocky, rocky area.
115	Phacelia spp.	 A photograph of a Phacelia spp. plant. The plant has a tall, slender stem with a dense cluster of small, purple flowers, growing in a rocky, rocky area.

Table 3.2-2 Summary of Some Important Plants or Plants of Interest at Grassy Mountain		
Waypoint	English Name	Photo(s)
116	Subalpine fir	
116	Lance-leaved stonecrop	
116	Shrubby beardtongue	
118	Subalpine fir or Douglas fir	

Table 3.2-2 Summary of Some Important Plants or Plants of Interest at Grassy Mountain		
Waypoint	English Name	Photo(s)
122	Alpine or Arrowhead Fern or Yarrow (unconfirmed) (L) and Tall everlasting (R)	
122	Lupin	
122	Mountain ash	
122	Mushroom	

Table 3.2-2 Summary of Some Important Plants or Plants of Interest at Grassy Mountain		
Waypoint	English Name	Photo(s)
122	Mushroom	
122	Subalpine fir	
126	Smooth blue beardtongue	

Table 3.2-2 Summary of Some Important Plants or Plants of Interest at Grassy Mountain		
Waypoint	English Name	Photo(s)
126	Shrubby beardtongue	
127	Sagebrush	

3.2.2.2 Wildlife and Birds

Several wildlife species are culturally, spiritually, and nutritionally important to the Stoney Nakoda people. During the site tour, participants explained how buffalo used to be hunted and that hunting deer, elk, and other animals continues today. While there was no discussion about birds during the tour, this does not mean that no relevant knowledge or use exists. This topic should be elaborated on during the next phase of work.

3.2.2.3 Fish

There was no discussion about fish or aquatic species during the tour. However, this does not mean that no relevant knowledge or use exists. This topic should be elaborated on during the next phase of work.

3.2.3 Lifeways, Travel, and Trails

Participants did not discuss exact details of how the Project area was used and wanted to follow-up with their Elders. When surveying the area from high vantage points, Lennie pointed out possible trails according to geomorphology,

elevation, and landscape features. This topic should be elaborated on during the next phase of work.

3.2.4 Sacred Areas

Participants did not discuss exact locations of sacred places within the Project area and wanted to follow-up with their Elders. However, Lennie stated that there are areas on the mountain that are recognized by the Stoney Nakoda People as meditation sites.

At one such place, when a rusted can with the label "MARFEK" was located nearby, Lennie explained that this was left behind for others to find. This topic should be elaborated on during the next phase of work.

3.3 Potential Effects

During the tour, Stoney Nakoda participants were more focused on getting a sense of the Project area and did not elaborate on many key concerns, issues, and effects arising from the proposed Project. This topic should be elaborated on during the next phase of work.

3.4 Recommendations

During the tour, Stoney Nakoda participants did not provide specific recommendations for the proposed Project. This topic should be elaborated on during the next phase of work.

4.0 Conclusions

Overall, the site tour provided a strong introduction to Stoney Nakoda traditional and contemporary land use in the Grassy Mountain area. Most evident was the importance of the Project area for medicinal and ceremonial plants harvested by the Stoney. There is much work left in terms of documenting locations of these plants as well as other key topics elaborated in Section 5.0.

5.0 Next Steps

Understandings documented during the 1-day reconnaissance site tour will be valuable to the Stoney Nakoda in carrying out the next phase of work to further investigate traditional use of the proposed Project area. There is further work to be done to detail:

- Wildlife, fish, and plant harvest locations;
- Harvest methods and uses;
- Lifeways, trails, and travel corridors;
- Archaeological and cultural sites;
- Sacred and spiritual sites;
- Stoney Nakoda place names; and
- Cabin, camp, and settlement sites.

Where possible, identification of potential effects, key concerns, and issues as well as the provision of recommendations relevant to design, operation, monitoring, reclamation, and mitigation should be provided.

Overall, the site tour provided a strong introduction to Stoney Nakoda traditional and contemporary land use in the Grassy Mountain area.



References

Stoney Nakoda Traditional Use Study for the proposed Grassy Mountain Project
- Work Plan and Schedule (May 2014). Prepared by Natasha Thorpe and Kai Scott.

Appendix 1 – Possible Site Tour Key Questions

- How have Stoney Nakoda accessed or continue to access the Project area? How has this changed over the years?
- What are the key traditional uses in this area (e.g., hunting, medicinal plant gathering, stories, artifacts, fishing)?
- Where are the key traditional use and/or important areas? What should Riversdale keep in mind when planning to develop in and/or this area?
- What types of wildlife, fish, bird, and vegetation found in this area are important to the Stoney Nakoda people? Why are they important? In general, how are these species doing (i.e., existing conditions)? How have they changed over the years?
- Are there any important or sensitive areas for wildlife, fish, birds, and vegetation in the Project area that we should be aware (e.g., calving, nesting, spawning)?
- What would you like the scientists to know or keep in mind when they go out to conduct their field programs in this area?

Appendix 2 – Some Questions from the Orientation and Site Tour

- Is there obsidian on site?
- Is there sandstone on site?
- What is the history of agriculture and disturbance in the area?
- How is coal formed? How do they separate out the coal?
- What is the elevation at the top of Grassy Mountain?

Appendix 3 - List of Digital Files on Dropbox

Copies of the digital files of the data collected during the Stoney Nakoda Site Tour and Workshop were uploaded and saved on Dropbox, including:

- **1 – GPS:** Track and waypoints of site tour on June 25 (format: KML, viewable in Google Earth).
- **2 – Photos:** Photos taken at each waypoint along site tour on June 9 (format: jpg).
- **3 – Site Tour Materials:** Documents provided prior to and on the day of the site tour including: safety questionnaire and emergency contact form, draft research protocol, Grassy Mountain Newsletter (April 2014), site tour evaluation form, and list of questions to consider on the site tour (format: Microsoft Word).

Access to the Dropbox folder was provided to the Stoney Nakoda Consultation Team for continued and future use in recognition of the proprietary nature of the Stoney Nakoda Traditional Knowledge and Land Use data. Upon completion of the Project and request of the Stoney Nakoda Consultation Team, Kai Scott and Natasha Thorpe will remove their access to the Dropbox.

Grassy Mountain Coal Project

Public Report on Tsuut'ina Traditional Knowledge and Use of the Grassy Mountain Area

July 2015

Report by:
Tsuut'ina Nation

Report compiled by:
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Prepared for:



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This report represents the assembly of quotes with a particular interpretation and focus of mainly non-Aboriginal writers who assisted in the facilitation of the site visit and ground-truthing efforts. This may introduce a bias, favouring a western way of thinking and understanding. It is appreciated that participants may have assembled this report differently. It is hoped that provision of the raw spatial and qualitative TK/TU data in the appendices will partially mitigate any misinterpretation arising from the organization and writing of this report by allowing readers to refer back to the words spoken by participants in their pure form. Raw data included in the versions of this report were returned to the Tsuut'ina Nation consultation department. However, the version of this report released to the public does not contain these full transcripts and notes.

Maps were generated by Chartwell Consultants, Ltd. under confidentiality agreements. Chartwell expunged all spatial data of TK/TU sites provided to them after creating maps for this report, as directed in the agreements.

Photographs by Tsuut'ina Nation Consultation Team, Kai Scott, and Natasha Thorpe.

This report should be cited as follows:

Tsuut'ina Nation. 2015. Public Report on Tsuut'ina Land Use in the Grassy Mountain Area. Prepared by N. Thorpe and K. Scott for Riversdale Resources, Ltd., July 2015.



Acknowledgements

This report is the culmination of patience, hard-work, insight, and perseverance of the Tsuut'ina Consultation Department who are committed to advancing Tsuut'ina Traditional Knowledge and Traditional Use (TK/TU) initiatives and the responsible stewardship of Tsuut'ina lands. They worked hard to collaboratively present this report. The members chose to keep their names anonymous in this report.

1.0 Introduction

This report contains the key issues, themes, observations, wisdom, and insights related mainly to Traditional Use (TU) of the proposed Grassy Mountain Project (Project) area near Blairmore, Alberta as shared by Tsuut'ina Nation Consultation Team during a preliminary site visit on July 11, 2014 and ground-truthing efforts on August 12 to 13 and October 27 to 28, 2014. Since it is impossible to discuss TU without also discussing Traditional Knowledge (TK), TK is included where possible and appropriate. These on-the-land efforts were hosted by the Tsuut'ina Nation Consultation Team, funded by Riversdale Resources Ltd. (Riversdale), and carried out with assistance and support from Kai Scott and Natasha Thorpe, independent consultants with Environmental Assessment (EA) specialization, through Arbutus Consulting and now Merjent, Inc. (Merjent). This document summarizes the information collected in the first and second phases as agreed upon in the *Tsuut'ina Traditional Use Study for the proposed Grassy Mountain Project - Work Plan and Schedule* (Updated August 6, 2014).

This is an abridged version of a larger, internal report. This report compiles non-confidential information about the Tsuut'ina Nation, including broad themes of use and knowledge sites recorded during field work. This report is intended to provide Tsuut'ina TK/TU for Riversdale Resources, Millennium EMS Solutions, Alberta Consultation Office (ACO), and the public. As such, this report does not contain site-specific locations of sensitive TK/TU sites that were recorded during site tour or ground-truthing sessions.

1.1 Tsuut'ina Nation

The Tsuut'ina, which means "a great number of people", are a strong proud nation possessing a remarkable cultural heritage. Descended from the Athapaskan-speaking people, which include the Navajo and Apache of the south and the Dene and Chippewa of the north, the Tsuut'ina have kept their traditions and their culture has evolved into to one that is unique to Athapaskan-speaking people.

The current population of Tsuut'ina is around 2,200. There is one reserve that belongs to the Tsuut'ina Nation which is located adjacent to southwest Calgary city limits (refer to www.treaty7.org).

1.2 Grassy Mountain Project

Riversdale is an Australian company headquartered in Sydney, Australia specializing in development of metallurgical coal deposits that is proposing the Grassy Mountain Project an open pit coal mine, in the Livingstone Mountain Range in southwestern Alberta. This proposed Project may result in a mine with a 28-year

lifespan including shipment of coal via rail transportation to a coastal port. Grassy Mountain has previously been the subject of substantial exploration and feasibility work, and both surface and underground mining operations in the 1940s and 1960s. The most proximate community to the Project is Blairmore, Alberta. Figure 1.1-1 depicts the location of the proposed mine and surrounding key place names in English.

McGillivray
Ridge

Saskatoon
Mountain

Grassy
Mountain

Bluff
Mountain

- Legend**
- Highway 3
 - Highway - Other
 - Railway
 - Road
 - Trail
 - Contour - Index
 - Contour - Intermediate
 - River
 - Lake
 - Mine Permit Boundary
 - Private - Riversdale
 - Private - Other
 - Crown Land
- Areas of Disturbance**
- Sedimentation Pond
 - Dump
 - Pit Area
 - Plant Site

RIVERSDALE
RESOURCES

**GRASSY MOUNTAIN
PROJECT**



Mapping:
CHARTWELL Consultants Ltd.

For:
merjent

Scale: 1:50,000
Projection: NAD 1983 UTM Zone 11N
Date: July 16, 2015 Project: 14-007

**Figure 1.1-1
Overview Map**

1.3 Environmental Assessment

As part of the EA process, Riversdale is undertaking field work to assess the effects of the proposed project on mammals, raptors, air quality, water, noise, fish, and vegetation. The company is also assessing the possible effects of the mine on Aboriginal rights and title as well as the socio-economic effects of the mine on the broader community of people living in the area. Riversdale started collecting water samples and installed wildlife cameras in 2013 and has carried out a more comprehensive suite of field work in 2014, including site visit and groundtruthing field work with the members of the Tsuut'ina Nation.

1.4 Regulatory Requirements

The proposed Project is undertaking both the federal and provincial EA processes. The Canadian Environmental Assessment Agency and the Alberta Ministry of Environmental and Sustainable Resource Development (ESRD) are tasked with leading these respective processes. Both agencies strongly encourage the development and integration of TK/TU studies with potentially affected Aboriginal groups. In particular, Section 19.3 of the Canadian Environmental Assessment Act (CEAA 2012) states that:

The environmental assessment of a designated project may take into account community knowledge and Aboriginal traditional knowledge.

While the Government of Alberta does not require TK/TU studies, it provide resources and guidance to proponents for conducting them for use in EA, including integration opportunities in historic resources, land use, vegetation (Government of Alberta 2013).

1.5 Traditional Knowledge and Use Study

Riversdale provided funding to support the Tsuut'ina with collecting, compiling, summarizing, and reporting on Tsuut'ina Traditional Knowledge and Use (TK/TU) in the area in and around the proposed Project. TK/TU is important for understanding existing conditions and the assessment of environmental, social, and cultural effects of the Project, selection of valued components (VCs), cultural keystone species, and Project planning, design, management, operations, monitoring, and mitigation. In keeping with regulatory requirements, Tsuut'ina TK/TU will be considered in conjunction with scientific knowledge throughout all phases of the proposed Project.

2.0 Methods

2.1 Overview

Tsuut'ina Nation Consultation Team conducted a TU study with support from Riversdale using a two-phased approach in the area of the Grassy Mountain Project. This involved two sets of initiatives from May to December 2014 that built on one another, including:

Phase 1 – Preliminary Site Visit (July 2014) – Collected initial TU work at start EA process and planned for more detailed TU data collection as part of the next phase. This phase focused primarily on private lands owned by Riversdale.

Phase 2 – Ground-truthing (August and October 2014) – Verified and ground-truthed TU sites and information in areas identified during the preliminary site visit for a more detailed understanding of the area in and around the proposed Project. This phase focused on areas proposed for development on Crown lands.

2.2 Phase 1

There were five key objectives of Phase 1 including:

- Reviewing previously recorded Tsuut'ina TU;
- Identifying Tsuut'ina TU priorities and interests;
- Discussing possible Tsuut'ina TU methods and options;
- Identifying Tsuut'ina Cultural Keystone Species; and
- Informing early mine design, component placement, and considerations of alternatives.

2.2.1 Preliminary Site Tour

The preliminary site visit occurred on July 11, 2014. The tour lasted the full day and was conducted with two representatives from Tsuut'ina Nation Consultation Team, two Riversdale staff, and one TK specialist, including:

- Tsuut'ina Nation: Undisclosed
- Riversdale: Darren Lefort and Keith Bott
- TK Specialist: Kai Scott.

The tour started at the Riversdale office after a safety briefing. Thereafter, the group travelled to the Grassy Mountain site. There were five stops made during the tour, two of which were in Crown land and the remaining on Riversdale private lands. At each site, Kai took video, photos, global positioning system (GPS) waypoints, and

recorded discussions and observations of Tsuut'ina Elders. Access issues prevented more stops in Crown land further north and west of private land. Riversdale will provide additional access information to Tsuut'ina Nation Consultation Team as it becomes available. The following sequence of activities occurred during the site tour:

- 10:30am – Met at Riversdale Office in Blairmore.
- Opening prayer.
- Roundtable of introductions.
- Safety and orientation overview by Riversdale.
- Project overview by Riversdale.
- Reviewed data collection tools available during the site visit (e.g., audio, video, and/or GPS).
- 12:00pm – Ate lunch.
- 12:30pm – Drove to site at Grassy Mountain.
- Drove and hiked to agreed key locations.
- Traditional protocol at Waypoint 57.
- Recorded information by taking photos and GPS waypoints. Took video recordings of thoughts and observations and actions of Tsuut'ina Nation Consultation Team.
- Drove back to Riversdale office.
- 4:30pm – Debriefed about the site tour.
- 5:30pm – Tsuut'ina returned to Blairmore for the evening.

2.2.2 Traditional Protocols

Traditional protocols were followed during the site tour and ground-truthing. Out of respect for these practices, details are not provided in this report.

2.3 Phase 2

2.3.1 Ground-truthing

Tsuut'ina Nation Consultation Team conducted ground-truthing over four days on August 12 to 13, 2014 and October 27 to 28, 2014. Ground-truthing efforts focused on key areas proposed for ground disturbance for dumps, open pit, and/or plant infrastructure. The ground-truthing effort started with a safety refresher presentation by Keith Bott who also answered questions regarding the proposed Project. The ground-truthing efforts occurred on average from 9:00 am to 6:00 pm every day with stops at several key locations on site. Four representatives from the

Tsuut'ina Nation, two drivers, and one TK specialist attended. For the August work, the mode of transportation to each of the areas was by UTVs (i.e., side-by-sides) with a capacity for three individuals per UTV. The driving conditions were steep and challenging with many river crossings and big gains and drops in elevation. For the October work, travel was by truck.

There were three to four stops per day during ground-truthing sessions. At each stop and/or waypoint recorded, the TK support took brief video, notes, photos, and/or GPS records, all of which were saved on a Dropbox folder to which the Tsuut'ina Nation Consultation Team has access. Many sites at each stop were documented. The following sequence of activities occurred each of the days of ground-truthing:

- 9:00am – Depart Riversdale office and drove to Grassy Mountain
- Drove to key locations within areas designated for ground disturbance related to development. Got out of the UTVs and walked one to two km at each stop for an hour or two. Many of the hikes were steep and through dense vegetation.
- Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Tsuut'ina participants.
- Around mid-day, ate lunch and re-hydrated.
- Drove to key locations. Recorded information by taking video, photos, and GPS waypoints. Noted thoughts, observations, and actions of Tsuut'ina participants.
- 6:00pm – Tsuut'ina participants return to hotel in Blairmore.

2.4 Report Outline

The rest of the report is divided into several sections highlighting the key findings and outcomes of the site visit and ground-truthing. Section 3.1 provides the high level overview of history and culture of Tsuut'ina Nation. Section 4.3 summarizes the land uses recorded during the field program. Finally, Section 4.4 provides the concerns about effects of the proposed Project raised by Tsuut'ina participants during the site visits and ground-truthing efforts. Concerns raised during planning meetings are documented in meeting minutes and were forwarded to the Consultation Team hired by Riversdale. Section 4.5 summarizes the recommendations put forward by Tsuut'ina Nation Consultation Team members to address potential effects raised during ground-truthing efforts.

There are five appendices to the confidential version of this report that are not included here. Appendix 1 contains signed copies of the informed consent forms. Appendices 2 and 3 contain the field notes from site-tour and ground-truthing. Appendix 4 details the files uploaded to a Dropbox site for exclusive use by Tsuut'ina Nation Consultation Team and the TK specialists (i.e. Kai Scott and Natasha Thorpe) with no access granted to Riversdale. Note that all of these files were delivered in digital format (e.g. external hard-drive) upon completion of the work.

3.0 Tsuut'ina Nation Background

Given the oral tradition of Tsuut'ina knowledge, few documented sources exist from the Tsuut'ina perspective. The background presented below combines knowledge from the written record prepared by non-Tsuut'ina as well as some information from our oral history.

Indigenous peoples have been present in what is now southwestern Alberta for 10,000 or more years. Prior to the arrival of Europeans, indigenous peoples had a stable and long lived economy based on the acquisition of naturally occurring plant, animal and other resources. In the highly seasonal environment of the northern plains, a hunting and gathering economy meant that peoples were nomadic and practiced a seasonal round, where people travelled from one place to another during the annual cycle to exploit resources when those resources could be acquired in a given location at a given time. This economic regime and seasonal round guided their respective cultures. These cultures had to be highly knowledgeable of their environment in order to thrive and survive.

The Crowsnest Pass provided a range of important resources and Tsuut'ina both visited and lived in the Pass and exploited the resources it offered. In addition, there were well-established trading routes (e.g. Shuswap) that Tsuut'ina used throughout the Crowsnest Pass. Geophysical and landscape elements of the Crowsnest Pass and surrounding area also play important parts in Tsuut'ina religion and spirituality. Large game animals and widely used plant resources were exploited in the Pass during all seasons.

Today, First Nations still use the Crowsnest Pass area for the acquisition of plants and spiritual purposes as well as hunting, although clearly the scope of traditional hunting and gathering is much less intensive than it was in the past. Once development of Grassy Mountain began over a century ago, the Tsuut'ina sought out other areas for hunting and harvesting that were less disturbed.

4.0 Results and Discussion

4.1 Phase 1 – Site Tour

The site tour, carried out on July 11, 2014 included, five stops. Table 4.1-1 summarizes the stops on the tour. A separate figure depicting the spatial overview of the route travelled and site-specific locations visited during the site tour has been removed for this public report for reasons of confidentiality.

Waypoint	Notes/Comments
137	<ul style="list-style-type: none"> • Evidence of small animal that ate yellow flower petals • Caterpillar • Fossil shells in rocks • Butterfly • Ceremonial and medicinal plants
138	<ul style="list-style-type: none"> • 100 meter (m) from this area there is a small pond • Looked for animal tracks and trails leading to the water • There is evidence of small rodents and perhaps sheep
139	<ul style="list-style-type: none"> • Weather station (no stop, photos, or video)
140	<ul style="list-style-type: none"> • Top of Grassy Mountain • Ceremonial and medicinal plants, located by scent
141	<ul style="list-style-type: none"> • Drove on the west side of the mountain to view Crown Land • Turn around point
142	<ul style="list-style-type: none"> • Remnants of wooden mine shaft. Evidence of underground mining • Golden eagle sighting
143	<ul style="list-style-type: none"> • Big Show • There is a small spring • There are tracks of big elk (probably going to the spring for water) • Heard an immature eagle in a nest to the west of the Big Show • Observed lots of little brown frogs by the spring • Poplars are an indicator of a nearby water source • Noted evidence of a rail with small carts (e.g., wheels, rail lines, and nails)

4.2 Phase 2 – Ground-Truthing

Figure 3.2-2 (removed in this public report due to confidentiality) and Table 4.2-1 provide information about the tracks and stops made during ground-truthing efforts of August 12 and 13, 2014.

Table 4.2-1	
Summary of Stops along Ground-truthing on August 12 and 13, 2014	
Waypoint	Notes/Comments
01	<ul style="list-style-type: none"> • First Stop
02	<ul style="list-style-type: none"> • Up on top of a hill. Plants have an orange hue.
03	<ul style="list-style-type: none"> • Sheltered area surrounded by trees with rocks stacked on top of one another. Possible fasting area for vision quest. Fasting typically lasts for 4 days. This is an important area. Tsuut'ina suggested that any disturbance be avoided. For Moose Mountain Project, Tsuut'ina suggested a 100m buffer around vision quest areas. The same buffer should be applied here.
04	<ul style="list-style-type: none"> • Second Stop in a cleared area. There is an abundance of Lingonberries next to Blairmore Creek. Observed small trout in Blairmore Creek. There is a runoff area (west) into Blairmore Creek. Traditional and medicinal plant.
05	<ul style="list-style-type: none"> • Bird nest
06	<ul style="list-style-type: none"> • Navigational marker with assembled stones. Saw evidence of historic roads heading west up the mountain.
07	<ul style="list-style-type: none"> • Springs running down the west side of the mountain. Tsuut'ina would like to see these protected. That is, prevent waste and tailings from getting in them. This area is a "teepee pole heaven." There is an abundance of straight lodgepole pine. Tsuut'ina would like the opportunity to harvest the lodgepole pines for their use.
08	<ul style="list-style-type: none"> • Third Stop in Potential North Dump area. Traditional and medicinal plant.

Figure 4.2-2 (removed in this public report due to confidentiality) and Table 4.2-2 provide information about the routes (tracks) and stops during the Tsuut'ina Nation ground-truthing efforts of October 27 and 28, 2014.

Table 4.2-2	
Summary of Stops along Ground-truthing on October 27 and 28, 2014	
Waypoint	Notes/Comments (October 27, 2014)
116	<ul style="list-style-type: none"> • Lots of good teepee poles, lodgepole pine (along the road)
117	<ul style="list-style-type: none"> • Really thick lodgepole pine stand makes it hard to snare in here; many animal tracks (along the road)
118	<ul style="list-style-type: none"> • Lots of animal tracks, possibly elk, sheep.

Table 4.2-2	
Summary of Stops along Ground-truthing on October 27 and 28, 2014	
Waypoint	Notes/Comments (October 27, 2014)
120	<ul style="list-style-type: none"> • Good place to cut “Charlie Brown” Christmas trees; Lots of lumber was wasted here. Snowbird spotted.
121	<ul style="list-style-type: none"> • “Shame to cut these trees around here as there are a lot of green teepee poles.”
122	<ul style="list-style-type: none"> • Stream: Unfortunately water not running fast enough to drink. Standing water so lots of bacteria and moss.
123	<ul style="list-style-type: none"> • Elk and moose tracks
124	<ul style="list-style-type: none"> • Ceremonial and medicinal plant
125	<ul style="list-style-type: none"> • Ceremonial and medicinal plant; branches are different; porcupine scratches on trunk
126	<ul style="list-style-type: none"> • Rabbit tracks, identified by large hind feet and small front feet, placed close together; Livingstone Range; Crown Mountain; traditional and medicinal plant; animal trails
127	<ul style="list-style-type: none"> • Squirrel caching; “it cannot be too long a winter if they are only starting to collect now”; ceremonial and medicinal plant
128	<ul style="list-style-type: none"> • Moose rub • Livingstone Range views
129	<ul style="list-style-type: none"> • Ceremonial and medicinal plant; mouse tracks.
130	<ul style="list-style-type: none"> • Crowsnest Mountain views; squirrel tracks
131	<ul style="list-style-type: none"> • Rock formation; excellent pipe tree; moose rub; fur left behind is light brown so therefore not an elk • Tamarack tree • Interesting rock formations • Tree with lightning strike
132	<ul style="list-style-type: none"> • Moss; trails • Bedding site for bull elk and several cows; scat is still steaming; large tracks indicate a bull moose • Ceremonial and medicinal plant; Top of mountain
133	<ul style="list-style-type: none"> • Bedding site for bull elk and several cows; scat is still steaming; large tracks indicate a bull moose • Ceremonial and medicinal plant; Top of mountain
134	<ul style="list-style-type: none"> • Bedding site for another bull elk and two cows
135	<ul style="list-style-type: none"> • Lots of gas underground leads to lesions on tree
136	<ul style="list-style-type: none"> • Clearing; lots of rabbits and good place for snare hunting
137	<ul style="list-style-type: none"> • Clearing; fresh rabbit den (indicated by lots of tracks); rabbit tried to dig everywhere to turn the whole hill into a warren • Moose track; identify where weight was placed by difference in pressure of the tracks

Table 4.2-2	
Summary of Stops along Ground-truthing on October 27 and 28, 2014	
Waypoint	Notes/Comments (October 27, 2014)
138	<ul style="list-style-type: none"> • Clearing; “when you are hunting, this is where you see animals sleeping”
139	<ul style="list-style-type: none"> • Spring that stays open all year round; return to truck
141	<ul style="list-style-type: none"> • Scrape areas; nearby is elk forage ; elk will paw through snow for herbs but moose won't; sighting of two black tail deer
142	<ul style="list-style-type: none"> • Ceremonial plant harvest; offering left behind
143	<ul style="list-style-type: none"> • Lots of mushrooms; heard a woodpecker
144	<ul style="list-style-type: none"> • Seismic line
145	<ul style="list-style-type: none"> • Ceremonial and medicinal plant used for smoking hides
146	<ul style="list-style-type: none"> • Moose cow and calf sighting from vehicle
147	<ul style="list-style-type: none"> • Moose sighting from vehicle, heading into down into the valley; many tracks; nearby saw an elk lying down in the forest
150	<ul style="list-style-type: none"> • Ceremonial and medicinal plant
151	<ul style="list-style-type: none"> • Mushrooms (eaten by bears)
152	<ul style="list-style-type: none"> • Ceremonial and medicinal plant
153	<ul style="list-style-type: none"> • Mountain sage didn't grow too tall this year because it was dry; squirrel den; grazed vegetation; traditional and medicinal plant
154	<ul style="list-style-type: none"> • Possible bear dig; surrounding areas (between 153 and 154); bear looking for ants or something to eat; nearby bushes all the berries are gone and gorged by bear
155	<ul style="list-style-type: none"> • Confidential
156	<ul style="list-style-type: none"> • Ceremonial and medicinal plant
157	<ul style="list-style-type: none"> • Scat (cougar)
158	<ul style="list-style-type: none"> • Mushroom
159	<ul style="list-style-type: none"> • Ceremonial and traditional plant sighting, right on the surface; usually have to dig 0.5 m
160	<ul style="list-style-type: none"> • Lots of moose and elk tracks adjacent to stream; historic lean-to and traps as only one way in; likely built by a hunter (photos from 160-161)
161	<ul style="list-style-type: none"> • Digs; lots of ceremonial and traditional plants; elk cow and calf tracks; up on ridge then down in creek valley
162	<ul style="list-style-type: none"> • Lunch
163	<ul style="list-style-type: none"> • Entrance into clear cut; regrowth trees
164	<ul style="list-style-type: none"> • Bedding site: cow elk
165	<ul style="list-style-type: none"> • Bedding sites: 2 elk calves; perfect outline of the calf, even the snout, melted into the snow
166	<ul style="list-style-type: none"> • Bear scat; cliffs; pine forests
167	<ul style="list-style-type: none"> • Sacred and ceremonial site; trees and rocks in a perfect oval
168	<ul style="list-style-type: none"> • Elk rub and tracks; clear cut

Table 4.2-2 Summary of Stops along Ground-truthing on October 27 and 28, 2014	
Waypoint	Notes/Comments (October 27, 2014)
169	• End



Photo 1: Tree with tumour said to be caused by gas underground (Waypoint 135)



Photo 2: Twisted rotted tamarack used for ceremonial and traditional purposes (Waypoint 168)

4.3 Tsuut'ina Traditional Use Harvest Activities and Methods

The Tsuut'ina Nation Consultation Team painted a rich tapestry of history, land use, cultural practices, spirituality, harvest, and travel in and around the proposed Project area. Collectively, these understandings are an important part of Tsuut'ina way of life that work at different scales of time (past, present, and future), geography (mountain, plains, lakes, and rivers), levels of existence (physical and spiritual worlds), seasons, and elevation (climate, surface, and subsurface).

As indicated in the tables in the previous sections, much of the discussion during the site visit and ground-truthing centered on the importance and ceremonial, medicinal, and subsistence uses of alpine plants found on Grassy Mountain. A list and photos of these plants are shown in Section 4.3.1. Full details around their value to Tsuut'ina, are provided in the confidential version of this report.

Especially during the final ground-truthing session when a dusting of snow provided easy viewing of animal tracks, wildlife were also a significant topic of discussion. As in the past, wildlife and bird species such as elk, moose, deer, sheep, buffalo, and eagles continue to be important to Tsuut'ina Nation today (Section

4.3.2). Their ongoing presence in the area is evidenced through the observed abundance of tracks, scat, and antler rubbings on trees.

Other traditional land uses discussed in the following sections include lifeways, trails and camps (4.3.3), waterways (4.3.4) and sacred areas (4.3.5). Full details around the sacred elements related to use are provided in the confidential version of this report.

Figure 4.3-1 shows the areas of TK/TU site concentrations recorded during the site tour and ground-truthing of field work carry out by the Tsuut'ina Nation. Maps showing specific routes taken and location of all sites have been removed in this public version of the report.

McGillivray
Ridge

Saskatoon

Grassy Mountain

Bluff Mountain

Category	Number of Sites
Habitation	1
Harvest	2
Navigation	2
Sacred Site	3
Stories	0
Vegetation	39
View	3
Water	6
Wildlife	39
Other	14

Note: Sites may have multiple classifications

Legend

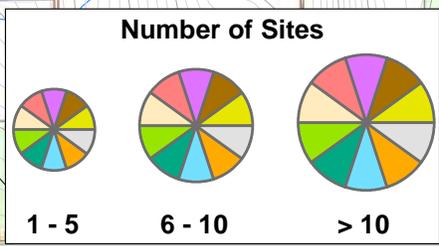
- Highway 3
- Highway - Other
- Railway
- Road
- Trail
- Existing Powerline
- Proposed Powerline
- Contour - Index
- Contour - Intermediate
- River
- Lake
- Mine Permit Boundary
- Municipal Land
- Private - Riversdale
- Private - Other
- Crown

Areas of Disturbance

- Sedimentation Pond
- Dump
- Pit Area
- Plant Site

Areas of Concentration

- Habitation
- Harvest
- Navigation
- Sacred_Site
- Stories
- Vegetation
- View
- Water
- Wildlife
- Other



RIVERSDALE RESOURCES

GRASSY MOUNTAIN PROJECT

British Columbia
Prince George Alberta Edmonton
Victoria Vancouver Washington Montana Calgary

Mapping: **CHARTWELL Consultants Ltd.**

For: **merjent**

Scale: 1:50,000
Projection: NAD 1983 UTM Zone 11N
Date: June 16, 2015 Project: 14-007

Figure 4.3-1 Areas of Tsuut'ina TK/TU Site

4.3.1 Plants

Multiple alpine plants found at Grassy Mountain that are crucial to Tsuut'ina Nation ceremony, healing practices, cultural identity, and spirituality are not found at lower elevations near Tsuut'ina Nation communities. The medicinal power of a plant can be derived from the root, flowers, leaves, and bark. Roots can be eaten raw or pounded into a poultice. Leaves can be boiled and eaten or dried and made into tea over time.

In many cases, whoever is harvesting a plant needs to fast beforehand and needs to have the songs that give them the right to harvest this plant. The discussions during the visits covered a range of plants, including berries, sweet pine, lodgepole pine, juniper, bear root, muskeg tea, trees, shrubs, lichen, and fungus, willow, and poplar. As with all berries, Saskatoon berries are also very important to the Tsuut'ina Nation and were identified on Grassy Mountain. The Tsuut'ina Nation Consultation Team harvested several species of plants during the site tour and ground-truthing sessions as they were in season including: tree fungus, raspberry, *knickinick* (bearberry), sweetgrass, sweet pine, lingonberries. Details about these plants are provided in Table 4.3-1 of the confidential version of this report, including photos and some of their subsistence, ceremonial, or medicinal uses.

People look for plants depending on the time of year. Certain plants such as sweetgrass and sweet pine smell especially strong and can lead one to them for harvesting. Plants are harvested during different times of the year depending on the type of plant and desired use. In general, spring and early summer are good times for harvesting. For some berries, one has to wait for the first frost in order to pick them so that they are sweet and not as potent. Tsuut'ina Nation harvests some shrub leaves in the spring, before the berries come out. June is known to be a "very good" month for harvesting many plants in the alpine areas.

Spring is the best time for harvesting lodgepole pines because the sap is running. During the thaw, the tree draws up water and the water pushes on the bark, making it easier to peel off the bark. When you are harvesting to build log houses, you want to harvest in the winter because you want the sap in the log. You want to leave in the sap for two years and then peel the bark. Lodgepole pine trees are good for building poles and log homes, because they are straight and do not have many branches. Lodgepole pine is plentiful in the Grassy Mountain area and the Tsuut'ina Nation Consultation Team expressed a strong interest in harvesting logs to make teepee poles for various celebrations throughout the summer.

In addition to the lodgepole pine, several tree types are vital for ceremony, medicine, and more.



Photo 3: Unique tree form noted by Tsuut'ina Team (Waypoint 155)

There are certain times of the year when some plants are poisonous and must be avoided.

Astute observations of environmental cues and conditions also direct Tsuut'ina Nation towards important harvest areas. For example, poplars are commonly found in moist areas where one might also find a good source of drinking water (not only for people, but also for animals). Tsuut'ina Nation understand the link between moist areas and wildlife and use this environmental knowledge to guide their hunting practices.

There are proper Tsuut'ina Nation protocols around harvesting plants, which acknowledge their role in Tsuut'ina Nation sustenance. These are not shared in this report as they are better learned by doing or through stories from a knowledge holder.



Photos 4: Bearberry noted by Tsuut'ina Team. (Waypoint 152)

Lichen, moss and several types of fungus found in the area continue to be used for traditional, ceremonial, and medicinal purposes.



Photo 5: Tree fungus. (Waypoint 156 and 142)

Mountains are important to preserving original plant species in Tsuut'ina territory, especially as there are introduction of new plant species. There are stories of Tsuut'ina trying to transplant plants from one place to another, but this did not work because it can only grow in certain areas because of the elevation and soil unique to the mountains. Climate change impacts that threaten alpine environments, increase the need for a comprehensive understanding of plants in the Grassy Mountain area.

Table 4.3.-1 Summary of Plants Found at Grassy Mountain Used by Tsuut'ina People	
English Name	Photo(s)
Sweet Pine	
Juniper	
Teaberry (unconfirmed)	
Bear root	

Table 4.3.-1 Summary of Plants Found at Grassy Mountain Used by Tsuut'ina People	
English Name	Photo(s)
Muskeg tea (126)	
Hawthorn Berry (unconfirmed)	
Scouring Rush	
Raspberry/ Lingonberry	

Table 4.3.-1	
Summary of Plants Found at Grassy Mountain Used by Tsuut'ina People	
English Name	Photo(s)
Bearberry	
Saskatoon berry	
Dogberry	
Mountain Sage	
Sweetgrass	

Table 4.3.-1 Summary of Plants Found at Grassy Mountain Used by Tsuut'ina People	
English Name	Photo(s)
Lowbush Cranberry	
Tamarack	
Lodgepole pine	

Table 4.3.-1 Summary of Plants Found at Grassy Mountain Used by Tsuut'ina People	
English Name	Photo(s)
Thistle	
Buffalo horn lichen	
Tree lichen (various types growing on trees such as Old Mans Beard)	
Mushrooms	

Table 4.3.-1	
Summary of Plants Found at Grassy Mountain Used by Tsuut'ina People	
English Name	Photo(s)
Tree fungus	

4.3.2 Wildlife and Birds

Several types of wildlife and birds are culturally, spiritually, and nutritionally important to the Tsuut'ina Nation including moose, elk, deer, buffalo, grizzlies, sheep, wolves, cougar, lynx, rabbit, squirrels, and other small rodents. Eagles are particularly sacred.

In the same way that Tsuut'ina are plant experts due to the important of plants for food, ceremony, and medicine, so too are the Tsuut'ina wildlife and bird experts. Tsuut'ina Nation hold a rich and diverse knowledge of wildlife owing to their hunting and trapping experiences since time immemorial. Indeed, the survival of the Tsuut'ina as a people is testament to this expertise. Today, successful hunters continue to be astute observers of their surroundings although survival now relates to that of the Tsuut'ina culture, ways of living, and knowing.

Some wildlife behaviours can either hinder or help hunting. For example, at one point during the ground-truthing field work, the squirrels were particularly loud such that they were said to be warning other animals of people or danger and scaring away wildlife when you are hunting. Ravens also warn the animals.

Ravens can help you hunt. If they know that you are hunting, they will fly around and find a lazy animal and then squawk to tell you they are there. – Consultation Team Member A

Listening, one can hear branches snapping in the forest and know that an animal with antlers is nearby. During the field work, there were lots of these noises confirming the observations of the Consultation Team that there are lots of black-

tailed (mule) deer in the area. White-tailed deer are “more jumpy” than mule deer (black-tailed deer) so you need to be especially quiet when hunting them. It is well known that hunting any animal requires that you stay downwind.

Studying environmental surroundings is critical to understanding wildlife behaviour. For example, small clearings found in the forest, especially slightly raised, are known to be good places to find animals sleeping. One has to be careful sneaking up on these animals when one is hunting since they know to rest in these areas where they can see in all directions to look for predators. In one such clearing (Waypoint 138), there were many scattered tracks and broken branches on bushes nearby suggesting that the bull elk had been fighting. It was said that this common to see, especially during the rut.



Photo 6: Clearing which would be a popular place for wildlife because they could easily watch for predators noted by Tsuut'ina Team (Waypoint 138)

4.3.2.1 Wildlife Signs

Particularly during the October 2014 trip during which there was a dusting of snow, evidence of wildlife activity was abundant. Sightings of elk, deer, moose, squirrels, and mice were recorded through tracks, scat/droppings, and bedding sites. In addition, antler rubs were plentiful throughout forested areas where moose, elk, and

deer have drawn their antlers against the bark to help with removing velvet, to leave their scent or to acquire a desired scent such as that of the sweet pine. Animals are known to like certain tree and plant smells. Antler animals are said to scrape their antlers on tree trunks often before the rut.



Photo 7: Mix of elk and deer antler scrapings on trees in the foreground with a mule deer in the background (slightly blurred) noted by Tsuut'ina Team. The trees are too thick for moose to move through this stand. (Waypoint 141)

A careful observer can tell which hoofed animal makes which antler rubs depending on where the marks are located on the tree, the pattern displayed as well as whether there are strands of hair left behind. The Tsuut'ina Nation Consultation Team taught field technicians to tell the difference between the larger and more round moose hair and smaller and more angular elk or deer hair.

Often found nearby an area with many tree scrapings are signs of heavy foraging by deer and elk. At one such site, there were many bearberry buds and poplar bark grazed on by the elk (Waypoint 141).

Elk will paw through the snow to get at food but moose won't as they eat the willow buds above ground. – Consultation Team Member A



Photo 8: Elk trunk scraping. One way to tell which antlered animal made which scraping is to look at where on the trunk the scrapings are located. Elk scrapings can be greater than 1-2 m off the forest floor. (Waypoint 168)

Lower scrapings are usually deer (1-2 feet off ground) whereas the higher scrapings are from elk or moose. – Consultation Team Member A

In addition to antler rubs, the Consultation Team observed a tamarack with scratches on the bark made by a porcupine.

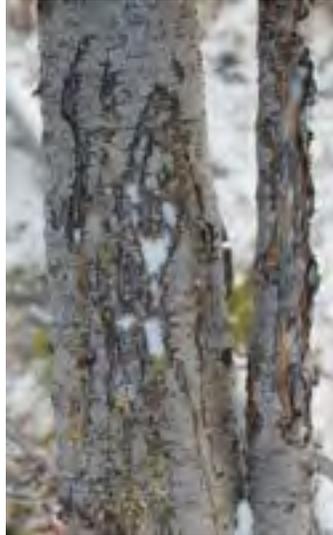


Photo 9: Scratched bark. Porcupines are known to scratch and eat both tamarack and sweet pine bark. (Waypoint 125)

Tracks were another key sign of wildlife activity observed by the Tsuut'ina Nation Consultation Team during the ground-truthing sessions. It was easy to see hundreds of tracks while ground-truthing because of the snow.

The most plentiful tracks seen during the October ground-truthing were by far those of deer and elk followed by mice, squirrels, and rabbits. Moose tracks were also present, but not in the same numbers.

Where you find rabbit, you will find lynx because this is their main food. – Consultation Team Member A



Photo 10: Area of clearcut showing rabbit den. (Waypoint 137)



Photo 11: Rabbit tracks, which were particularly plentiful in clearings. (Waypoint 126)

Small tracks of mice and squirrels, many leading to caches, were common throughout the Grassy Mountain area.



Photo 12: Squirrel tracks. (Waypoint 127)



Photo 13: Mouse tracks. (Waypoint 130)

It was suggested that 2014/2015 would be a short winter as these small animals are not yet finished caching as evidenced by their many tracks and piles of cones.



Photo 14: Cache of cones prepared by squirrels for the winter. (Waypoint 127)

The Tsuut'ina Nation Consultation Team explained that one can learn much about an animal by studying tracks. For example, one can tell the age, gender, and which direction an elk is looking by the shape, size, and depth of their tracks. As pictured below, when you see the dew claws imprinted, the elk is weighting to the back and looking upwards.



Photo 15: Elk tracks showing dew claws. (Waypoint 137)



Photo 16: Mule deer tracks (Waypoint 168)

Bedding sites were plentiful and further supported the fact that hoofed animals are plentiful. A total of 14 bedding sites were observed, some of which were alongside droppings that were still steaming. Most of these sites were for elk.



Photo 17: Elk bedding site, with clear outline of extended leg. (Waypoint 133)

Scat also provided good evidence of wildlife use of the area. Numerous moose, elk, and deer scat were identified as well as for bear and cougar.



Photos 18 and 19: Elk tracks and droppings. (Waypoint 133)



Photo 20: Scat from elk, deer, and moose, which are abundant in wet areas such as this creek, an indicator of the importance of this habitat type. (Waypoint 122)

By far the most concentration of tracks observed was near Gold Creek. Where there is water, there is life.



Photo 21: Moose, elk, and deer tracks near stream. (Waypoint 160)

4.3.2.2 Land Disturbance

During the site tour and ground-truthing sessions, the Tsuut'ina Nation Consultation Team pointed out various areas where wildlife had disturbed the ground including an area where a bear had overturned a large rock, looking for ants or something to eat. The nearby brush was disturbed where the bear had gorged on the berries.



Photos 22-24: Overturned rocks. It was said that a bear has likely overturned a rock adjacent to where a bear has grazed on berries. (Waypoint 154)

Less than a kilometre from where this disturbance appeared, some bear scat was noted which provided support for the observation that these disturbances were caused by a bear.



Photo 25: Bear scat, showing the importance of berries in their diet. (Waypoint 166)

Other signs of land disturbance included wildlife trails, rabbit dens, and small rodent “tunnels”.

4.3.2.3 Birds

Several bird species are known to be sacred to the Tsuut'ina Nation. In particular, the eagle is revered. An eagle was seen soaring above the coal seam at the “Big Show” (Waypoint 12).



Photo 26: Nests, which are common throughout forested areas in Grassy Mountain, as photographed in August. (Waypoint 9)

4.3.2.4 Fish

Tsuut'ina observed three different kinds of trout in Blairmore Creek during ground-truthing in August (Waypoint 4). No other fish were seen and there was little fish-related discussion. However, this is not an indication that healthy waterways or fish is not of concern to the Tsuut'ina Nation.

4.3.3 Lifeways, Trails, and Camps

Current and previously used trails were abundant through the forested areas of Grassy Mountain. Even in clear-cut areas, wildlife have created pathways to move across the ground.



Photo 27: Wildlife trails. During all trips to site, wildlife trails such as this were observed throughout Grassy Mountain. (Waypoint 126)

In the past more than today, people would travel along these lifeways and trails, setting up camp along the way. Hunting trails tied strongly to wildlife trails and other key habitat types, continue to exist today and are used throughout the Grassy Mountain area.

4.3.4 Waterways

Water and aquatic environments have always been understood to be important areas, not only for fish, wildlife, and bird habitat, but also as a source of drinking water for all living things. The area is part of the watershed and these little streams and creeks are the headwaters of one of the major rivers in our traditional territory. In the words of a Tsuut'ina Nation member, "if you don't have water, you don't have growth!" Water determines how vibrant plants will grow and, thus, the quality of wildlife forage.



Photo 28: Blairmore Creek. Ripe lingonberries in the riparian zone. (Waypoint 4)

The Tsuut'ina Nation has long observed the relationship between water and plants as well as water and animals, for example, linking streams and waterways with good hunting areas for moose, elk, or deer. Both berries and poplars are known to use a lot of water and thus are indicators of either wet or dry environments or particularly warm or cool years. While ground-truthing in October, it was reported that the mountain sage did not grow too tall in 2014, which is a sign that it was a dry summer.

In some of the streams (e.g. Waypoint 122), the water is not running fast enough this time of year to drink. It is standing water so has lots of bacteria and moss.
– Consultation Team Member D

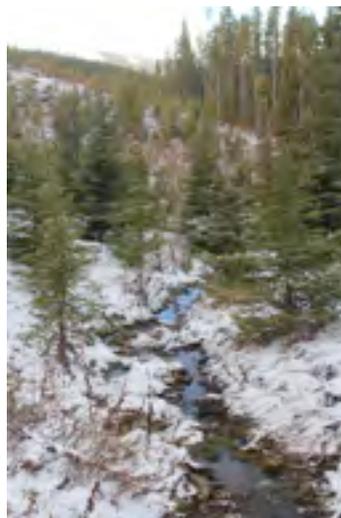


Photo 29: Small creek moves through a clear-cut. (Waypoint 126)

As mentioned above, areas adjacent to waterbodies are known to be key wildlife habitat areas and, therefore, important areas for Tsuut'ina as well. There were hundreds of moose, elk, and other tracks in the moist mossy muskeg nearby the stream at (Waypoints 159 and 160).

4.3.5 Sacred Areas

Throughout Tsuut'ina territory are multiple well-known sacred areas. During their visits to the Grassy Mountain area, the Tsuut'ina Nation Consultation Team noted several key sites. These were located, and photographed for the purpose of registering these sacred sites with Alberta Culture.

During the site tour in June, a unique assembly of rocks suggested that it is a sacred area or navigational marker (Waypoint 6).



Photo 30: Identified sacred site photographed for Alberta Culture. (Waypoint 6)

A sacred site was identified during ground-truthing in August and is pictured below. It was a sheltered area surrounded by trees with rocks stacked atop one another.



Photo 31: Identified sacred site photographed for Alberta Culture (Waypoint 3)



Photo 32: Identified sacred site photographed for Alberta Culture (Waypoint 167)

Relying on traditional knowledge, the Tsuut'ina Nation Consultation Team provided key understandings of plants and wildlife from their experiences harvesting and traveling on the land. Some of the knowledge is grounded in having observed behavior of animals, while other insights related more to animal populations. Of particular interest was the expertise shared of key environmental relationships such as between areas of berry abundance and bear digs, antler rubs and foraging areas, rabbit tracks and lynx tracks. Other insights were about the Grassy Mountain area specifically based on what was seen during the site tour.

As the wind picks up, you can see the raven in a juniper, waiting for rain or snow.
 – Consultation Team Member A

4.4 Potential Effects

The Tsuut'ina Nation Consultation Team identified several key concerns, issues, and effects arising from the proposed Project. These are categorized and summarized in Table 4.4-1 with supporting quotes provided by Tsuut'ina.

Table 4.4-1 Summary of Key Concerns and Identification of Potential Effects	
Category	Supporting Quote(s)
1. Access to and health of plants	<i>Some plants that I recognized were plentiful. Back then there was enough for everyone. When I was out there, the plants that I recognized were fairly plentiful, but I don't know all the plants (i.e. mainly medicinal plants).</i>
	<i>What other chemicals will they use other than machinery? Is there any radioactivity in the coal, in what they are bringing out of the ground?</i>
	<i>Right now the roads are locked off and only Riversdale has access right now. Is there a possibility for us to still go up and harvest our plants? In the future? We can't always assume that all the plants are going to be accessible all the time, in the future. Some places can be picked clean, so we'll have to expand our search. That place - even though is kind of out of the way in terms of how we are now - that could have been a spot where they would have picked things. We saw blueberries and Saskatoon berries. It makes me wonder what other plants are there that we didn't notice.</i>
	<i>What are they going to do to avoid spilling diesel, chemicals, etc.? How are they going to deal with that?</i>
	<i>I am concerned about plants being contaminated. Once those hydrocarbons get into the ground, they spread. This will affect the animals too.</i>
	<i>We didn't see the full plant life since we were only there in June, August, and October. They have different cycles when they are usable.</i>
2. Access to and health of the land	<i>The land itself is going to change, the animals, what is that going to do to our people? Regrowth has occurred so the natural state was able to rejuvenate and thicken. A lot of the land was disturbed, but there are still important sites. The regrowth that was there, how long did it take? When was it logged and reforested?</i>
	<i>It's the land, all together – the land, animals, water.</i>
	<i>How are they going to reclaim the land?</i>

Table 4.4-1 Summary of Key Concerns and Identification of Potential Effects	
Category	Supporting Quote(s)
	<i>The way that I was taught about our place is that we are not here to own the earth, we are here as stewards. We are here to take care of it and protect it.</i>
	<i>How are they going to expose the coal? Are they going to use explosives? I'd like to know.</i>
3. Access to and health of the water	<i>Is it going to affect the water that comes downstream from the mountains? How often will environmental monitoring and testing be conducted and by whom?</i>
	<i>There were natural springs, for example, near the Big Show with some frogs in there. How are they going to protect these springs? Are they testing the water?</i>
	<i>I saw fish in Blairmore Creek. I saw about 3 different kinds of species.</i>
4. Health and wellness of the wildlife and birds; Tsuut'ina access to wildlife and birds	<i>There will be issues with people, with animals coming close to them.</i>
	<i>Are there eagle nests that need to be protected? Are there any that will be impacted?</i>
	<i>My concern is for the wildlife habitat: the animals that roam the earth.</i>
	<i>We are responsible for the animals and birds.</i>
	<i>All the animals will be driven off the mountain, because of the noise and activity. It will drive the animals off the hill onto the roadways where hunters can just shoot them off the road. There will be no way of hunting like the old ways when you walk and track the animals. I wonder if it will drive them into town too, because of the safety of the public. Then Fish & Wildlife will remove or destroy them.</i>
5. Concern for continuing to carry out ceremonies and to respect ceremonies held in the past	<i>Sheltered area surrounded by trees with rocks stacked on top of one another. This is an important sacred area and will be registered with Alberta Culture.</i>
	<i>Will First Nations still be able to actively use the land for traditional practices?</i>

Table 4.4-1 Summary of Key Concerns and Identification of Potential Effects	
Category	Supporting Quote(s)
6. Protecting traditional lands, regardless of whether they are considered Crown or private lands	<p><i>Traditional land is traditional land. Private land is the depth of the plow. First Nations don't distinguish between the Crown and private lands. We didn't exploit our lands. The Creator gave us everything that we needed to live – plants, animals, water.</i></p> <p><i>A lot of companies don't have an understanding of this.</i></p> <p><i>They have a responsibility to protect the land. Our people talk about the seven generations, protecting the land for those ahead of us to keep everything intact to sustain life. Proponents should do everything possible to protect wildlife, waters, vegetation, etc. Western medicine cannot heal everything.</i></p>

4.5 Recommendations and Ideas

The Tsuut'ina Nation Consultation Team provided several ideas and imperatives for Riversdale to integrate into the design, mitigation, management, and/or monitoring of the proposed Project. The Tsuut'ina requests that each of these recommendations is responded to by Riversdale and that a monitoring mechanism is put in place so that the Tsuut'ina Nation are involved in how each imperative is applied. Tsuut'ina understands that Riversdale is accountable for implementing these recommendations. These are summarized in Table 4.5-1.

Table 4.5-1 Summary of Tsuut'ina Recommendations and Ideas	
Category	Supporting Quote(s)
1. Harvest lodgepole pines on a regular and ongoing basis	<p><i>The thing you have to worry about with teepee poles is to work them fresh, usually spring, Not in the middle of winter, because the sap does not run; it will be freezing and it will be a pain to work them. You also need hot weather for them to dry. You cannot use them right away; they'll be heavy, wet, sappy.</i></p> <p><i>When you peel the bark, the whole inside part is slick.</i></p> <p><i>When [Riversdale] enters areas of lodgepole pine, they need to notify us so that we can take them. We would like to know at least one calendar year before.</i></p>

Table 4.5-1 Summary of Tsuut'ina Recommendations and Ideas	
Category	Supporting Quote(s)
	<i>[Note: Several sites were identified as containing lodgepole pines that would be idea for teepee poles. These include Waypoints 3 and 7 from the August ground-truthing and waypoints 116, 117, 121 from the October groundtruthing. Lodgepole pine is plentiful in the Grassy Mountain area and the Tsuut'ina Nation Consultation Team expressed a strong interest in harvesting logs to make teepee poles for various celebrations throughout the summer.]</i>
2. Harvest plants of interest on a regular and ongoing basis	<p><i>We didn't see all of the plants, through all of the seasons. That is the thing about it. You have to be there at the right times to see them.</i></p> <p><i>There are different plants in those mountain ranges compared to here on the reserve and even further west.</i></p> <p><i>The best time to harvest is April, May, and June because that is the wettest time of year. We want to go at least once per year over the life of the Project.</i></p> <p><i>Gold Creek area has the most bear root. We need to harvest the bear root before Riversdale covers it with rocks.</i></p> <p><i>We want to be able to harvest sweetgrass.</i></p>
3. Protect and monitor water	<i>Ranging from small streams to large rivers, waterways are very important to the Tsuut'ina. [Note: During the August ground-truthing, participants recommended that the streams to the west and east of the property be protected (e.g., Blaimore and Gold Creeks).</i>
4. Hold workshop with Tsuut'ina Elders knowledgeable about plants of interest in the Crowsnest area	<i>We want to hold a workshop and have interviews with our Elders that are plant experts and know of the Grassy Mountain Area to understand more about plants (i.e. their uses and importance).</i>

Table 4.5-1 Summary of Tsuut'ina Recommendations and Ideas	
Category	Supporting Quote(s)
5. Impose no-go buffer around all sacred sites of 100 m	<p><i>There should be a flagged off, do not disturb, buffer area around sacred sites of at least 100 m. No workers should be bothering it.</i></p> <p><i>We want to be notified if any new developments arise, like finding a site of interest.</i></p> <p><i>Disturbance of important sites should be avoided. For projects like Moose Mountain Project, Tsuut'ina suggested a buffer around sacred sites like vision quest areas. The same buffer should be applied here.</i></p>
6. Negotiate and sign Agreement between Tsuut'ina and Riversdale so that Tsuut'ina can still go hunt and practice their traditional ways on-site	<p><i>The agreement would state that the Tsuut'ina Nation would still be able to access their territory for hunting. Obviously the whole mountain isn't going to be extracted at the same time. Our people need to still go in there and access the areas to hunt, gather, trap, what have you. We don't want to be restricted. There are safety concerns, and we get that. We don't want to be unsafe. Areas away from that, where there is still a lot of vegetation and wildlife, then our people should be able to go into there. Some kind of agreement for traditional use and access.</i></p> <p><i>We want to go further away from noise and development to hunt.</i></p>
7. Tsuut'ina Nation members to carry out environmental monitoring and for Riversdale to provide adequate funding to do so annually	<p><i>We recommend support for environmental monitors to study through the BEAHR. Goal is to have 12 certified and trained monitors to send out for contract and employment.</i></p> <p><i>We are currently creating an office for an environmental protection office. When it is up and running, we want contracts. We want them to be out there. Pipelines are going through our land at a fast rate. We don't have enough First Nation monitors.</i></p> <p><i>You cannot tell what is going on without a person being there to monitor it.</i></p>

Table 4.5-1 Summary of Tsuut'ina Recommendations and Ideas	
Category	Supporting Quote(s)
8. Efforts for research focus: areas that have not been disturbed	<p><i>The southern part of the proposed Dump 1 area is high, dry and without many plants. This does not need to be studied as much.</i></p> <p><i>Other areas are more important, especially those that have not been disturbed. This should be the focus of our research and for Riversdale, their research.</i></p>
9. Continue traditional knowledge work as part of healthy business relations and to respect Tsuut'ina input	<p><i>That is what I remember from you and this company. They came right to us, wanting to work together. Other companies sometimes send a cover letter and just go ahead and do what they do anyway. It would be in everybody's best interest to continue in the fashion we have been going. A healthy business relationship.</i></p> <p><i>It is important to record TK for future generations. The youth won't know, especially those living so close to the city. There are certain rules around which stories can be told and when; sometimes stories get lost when one cannot tell them.</i></p>
10. Riversdale to provide adequate funding for ongoing project involvement costs associated with indigenous traditional environmental monitoring, harvesting vegetation throughout the Project, and annual project review with Riversdale as long as the life of the Project.	<p><i>Let it be known that the survey was done during a small period of time and the whole Project area was not covered. There were things that were missed, for these reasons. They should not be excluded from these recommendations. These recommendations should not be considered final and are part of a living document and/or process that needs to be regularly updated.</i></p>

5.0 Conclusions

The Tsuut'ina Nation are doing their best to retain and pass on their knowledge of their homeland and to protect those areas that contain many of the resources that are important to them. While traditional hunting practices have changed, modern hunting of game animals is still important to most First Nations and the harvesting of plants for medicinal and ceremonial uses remains a priority. Perhaps more importantly, the Tsuut'ina connection to their homeland through stories, myths, and the continued use of, and reverence for, sacred elements in the landscape such as Crowsnest Mountain is paramount to their cultural identity and survival.

The main focus of discussions during the site visit and ground-truthing was on the importance and uses of alpine plants, wildlife, and birds found on Grassy Mountain. The Tsuut'ina Nation Consultation Team covered a range of plants, including berries, sweet pine, lodgepole pine, juniper, bear root, muskeg tea, lichen, fungus, tree moss, willow, and poplar. Several types of wildlife and birds are culturally, spiritually, and nutritionally important to the Tsuut'ina Nation including moose, elk, deer, buffalo, grizzlies, sheep, wolves, cougar, lynx, rabbit, squirrels, and other small rodents. Eagles are particularly sacred. Each of these species has a story and deep connections to other species. Water quality and overall fish health were also identified as important.

Tsuut'ina participants described many elements of a rich and varied Tsuut'ina culture and spirituality which are at the heart of the Tsuut'ina way of life. Tsuut'ina ways of knowing and being act at different scales of time (past, present, and future), geographies (mountain, plains, lakes, and rivers), levels of existence (physical and spiritual worlds), seasons, and elevations (climate, surface, and subsurface). Tsuut'ina ways of knowing and connections between the Creator with Tsuut'ina members mean that Tsuut'ina are stewards to plants and animals and so have specific responsibilities, powers, and functions derived from the earth, air, water, and soil. Based on rights transferred through songs and stories for each animal, particular Tsuut'ina members are granted the privilege of harvesting specific species, many of which are only found in specific environments (e.g., alpine areas such as at Grassy Mountain). Such rights are designated within the context of celebrations and customs, such as annual bundle openings and Sun Dance ceremonies. Indeed, the Tsuut'ina "feel closer to the Creator" at elevations and vision quest sites such as those on Grassy Mountain.

The Tsuut'ina Nation Consultation Team provided key traditional knowledge about plants and wildlife from their experiences harvesting and traveling on the land. The knowledge entails observing behavior and trends in population among different species over time and learning the stories passed from one generation to the next. For example, during ground-truthing tour, participants noted that the squirrels were trilling particularly loudly to warn other animals of people.

The Tsuut'ina Nation Consultation Team spoke of hunting wildlife and birds in the past when people had free access to their entire traditional territory through to the introduction of European settlers who limited traditional activities and travel to reserves through to the recent revival of hunting among members. Current Tsuut'ina Nation participation in traditional hunting activities is not without its challenges.

It appears that there are few remnants of Tsuut'ina presence in the area previously disturbed by historic mining, and significant impacts to the environment, water quality, landscape, and spirit. Further, Tsuut'ina know there was missed economic opportunity during historic mining and do not want history to repeat in this way.

Tsuut'ina want to continue to determine the future of their lands and plan for the ongoing access to important areas for wildlife and plants - all key elements of Tsuut'ina culture, identity, ceremony, and spirituality. Some of the key concerns and effects expressed by Tsuut'ina Nation Consultation Team related to the development of Grassy Mountain are as follows:

- Access to and health of plants
- Access to and health of the land
- Access to and health of the water
- Health and wellness of the wildlife and birds; Tsuut'ina access to wildlife and birds
- Concern for continuing to carry out ceremonies and to respect ceremonies held in the past
- Protecting traditional lands, regardless of whether they are considered Crown or private lands (especially special sites)

In short, the Tsuut'ina want to continue to have access to their traditional territory and for the plants, wildlife, birds, and all elements of the environment to be healthy and monitored in these areas.

Should the Project proceed, Tsuut'ina knowledge holders provided initial ideas for mitigation, monitoring, and management of potential effects of the proposed Project. These include:

- Harvest lodgepole pines on a regular and ongoing basis
- Harvest plants of interest on a regular and ongoing basis
- Protect and monitor water
- Hold workshop with Tsuut'ina Elders knowledgeable about plants of interest in the Crowsnest area
- Impose no-go buffer zone of 100 m around all sacred sites
- Negotiate and sign Agreement between Tsuut'ina and Riversdale so that Tsuut'ina can still go hunt and practice their traditional ways on-site
- Tsuut'ina Nation members to carry out environmental monitoring
- Efforts for research focus: areas that have not been disturbed
- Continue traditional knowledge work as part of healthy business relations and to respect Tsuut'ina input
- Riversdale to provide adequate funding for ongoing Project involvement costs associated with indigenous traditional environmental monitoring, harvesting vegetation throughout the Project, and annual Project review with Riversdale as long as the life of the Project.

Further, it is important the Riversdale create and support employment opportunities, especially for Tsuut'ina youth. Tsuut'ina need to be involved in all development, design, monitoring, and reclamation throughout the lifecycle of any mining project on Tsuut'ina lands.

It is critical to continue to record TK for future generations.

The youth won't know, especially those living so close to the city. There are certain rules around which stories can be told and when; sometimes stories get lost when one cannot tell them. – Consultation Team Member A

The Tsuut'ina Nation Consultation Team expressed a mix of sadness for ancestors and past damages witnessed on Grassy Mountain. They hope for the future of working together with Riversdale on the proposed Project better than was done in the past. For these reasons, it important to develop a plan that includes Tsuut'ina spiritual practices as a way of moving forward together with Riversdale: everyone's voice needs to be heard in order for Tsuut'ina to make good decisions about this proposed Project. With this report, the Tsuut'ina hopes that this TK/TU continued to be well documented and passed from this generation to the next.



Photo 33: View of Crowsnest Mountain (Waypoint 131)



Photo 34: Interesting Rocky Outcrop (Waypoint 131)



Photo 35: View eastwards over the Livingstone Range (Waypoint 128)

6.0 References

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**Métis Nation of Alberta Region 3
Pincher Creek Local 1880
Traditional land use study
Preliminary issues report**

Benga Mining Limited (Benga) is proposing to develop a metallurgical coal mine in southwestern Alberta, in the Crowsnest Pass, 7km north of the community of Blairmore. The Métis in this region have resided, worked, recreated and practiced their Aboriginal rights within the Project area since the 1800s when lands in the area were offered to the Métis as scrip. According to Statistics Canada (2011) census, 170 Aboriginal people reside within the Crowsnest Pass, 130 of which declare to be Métis. The Métis community within this area consists of members of the Métis Nation of Alberta Region 3 (MNAR3) as well as the Pincher Creek Métis Local 1880 (Local); not all MNAR3 members are members of the local. The Aboriginal rights of the Métis community are directly linked to the health of the environment as they hunt wild game, fish, and gather plants and berries for food and medicinal purposes. The final TLU report will determine, in detail, how the proposed project may impact these rights and uses and will provide a basis for engagement between Benga Mining Limited and the Métis community.

The TLU study area considered the Crown lands within and beyond the Project area; these lands are entirely within the asserted traditional territory of the Local and the MNAR3 members. The study has focused on areas potentially disturbed by the Project construction and operation activities, including associated physical works and activities (i.e., temporary workspace and access) as well as final reclamation.

To date the study has consisted of a map review and community meeting and interviews with MNAR3 and Local members. Kisik has worked with MNAR3 and the Local to identify potential impacts to traditional uses within the Project area, compile and manage data, propose possible mitigation and provide a report, which will follow this preliminary issues report.

Summary of preliminary concerns and recommendations

Details	Approximate Location (from project)	Recommendations
Access to Provincial Crown lands	North of and surrounding the project area. Daisy Creek, Gold Creek and Blairmore Creek	Establish a formal Access Agreement the MNAR3 and Local that will allow members, upon presentation of proof of membership (Métis Card), to pass through Riversdale Resources properties to access Crown lands when safe to do so. The membership understands the risks to health and safety and recognizes the need to

		<p>remain off the mountain during mine operations.</p> <p>Adhere to best management practices, timing constraints and apply environmental stewardship practices.</p>
<p>Impacts to plants and wildlife including;</p> <p>Deer</p> <p>Elk</p> <p>Bear (black and grizzly)</p> <p>Wild turkey</p> <p>Grouse</p> <p>Medicinal plants</p>	<p>Project footprint</p>	<p>Comply with all wildlife mitigation proposed within the Environmental Impact Statement Application provided to the Canadian Environmental Assessment Agency.</p> <p>Acknowledge and protect elk calving grounds between Grassy Mountain and the Livingstone Range. Ensure elk have clear passage on migration routes.</p> <p>Retain riparian vegetation when possible to reduce loss of medicinal plants found along rivers, streams, wetlands and lakes, specifically Blairmore and Gold Creeks</p> <p>Continue to engage the MNAR3 and Local during operations, decommissioning, reclamation and abandonment.</p>
<p>Impacts to and protection of cutthroat trout populations.</p>	<p>Project footprint</p> <p>Gold Creek and Blairmore Creek</p>	<p>Comply with all regulatory requirements outlined by the <i>Species at Risk Act</i> and mitigation plans established with CWS.</p> <p>Comply with plans to improve habitat in critical areas which were disturbed by previous mining operations.</p> <p>Continued monitoring of population and habitat.</p>

		<p>Include Métis traditional ecological knowledge in habitat restoration activities</p> <p>Consult with MNAR3 and the Local in the event of a release or incident.</p>
Reclamation of project area and end use	Project footprint	<p>Comply with all regulatory requirements, project environmental protection plan, emergency response plan and operating standards.</p> <p>Adhere to best management practices, timing constraints and apply environmental stewardship practices.</p> <p>Reclaim the area utilizing native plants. Ensure methods used stabilize and revegetate affected lands that in time achieve land productivity within the project area equivalent to the adjacent plant populations.</p> <p>Engage the MNAR3 and the Local during progressive reclamation to ensure that end land use is compatible with (or incorporates) the traditional uses of the community and will be protected for future generations.</p>
Contamination and impacts to streams, wetlands and lakes during operations and in the event of an incident	Waterbodies	<p>Employ procedures to protect waterbodies during construction</p> <p>Consult with MNAR3 and the Local in the event of a release or incident.</p>
Noise and dust	Project foot print	<p>Employ project procedures proposed by Benga to reduce noise and dust.</p> <p>Advise MNAR3 and the Local when loud project activities are</p>

		scheduled (to allow adjustment to hunting/fishing activities).
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Kisik Environmental Services will provide a more detailed report upon review of the Environmental Impact Statement application and the third party technical review undertaken by the Piikani Nation. This report will be presented to the MNAR3 and Local members prior to submission for review and validation. The Métis community anticipates ongoing engagement with Benga throughout the application process as well as during project operations and reclamation.



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Re: Grassy Mountain Coal Project Information Package.

Métis Nation British Columbia (MNBC) has reviewed the document provided to us. Please note, our response is incomplete as we have not been provided any funding for this project and our capacity is limited.

Historical Information:

The historic boundaries of the Métis Nation, not precisely defined, are general and non-specific. According to the Métis National Council, the historic homeland includes “the three Prairie provinces...as well as, parts of Ontario, British Columbia, the Northwest Territories and the Northern United States.”ⁱ Unfortunately, despite being included within the historic homeland, the provincial government of British Columbia “is of the view that no Métis community is capable of successfully asserting site specific Section 35 rights in B.C.”ⁱⁱ Emphasizing the influence of the fur trade in establishing the infrastructure that supported and encouraged the mobility of Métis, this paper will identify two historic Métis communities west of the Rockies and will assert their connection to the historic homeland. It is hoped that this paper will encourage greater research into British Columbia’s forgotten people.

The Fur Trade west of the Rockies began by land during the 1790s. It could be argued that the land-based push into what would become British Columbia was largely to the credit of three North West Company employees, Alexander McKenzie, Simon Fraser, and David Thompson. However, it was the astute business minded H.B.C. Governor George Simpson who, in 1823-24, organized the communication system efficiently within BC in anticipation of US-British border being established at the 49th parallel. The communication system in BC was again modified to accommodate the finalization of the 1846 Oregon settlement.

David Thompson was sent to the Saskatchewan River to manage trade with the Piikani (Blackfoot) in about 1800. Shortly thereafter, he came into contact with group of Ktunaxa who had crossed the Rocky Mountains to trade at Rocky Mountain House. The excursion of Ktunaxa across the Mountains resulted in Thompson ordering two voyageurs to accompany the Ktunaxa back to their territory and placing Jacques Raphael [Jacco] Finlay in charge of formalizing the trans-mountain

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pass the Ktunaxa had used. This Pass would eventually become known as Howse Pass. Between 1800 and 1806 Thompson managed trade at the Rocky Mountain House, this afforded little time for traversing the trans-mountain route used by the Ktunaxa; the Piikani offered no assistance fearing that direct trade with the Ktunaxa would eliminate their role as middlemen (with the Ktunaxa) and would consequently advance the military strength of their enemies the Flathead.

In 1807, Thompson was guided through the Howse Pass and established Kootenai House on the shore of Lake Windermere, BC (in addition to several other posts along the Columbia). Shortly thereafter, Thompson returned to Rocky Mountain House to gather supplies for his new western posts. It was possibly as a result of Thompson's trade with the Ktunaxa, but more likely as a result of American Fur Traders, that the Flathead had become better equipped militarily and were able to challenge the Piikani for hunting territory. In effort to deter trade with the Flathead, Thompson was prohibited by the Piikani from using the Howse Pass and had to locate another route through the Rocky Mountains. In 1810, he wrote to Alexander Fraser, regarding his "canoe...[being driven] back by the Peigans" and having "changed our route...to the Athabaska [sic.] River." ⁱⁱⁱ

Late November of 1810, Thompson left Rocky Mountain House and "set out to cross the Athabasca Pass with 24 horses each loaded with 140 to 180 pounds." ^{iv} Thompson remained in Athabasca for slightly over a month, guided by an Iroquois who was familiar with both the western and eastern slopes of the Rocky Mountains. The Iroquois guide "recommended the company camp at an old hut on the [Brule] lake," and on January 4th 1811, Thompson was guided past the Maligne River; four days later they were out of the Athabasca and into the trans-mountain pass. ^v However, prior to leaving the Athabasca, Thompson instructed his colleague, William Henry, to build the first post within the district. Although the location of the post soon changed, from the outlet to the western shore of Brule Lake, it retained its' name and remained in use as a supply post integral for trans-mountain logistics. ^{vi} Thompson accomplished his objective in resupplying his western posts, thereby encouraging direct trade with the Ktunaxa, Secwepemc, among other First Nations not within the scope of this study.

Despite the above being an overly simplified reiteration of Thompson's exploration, it is meant to demonstrate the influence that Fur Trade Posts had on local and not-so-local aboriginal populations. The Rocky Mountain House along the Saskatchewan River attracted the Ktunaxa to the Plains to trade directly with Thompson. Trade was also an influence on the relationship between First Nations east and west of the Mountains as evidenced by the Piikani blockade of the Howse Pass. The presence of an Iroquois Freeman in the area and his knowledge of an "old hut," suggests that the trans-mountain pass was used by other traders in the past. In other words, the Athabasca Pass was an historically recognized communication route used well before Thompson's explorations. ^{vii} However, it was Thompson who mapped the commercial potential of the route and established the logistical infrastructure that supported the Columbia and rationalized the Athabasca and Yellowhead Passes in the subsequent years.



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As aforementioned, Henry House was built on Thompson's second trans-mountain voyage with the intent of acting as a supply depot and stopping house to support his western posts and those travelling through the Athabasca Pass. I suspect that it was not intended as a major trade post, given that it was relocated farther south along the conflux of the Athabasca and Miette Rivers after Jasper House was established in 1813. This relocation allowed travelers a final chance to resupply before venturing into the Pass, and allowed travelers respite shortly after completing their journey through the Pass. To encourage the fur trade within the Athabasca, Jasper Hawes established Jasper House, in 1813, "at the north end of Brule Lake...fifteen years later it was abandoned and the [next] Jasper House...was built on the left bank of the Athabasca River opposite the mouth of the Rocky River." ^{viii} It is also worth noting that in 1813, the North West Company absorbed the Pacific Fur Company, thereby entrenching the importance of the Athabasca Pass as a communication route to the Columbia.

Communication Corridors: Athabasca

The Yellowhead Pass was named in recognition of Pierre Bostonais, "an Iroquois Indian, likely a mixed-blood, who was in the West by 1816, and probably at least as early as 1804." ^{ix} Bostonais, or Tête Jaune, acted as a guide and free trader in the area between Jasper House and the area that would become known as Tête Jaune Cache. He along with his brother and their families "were murdered west of the Rockies in the Upper Peace...in the fall of 1827." ^x The primary importance of the Yellowhead Pass, recognized by Sir George Simpson as early as 1824, was to supply leather and grease to New Caledonia. However, because of the unpredictable waters of the Fraser and Athabasca Rivers, the route was often replaced by the shorter Peace River route or the more reliable Athabasca Pass/Columbia route. Despite the infrequent use of the Yellowhead Pass, it retained significant importance to those Freemen trading outside of the major fur companies and acted as a consistent trade route for Métis populations east and west of the Rockies.

On the opposite sides of the Athabasca and Yellowhead Passes (into British Columbia) were Boat Encampment and Tête Jaune Cache, respectively. These two points serve as reference points to BC engagement in the trans-mountain fur trade centered in the Athabasca area. Boat Encampment, so named as Thompson had to camp at this location while boats were built for their voyage down the Columbia, is noted in most journals and maps from Thompson's time through the 1858 Gold Rush of British Columbia; Boat Encampment and the *Dalles des Mortes* are the two main features along the Columbia north of the US boundary. Evidence of the value of Boat Encampment as a communication outlet is demonstrated by Simpson's 1824 meeting with a group of Free Iroquois who provided "a quick geography lesson on the area bounded by Jasper House, Boat Encampment and the Fraser River below Tête Jaune Cache." ^{xi} After dispatching correspondence requesting the route be surveyed, Simpson left Boat Encampment.

Simpson, the ever efficiency orientated Governor of the HBC, understood the value of the information relayed to him by the Iroquois Freemen and "he planned to have the Yellowhead route

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to the Fraser River replace the Peace River route” as New Caledonia’s supplier of equipment and goods.^{xii} In addition to a lengthy travel, the Peace River route was being reorganized following the 1823 “Massacre” at St John.^{xiii} In October of 1826, HBC Chief Trader James McMillan hired Tête Jaune to guide him through the Pass; McMillan’s favourable report on the Pass is also the first document referencing Tête Jaune’s Cache.^{xiv} The Yellowhead Pass served at various times as New Caledonia’s supplier of leather and grease, but it was never used by the HBC as a consistent supply route. However, as aforementioned, it did operate as a consistent communication route for aboriginals between Jasper House (via Henry House) and Tête Jaune Cache. The Yellowhead Pass retained value as a result of the Oregon Settlement of 1846. It was generally feared that maintaining use of the Columbia as the major communication route to the Pacific and New Caledonia would encourage employees to forfeit their contracts in favour of the American border and competitive prices. Furthermore, Simpson observed, that closing that line of communication “would no doubt inconvenience the “Columbia Gentleman,” but it would also discourage them from transporting their families and heavy personal luggage through the Athabasca Pass at great cost to the Hudson’s Bay Company.”^{xv}

It is important to understand (even in a simplified manner) the importance of the fur trade on the aboriginal population. The above contextual summary is intended to demonstrate that a primary influence in the region was trans-mountain communication. It is clear that the fur trade was not responsible for creating the communication routes through the Rockies, as they were used by aboriginals well before contact and much prior to any form of bureaucratic control. The fur trade was, however, responsible for documenting a significant part of the aboriginal communication that occurred in the Athabasca and Pacific Northwest during the 19th Century.

Although the area was utilized by other aboriginals, it is the Métis population that will comprise the majority of analysis in this paper. Although, one must necessarily have two separate peoples within the same proximity before any mixed ethnicity occurs, the ethnogenesis requires an informal separation of the new peoples from their progenitors. This is to say, the Métis community within the Jasper and Pacific Northwest environs were seen as a separate peoples; they were distinct from the First Nations and non-aboriginal people in the area. They were the Métis of the Athabasca communication line and they were as much part of the social landscape as any other aboriginal group. Indeed, upon analysis they were the primary permanent aboriginal group within the communication corridor.

Identifying the Athabasca Métis Community

The Iroquois and Cree were in the area at least as early as the mid-1700s and well established by the early 1800s. Many were employed in the fur trade and following the expiration of their contracts opted to remain in the region as free traders. As veteran fur traders and benefiting from superior equipment (metal traps, firearms), these two groups were generally able to displace many of the local First Nations and secure access to valuable resources and territory. According to J.G.



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McGregor, “before the coming of the white man, this [Athabasca] region had been inhabited by small bands of various Indians...Beavers in the north, Stonies (Assiniboine) and Chippewa (Saulteaux) along the east and south sides, and in its southwest corner Snakes and Shuswaps...as a result of the influx of the Crees that language became universal within the area.”^{xvi}

The records for Jasper House post (during the years 1827-1931) indicate consistent trade with Secwepemc, Iroquois, freemen, Assiniboine (Stoney), Snake and Cree; that “the Iroquois and freemen traders and hunters...provided the majority of furs and meat animal.”^{xvii} According to Trudy Nicks and Kenneth Morgan in their study on the Grande Cache Métis Population, the Iroquois “found a region rich in furs but not in game animals. Local Indian groups...preferred to work in regions where subsistence was less precarious.”^{xviii} This is supported by observations made by early explorers of the region. Game was not noted by explorers very often and observations of game decreased over time. The aboriginal groups who wintered at Jasper House “killed few Elk or other animals and, in general, were short of food.”^{xix} That the region attracted small groups of trappers opposed to large groups of permanent settlers is fundamentally important, in that it promoted regional social communication.

Those few families that were considered permanent required a liberal degree of mobility within and beyond the Jasper region to maintain adequate provisions. This observation is supported by James Teit, who in 1909 described “a small salmon fishery near the head waters of the Fraser River, which was utilized to a slight extent by Iroquois, Cree, and Shuswap;”^{xx} this site was located in the vicinity of Tête Jaune Cache and noted by Teit as being “temporarily occupied by the Sekanai.”^{xxi} Furthermore, the following statements made by elders of the Grand Cache area [historically from the Jasper area] describe both the eastern and western communication patterns associated with harvesting:

“...families set up fishing nets in Talbot Lake...The fish were then dried and would be used to provision the families for trips to Lac Ste. Anne. Some families hunted in the area west of Maligne Lake...the meat was dried on racks over a low and very smoky fire...”

“...the resources available on the western side of the Rockies were used in early summer. Visiting was also important for the homesteaders, the families would travel to visit the Secwepemc [Shuswap.] Families used to go to Tête Jaune Cache for salmon and berries. The trips to Tête Jaune Cache were made in June for salmon fishing and berry harvesting.”^{xxii}

The Métis families of the Jasper area during the 19th century trace their lineage to retired and active Fur Traders of the North West and Hudson’s Bay Companies and primarily to the Iroquois, Cree, and Secwepemc who preceded Thompson to the Athabasca region. They are most often described in historical documentation as the Iroquois Halfbreeds of the Rocky Mountains. Teit remarked that “through long years of intermarriage (principally with Shuswap women) the Iroquois and Cree of



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that region must largely be Shuswap in blood...but that Cree is probably the language most spoken..."^{xxiii}

Joachim Fromhold referenced three separate groups of mixed-aboriginals associated with the Jasper region on a permanent basis. First was the population of "Cree Indians: Tekkankalt (Shinpo) Shuswap" between the 1820's and 1854; second was the population of "Cree Indians Jasper Shuswap" between the 1820's and 1854;^{xxiv} third was a description of ethnicity of the Cree at "Jasper (Aseniwuche) Iroquois, Métis (Waniyandi, Delorme, Cardinal, Moberly)." ^{xxv} Teit also described two groups of Secwepemc within the Jasper region, the "*Texqa'kalltoe* ("people of upper reaches proper") or *Xexka'llt* ("those at the top")," this group resided "nearly in the heart of the Rocky Mountains, around the head waters of North Thompson River, the Yellow Head Pass, and Jasper House...[and] are mixed a great deal with Iroquois and Cree." ^{xxvi} The second group was the Kinbaskets, whose "hunting territory extends on both sides of the Columbia, north to beyond Golden."^{xxvii}

As described above, the Jasper region did not provide sufficient provisions for a large immobile population. Therefore, as a single Métis community all three mixed aboriginal groups occupied the Jasper region. They relied on the region, and Jasper House specifically, as a vital communication link to one another, but they were also required to have established territory outside the Jasper region to provide and support for their own group. A significant observation should be made highlighting the similarity between the group Fromhold described as *Tekkankalt* and those Teit described as *Xexha'llt*; the phonetics are remarkably similar and may possibly be the same group described with a slight variation of naming.

Population estimates of Métis within the Jasper region cannot be interpreted as fully reliable, they are estimates based on historical documentation available to the author. Teit estimated the population of the *Xexka'llt* declined significantly between the years 1825 and 1850, from being 250-300 down to an estimated 70 in 1900.^{xxviii} Nicks and Morgan estimated that between 1825 and 1924, there were approximately 322 births among the Métis [Iroquois descent] community in Jasper. ^{xxix} Fromholdt estimated the population of the Jasper Secwepemc as having declined from 300 in 1820 to an estimated 30 by 1854.^{xxx} Nicks and Morgan admit that population estimates for the Jasper House region "reflects a tendency toward under enumeration since the observers were seeing only a part of a widespread and mobile population." ^{xxxi} However, the three main groups can be said to have been a significant and influential population within the area.

Throughout the 19th Century, seasonal mobility was necessary for the preservation of the Métis community around Jasper. As has been suggested, the area could not support a large permanent population with the quantity of available game within the area. Therefore in addition to a relatively small permanent occupation of the Jasper region, Métis of the area travelled to three distinct locations. The *Aseniwuche* group described by Fromhold, travelled to Edmonton and Lac Ste. Anne



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(after 1842) where they engaged in trade and benefited from renewed social and religious ties. ^{xxxii} The *Xexka'llt* group travelled to their hunting grounds through the Yellowhead Pass, there they resided semi nomadically throughout their territory located along the Tête Jaune Branch of the HBC Brigade trail to Fort George. However, Teit noted in 1909 that this group did not have a land base (BC Reservation) but wintered primarily at *Pesskala'lten* [Salmon Place] an old village/fishing site near Tête Jaune Cache along the Fraser. ^{xxxiii} The Kinbasket group, those Fromhold described as "Cree Indians Jasper Shuswap," had seasonal camps along Columbia between Boat Encampment and Lake Windermere. ^{xxxiv} They fished with "Small parties of Stonies...[on the] Columbia River" and in turn harvested game animals across the Rockies (via the Howse or Sinclair Pass) in the traditional territory of the Stoney. ^{xxxv}

Although these three groups had distinct patterns of living, they came together as a single community within the Jasper region. They each contributed to the social communication routes that made the area commercially successful and historically relevant. However, direct evidence of them being a single mobile community is few and far between. This apparent division was largely due to genealogical and tribal considerations and was further enforced and validated by hostile [Federal, Territorial, and Provincial] government regimes. However, when one considers the fact that the region was also utilized by many-a-journal carrying traveler, the picture of a cohesive Métis community emerges. In the early 19th Century, the guides of early explorers were aware of landmarks well into territory beyond their own above described environs and they understood the precarious nature of travelling into hostile territory.

In 1810, David Thompson was guided within and through the Jasper area by an Iroquois to an old shelter and then guided into the territory of the Kinbasket Secwepemc and the Ktunaxa. In addition the noted Priest of the west, Father Pierre De Smet observed the mosaic of mixed aboriginals in 1846 along the Columbia living communally; he had engaged "Two half breeds [who] served as...guides and escorts" while he travelled within the Columbia. ^{xxxvi} Within a Ktunaxa village, he observed a Métis woman described as the "wife of an Iroquois, who had resided for thirty years with this tribe. The Iroquois and a Canadian occupy themselves in the absence of a priest... I left the Koetenay [*sic.*] village about 12 o'clock, accompanied by twelve of these warriors and some half-blood Crees." ^{xxxvii} In addition, De Smet noted the Métis family of Francois Morigeau "on the eastern shore of Columbia Lake" and after having baptized "the [Morigeau] mother, surrounded by her children...a large cross was erected in the plain, which from that time is called the Plain of the Nativity." ^{xxxviii}

Further evidence of the cohesiveness of the Athabasca Métis community is provided by a traditional land use study conducted on behalf of the Secwepemc Nation which states that "The Shuswap Band [proper] was encouraged to trade at Rocky Mountain House [on the Saskatchewan River], although due to the attacks by the Assiniboine, Iroquois and Métis, they preferred [to trade at] the Fort at Kamloops." ^{xxxix} The encouragement came from Governor Simpson who expressed his support for



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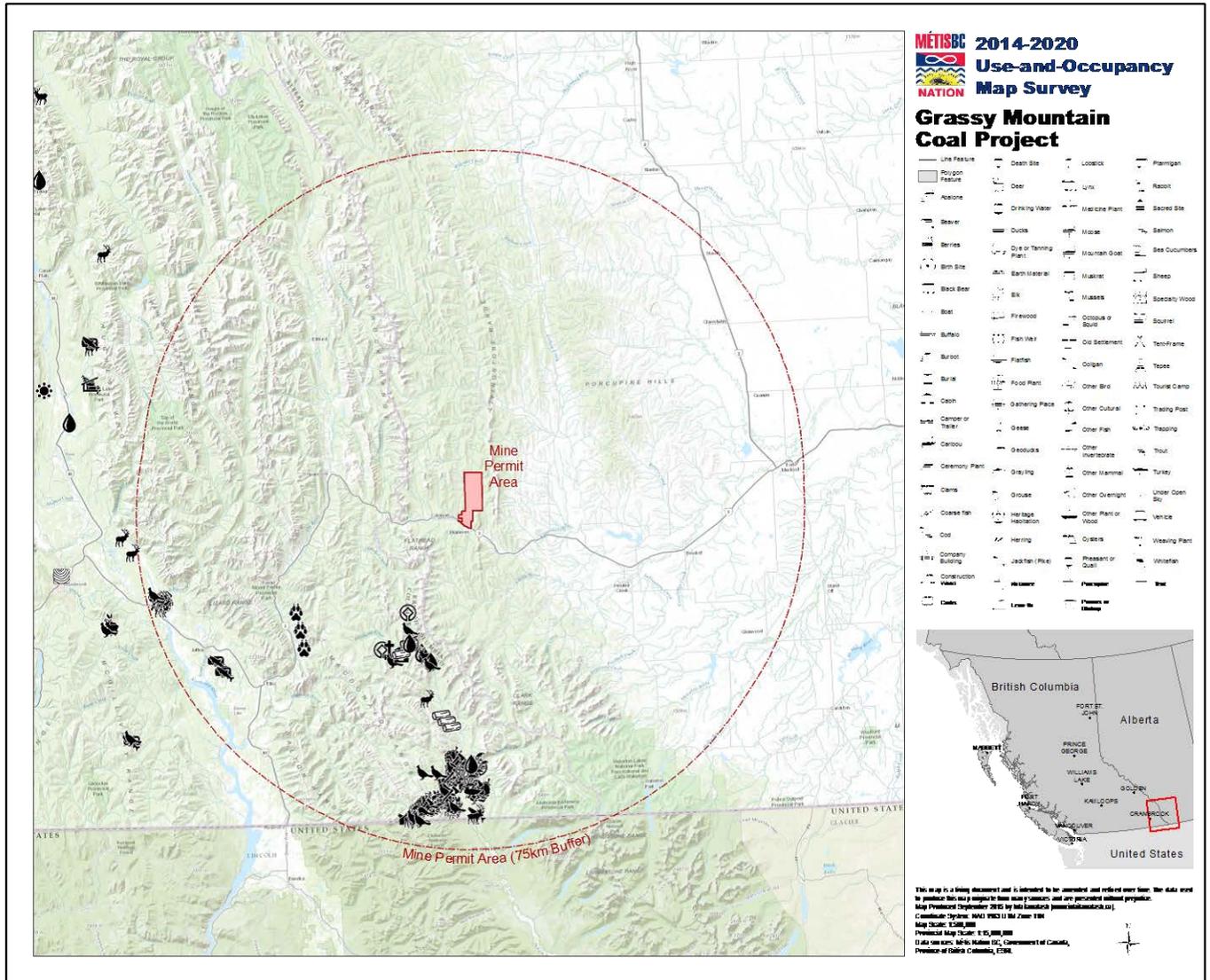
the “Shewhoppes...to frequent the Establishment in the Mountain in order to draw them from Thompsons River.”^{xi} According to James Teit, the Secwepemc referred to the Iroquois/ Métis group at Tête Jaune as “Le’matcif or Le’matcip”^{xli} In other words, the Athabasca community self-identified as Métis and were seen by First Nations, at least by the Secwepemc, as being a distinct aboriginal community.

Throughout the 19th Century the Jasper area acted as the major corridor of communication for a large Métis population that lived, traded, socialized, and worked both within and beyond Jasper. Unable to support a large and permanent population in game but attracting many with natural resources, the area was harvested to obtain medicines and furs. Furthermore, the region was ecologically maintained to optimize sufficient forage growth necessary to support a large horse population.^{xlii} Homesteads were concentrated along both sides of the Athabasca River and were generally located slightly north of the forested region at the entrance to the Maligne River extending to the north end of Jasper Lake. Many had established gardens as well.^{xliii} However, as this paper has suggested, the area could not support a stable permanent population. The few homesteaders were the necessary exception – they provided communal continuity between the Métis who occupied the Jasper area and managed the environment to the benefit of fur traders and other users of the region.

It is a well-known fact that the Métis of Jasper were evicted prior to the area being designated a National Park. There are several studies relating the history of the Alberta Grand Cache Métis and they are continually being written. Unfortunately, this is not the case for the Métis who, unlike the Grand Cache Métis, were not permanent homesteaders in the area but utilized the region historically and significantly, without leaving an intact physical footprint. This is not to say or suggest that Métis west of the Rockies never existed, or ceased to exist following the creation of the National Park. Rather, it is to suggest that with the corridor of communication sealed, many on the west were alienated from the seasonal influence of being engaged socially amongst each other. Communication from the Métis Homeland (via Edmonton and Lac Ste. Anne) no longer reached west of the Rockies. For example, during the middle of the 19th century and before the establishment of the national park, Gabriel Dumont guided his relatives to British Columbia; a voyage that would be unpractical and near impossible during the mid-twentieth century.^{xliv}

Land Use:

The map below is very incomplete and only shows the data of a couple of harvesters. We have not actively conducted interviews in the project area at this time, and data collection is ongoing across the province as we are able to secure funding. More interviews are needed in the area in order to understand the impacts to Métis harvesting. Further, the information is provide types of land use in the project vicinity.



Métis Nation British Columbia (MNBC) is recognized by the provincial and federal governments and the Métis National Council as the official governing organization in the province of British Columbia, representing 11,000 provincially registered Métis citizens and a majority population of nearly 70,000 self-identified Métis people.



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UOM Points within 75km of
 Grassy Mountain Coal Project

UOM Count Respondent	Total
MC	109
Berries	4
Black Bear	1
Burial	1
Cabin	4
Construction Wood	9
Deer	16
Drinking Water	1
Ducks	4
Elk	11
Firewood	3
Food Plant	7
Gathering Place	1
Geese	2
Grouse	19
Heritage Habitation	1
Moose	9
Rabbit	6
Tent	4
Tent-Frame	3
Trout	3
MB	15
Burial	1
Cabin	1
Deer	1
Drinking Water	3
Firewood	2
Grouse	3
Heritage Habitation	2
Other Overnight	1
Tent	1
SC	3
Other Mammal	3
WG	4
Grand Total	131

Métis Nation British Columbia (MNBC) is recognized by the provincial and federal governments and the Métis National Council as the official governing organization in the province of British Columbia, representing 11,000 provincially registered Métis citizens and a majority population of nearly 70,000 self-identified Métis people.



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To be clear, absence of use around the project above is reflective of the lack of research and not an admission of lack of use. Additionally, our harvester card holders have reported harvesting the following in the vicinity of the project as part of our annual harvest survey system: firewood, prospecting for gold, whitetail deer, grouse, rocky mountain elk, mule deer, moose, rabbit, bear, and trout. These features are not mapped above but indeed neighbour the project. Additionally, Métis make up roughly 90% of the neighbouring communities in terms of the aboriginal population which is important.

Métis are stewards of the land and will continue to work cooperatively with Riversdale Resources to ensure that Métis Citizen's Aboriginal rights are respected and appropriately addressed. MNBC will work diligently and in good faith to protect all the natural resources that Métis people have and continue to rely on as a way of life and cultural connection. MNBC's vision is to build a proud, self-governing, sustainable Nation for our Métis Citizens.

Kind regards,

<Original signed by>

Christopher Gall
Director of Natural Resources
Métis Nation British Columbia
1-604-557-5851
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ⁱ “The Metis Nation,” Metis National Council, accessed October 23, 2014,
<http://www.Métisnation.ca/index.php/who-are-the-Métis>.

ⁱⁱ “Updated Procedures for Meeting Legal Obligations When Consulting First Nations: Interim,” Province of British Columbia, last modified May 7th, 2010, accessed October 23, 2014.
http://www2.gov.bc.ca/gov/DownloadAsset?assetId=9779EDACB673486883560B59BEBE782E&fileName=legal_obligations_when_consulting_with_first_nations.pdf

ⁱⁱⁱ David Thompson to Alexander Fraser, 21st December, 1810, Athabasca River, quoted in “The Fur Trade and the Athabasca Valley: The Abridged Version,” in *Educators in residence Hi-Athabasca Falls.*, accessed February 27, 2014.
<http://www.hihostels.ca/westerncanada/docs/EIR/440%20EIR%20Manual%20-%20ATHABASCA%20The%20Fur%20Trade.pdf>

^{iv} Kenneth Cornaby Favorholdt, “The Cordilleran Communication: The Brigade System of the Far Western Fur Trade,” (MA thesis, University of British Columbia, 1997). 22.

^v Patricia Bailey, “A Home in the Upper Athabasca Valley: The Aboriginal Homesteaders in the Nineteenth Century,” (MA thesis, University of Alberta, 2003). 85.

^{vi} “The Fate of Jasper’s House,” *The Fitzhugh*, November 28, 2011. Accessed February 2, 2015.
<http://www.fitzhugh.ca/the-fate-of-jaspers-house/>

^{vii} Bailey, Patricia, “A Home in the Upper Athabasca Valley,” 85.

^{viii} J.G. MacGregor, “The Athabasca – Smoky Country” (Edmonton Geological Society, Second Annual Field Trip: Guide book, Rock Lake, Alberta, August 1960,) 3.

^{ix} David Smyth, “The Yellowhead Pass and the Fur Trade,” *BC Studies* 64 Winter (1984): 48-73. 51. Accessed February 27, 2014. <http://ojs.library.ubc.ca/index.php/bcstudies/article/viewFile/1197/1241>

^x Smyth, David, “The Yellowhead Pass and the Fur Trade,” 51.

^{xi} Smyth, David, “The Yellowhead Pass and the Fur Trade,” 54.

^{xii} Smyth, David, “The Yellowhead Pass and the Fur Trade,” 54.

^{xiii} David V. Burley, Knut R. Fladmark, and J. Scott Hamilton, *Prophecy of the Swan: The Upper Peace River Fur Trade of 1794-1823* (UBC Press, 1996)

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- ^{xiv} Smyth, David, “The Yellowhead Pass and the Fur Trade,” 56.
- ^{xv} Michael Payne, “The Fur Trade on the Upper Athabasca River, 1810-1910,” in *Culturing Wilderness in Jasper National Park: Studies in Two Centuries of Human History in the Upper Athabasca River Watershed*. ed. I.S. MacLaren (University of Alberta Press, 2007), 19.
- ^{xvi} MacGregor, J.G., “The Athabasca – Smoky Country,” 1.
- ^{xvii} Bailey, Patricia, “A Home in the Upper Athabasca Valley,” 68.
- ^{xviii} Trudy Nicks and Kenneth Morgan, “Grand Cache: The historic development of an indigenous Alberta Métis population,” in *The New Peoples: Being and Becoming Métis in North America*, ed. Jacqueline Peterson and Jennifer S.H. Brown, University of Manitoba Press, 1985. 165.
- ^{xix} Charles E. Kay, Brian Patton, and Cliff A. White, “Historical Wildlife Observations in the Canadian Rockies: Implications for Ecological Integrity,” *Canadian Field-Naturalist* 114 (4): 561-583. 576.
- ^{xx} James Teit, “The Shuswap,” in *The Jesup North Pacific Expedition: Memoir of the American Museum of Natural History: Volume II: Part VII*, ed. Franz Boas (New York: E.J. Brill, 1909), 547-759, 524.
- ^{xxi} Teit, James, The Shuswap, 450.
- ^{xxii} Bailey, Patricia, “A Home in the Upper Athabasca Valley.” 75.
- ^{xxiii} Teit, James, The Shuswap, 454-455.
- ^{xxiv} Joachim Fromhold, *The Western Cree (Pakisimotan Wi Iniwak) 1590-1890: Population Reconstructions* (Heritage Consulting, 2010) 173.
- ^{xxv} Fromhold, Joachim, *The Western Cree*, 63.
- ^{xxvi} Teit, James, “The Shuswap,” 454.
- ^{xxvii} Teit, James, “The Shuswap,” 455.
- ^{xxviii} James Teit cited in Bailey, Patricia, A Home in the Upper Athabasca Valley, 71.
- ^{xxix} Nicks and Morgan, Grand Cache, 170.
“Distribution of birth by 25 year cohorts for Grande Cache Métis population;” Estimates from total with subtractions made for year 1925 through 1975.

^{xxx} Fromhold, Joachim, *The Western Cree*, 173.

^{xxx}_i Nicks and Morgan, *Grand Cache*, 169.

^{xxx}_{ii} For Examples see Joachim Fromhold, *The Western Cree*, 63; Nicks and Morgan *Grand Cache*, 168; and Patricia Bailey, *A Home in the Upper Athabasca Valley*, 75.

^{xxx}_{iii} Teit, James, *The Shuswap*, 460.

^{xxx}_{iv} Shelagh Palmer Kinbasket Dehart, *The Kinbasket Migration and Other Indian History*, (Invermere, 2006) 33; and see also James Teit, *The Shuswap*, 450.

^{xxx}_v Teit, James, *The Shuswap*, 524.

See also “Memorandum of Agreement made in duplicate at Windermere, District of East Kootenai, Province of British Columbia, This 27th Day of September, 1895” between the Stonies, Kinbaskets, and the Kootenai regarding trans-mountain harvesting agreement.

The agreement was revisited on September 23rd, 1898. LAC RG 10, Volume 2855, File 80, 143.

^{xxx}_{vi} Pierre Jean De Smet, *Letters and Sketches: with A Narrative of a Year's Residence among the Indian Tribes of the Rocky Mountains* (Philadelphia, M. Eathian, 1843), 357.

Accessed February 2, 2015 <http://hdl.handle.net/2027/aeu.ark:/13960/t51g1hg81>

^{xxx}_{vii} De Smet, Pierre, *Letters and Sketches*, 358.

^{xxx}_{viii} J. U. Terrell, *Black robe: The life of Pierre-Jean de Smet, missionary, explorer & pioneer*, (Garden City, N.Y: Doubleday, 1964,) 202-203.

^{xxx}_{ix} *RE Tsqwatstens-kucw ne Csaliken': Our People Between the Two Mountain Ranges*, Shuswap Indian Band Traditional Land Use Study. 2008, accessed February 28, 2014.

<http://www.shuswapband.net/traditionallanduse.html> [February 2015, the site no longer provides access to the TLU Study.]

^{xl} An Application by British Columbia Transmission Corporation for a Certificate of Public Convenience and necessity for the Columbia Valley Transmission Project (Project No. 3698591:) Written Evidence of the Ktunaxa Nation Council; Submission Date: May 20, 2010. BCTC Columbia Valley Transmission CPCN: Exhibit C7-4.

Accessed January 15, 2015

http://www.bcuc.com/Documents/Proceedings/2010/DOC_25494_C7-4_KNC_Written-Evidence.pdf
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^{xli} Teit, James, *The Shuswap*, Teit describes the names given by the Shuswap [in the Shuswap language] to their neighbors. He states that “Le’ matcif or Le’ matcip (“half-breed;” from the French Métis, pronounced by the French often “metci’f.”) Iroquois band at Yellow Head Pass.” (Teit, 452) Additionally, see fig. 199 “Map showing the Shuswap Territory” wherein it illustrates the “Former territory of the Iroquois [Métis] Band,” which was in the traditional hunting territory of the Shuswap, and also the territory of the “Shuswap, Cree, and Iroquois mixed.” (Teit, 450.)

^{xlii} Bailey, Patricia, *A Home in the Upper Athabasca Valley*. 73-77 and 130.

^{xliii} Bailey, Patricia, *A Home in the Upper Athabasca Valley*. 130-131.

^{xliv} Joachim Fromhold, *Alberta History: Red Deer and Area – 13, 000 Years of History Notes* (Heritage Consulting, 2011.) 183.

Fromhold references a Breton and Drouin publication from 1967 with the following statement: “1842 Jul/Aug; AB Medicine Hills (v.8); between Battle River and Red Deer River Thibault meets a party of Métis en route to British Columbia; they call in another 15 Cree relatives the next day...[they were] Guided by Gabriel Dumont.”

Appendix 7d

- 7d(i): Aboriginal Access Management Plan Framework
- 7d(ii): Cultural Site Discovery Contingency Plan - Framework



Appendix 7d(i)

Aboriginal Access Management Plan Framework

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1.0 INTRODUCTION

This document provides a framework for the proposed Aboriginal Access Management Plan for the Grassy Mountain Coal Project (Project). The plan will apply to the construction, operation and reclamation phases of the Project. The key objectives of the Aboriginal Access Management Plan are to:

- identify protocols for early notification of project activities;
- control access to protect project facilities and components;
- reduce effects of increased access or change in access to key habitat including culturally important wildlife habitat;
- identify alternate locations for maintaining access to culturally important harvesting species;
- control access to private lands; and
- provide information about the planning process for the ongoing reclamation and the ultimate closure of the Project.

The Aboriginal Access Management Plan will be developed based on consultation with potentially affected Aboriginal groups and regulatory agencies. The plan will maintain a balance between the requirements for safe operations and the protection of natural resources.

1.1 Aboriginal Groups Potentially Affected by the Project

The Aboriginal Access Management Plan is a key mitigation measure to address potential effects of the Project to Aboriginal groups as identified in [Section H](#) of the environmental impact assessment (EIA). Potential effects of the Project related to access by Aboriginal groups are summarized in [Table 1.1-1](#).

Table 1.1-1 Summary of Potential Effects to Access for Aboriginal Groups

Aboriginal Groups	Potential Effects – Change in Access					
	Change in Access to hunting locations	Change in Access to plant harvesting locations	Change in Access to trapping locations	Change in Access to fishing locations	Change in Access to trails and travelways	Change in Access to physical and cultural heritage sites
Kainai Nation	✓	✓	-	✓	-	✓
Piikani Nation	✓	✓	✓		✓	✓
Siksika Nation	✓	✓	-	✓	-	✓
Stoney Nakoda Nation	✓	✓	-	✓	-	✓
Tsuu T'ina Nation	✓	✓	-	-	-	✓
Samson Cree First Nation	✓	✓	✓	✓	✓	-
Métis Nation of Alberta	✓	✓	-	✓	-	-
Ktunaxa Nation	-	-	-	-	-	-
Foothills Ojibway First Nation	-	-	-	-	-	-
Métis Nation of British Columbia	-	-	-	-	-	-

1.2 Aboriginal Consultation Process

Benga has been consulting and engaging with Aboriginal groups that may be affected by the Project since June 2013. The First Nations Consultation Plan ([Appendix 7a](#)) describes consultation activities for the EA process. Consultation activities such as sharing project information, site tours, field work, Traditional Knowledge and Traditional Use (TK/TU) studies, workshops, and open houses are reported in this section and are ongoing and will continue through the EA process.

Consultation activities conducted by Benga with Aboriginal groups are guided by key objectives that satisfy regulatory requirements and help develop relationships with Aboriginal groups who may be affected by the Project. Benga is committed to the following key consultation objectives:

- respectful and meaningful consultation with Aboriginal groups including meeting in the early stages of Project planning;
- sharing important and relevant information about the Project and facilitating site-specific discussions with Aboriginal groups in a timely manner regarding Project updates, baseline information, and assessment results;

- working collaboratively with Aboriginal groups to develop work plans and to include Aboriginal groups in field work opportunities;
- including feedback and important information from Aboriginal groups by conducting TK studies, seeking input on potential effects, and including recommendations on ways to mitigate potential effects; and
- ongoing and open communication with Aboriginal groups through the life of the Project to address issues and concerns.

During development of the Aboriginal Access Management Plan, Benga will:

- work with Aboriginal groups' designated contacts to determine the most appropriate ongoing process for consultation on the plan;
- provide the draft framework of the plan to Aboriginal groups that are potentially affected by the Project and request feedback including any additional relevant information for inclusion in the plan;
- incorporate feedback provided by Aboriginal groups and consult with Aboriginal groups on the final draft plan; and
- continue to engage during implementation by reporting on the effectiveness of the plan.

1.3 Traditional Ecological Knowledge and Land Use

Traditional Ecological Knowledge (TEK) and Traditional Land Use reports were completed as part of the Project by Aboriginal groups identified as potentially affected by the Project and are provided in [Appendix 7\(c\)](#) and summarized. TEK was also provided by Métis Nation of British Columbia, Métis Nation of Alberta, and Samson Cree First Nation.

Elders and technicians provided input on the key issues, themes, observations, wisdom, insights, traditional knowledge and land use through a series of site visits, workshops, meetings, and other communication events. Information provided to date will be incorporated into the Aboriginal Access Management Plan including, but not limited to, harvesting method and seasonal use information, culturally important species and habitat, harvesting locations and cultural site locations. Any additional information provided will be considered in the development of the plan.

2.0 PLANNING FRAMEWORK

2.1 Identification of Specific Mitigation

Benga will identify and describe proposed mitigation measures in the Aboriginal Access Management Plan including:

- on Benga private land, lodgepole pine and other significant plants will be harvested and, will be made available to Aboriginal groups potentially affected by the Project;

- wildlife habitat for traditionally important wildlife species will be re-established in areas of disturbance;
- Benga will engage with Aboriginal groups prior to and during mine construction to offer opportunities for TEK species to be harvested, re-located or otherwise utilized;
- access points and roads to be clearly labelled and documented;
- sensitive features (*e.g.*, species of management concern, important habitat features) to be flagged or fenced ahead of clearing, where feasible; and
- signage to be used for identifying areas that are not open for public use.

Access will be managed in accordance with the existing management objectives of the mine, where these are defined, and with input from regulatory agencies.

2.2 Incorporating Feedback

The Aboriginal Access Management Plan will incorporate feedback provided by Aboriginal groups that are potential affected by the Project. Recommendations and ideas expressed to date by Aboriginal groups that are relevant to access management planning include, but are not limited to, the following:

- protect and harvest lodgepole pines and other plants of interest on a regular and ongoing basis;
- impose no-go buffers around sacred sites of 100 m; and
- work with Aboriginal groups on an ongoing basis to maintain access to harvesting sites.

Benga will continue to work with Aboriginal groups to incorporate feedback into the plan and will continue to address issues or concerns raised by Aboriginal groups.

2.3 Implementation of the Aboriginal Access Management Plan

A process for implementation of the Aboriginal Access Management Plan will be defined based on consultation with Aboriginal groups.

2.4 Follow-up and Monitoring

A post-construction monitoring program will be developed to report on the effectiveness of this Plan. This program will focus on mitigation such as access controls, reclamation, and revegetation.



Appendix 7d(ii)

Cultural Site Discovery Contingency Plan - Framework

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1.0 INTRODUCTION

This document provides a framework for the proposed Cultural Site Discovery Contingency Plan for the Grassy Mountain Coal Project (Project). The plan will apply to the construction, operation and reclamation phases of the Project. The key objectives of the Cultural Site Discovery Contingency Plan are to:

- identify protocols for managing newly identified or known cultural or physical heritage sites, referred to as traditional knowledge or traditional land use (TK/TLU) sites that are either sacred sites, gathering sites and/or habitation sites;
- to better understand the location of and potential interactions of the Project with cultural or physical heritage TK/TLU sites that have been identified through consultation to date;
- to incorporate required mitigation measures identified by regulatory agencies (*i.e.* Alberta Culture and Tourism);
- reduce effects to culturally important locations and practices; and,
- provide information about the planning process for the ongoing reclamation and the ultimate closure of the Project.

The Cultural Site Discovery Contingency Plan will be developed based on consultation with potentially affected Aboriginal groups and regulatory agencies. The plan will maintain a balance between the requirements for safe operations and the protection of cultural resources.

1.1 Aboriginal Groups Potentially Affected by the Project

The Cultural Site Discovery Contingency Plan is a mitigation measure for managing newly identified or known TK/TLU sites and potential effects of the Project to Aboriginal groups as identified in [Section H](#) of the environmental impact assessment (EIA). Aboriginal cultural and physical heritage TK/TLU sites include sacred sites, gathering sites, and habitation sites. Potential effects of the Project related to Aboriginal cultural and physical heritage TK/TLU sites are summarized in [Table 1.1-1](#).

Table 1.1-1 Summary of Potential Effects to Aboriginal Groups TK/TLU Sites	
Aboriginal Groups	Potential Effects to physical and cultural heritage
Kainai Nation	✓
Piikani Nation	✓
Siksika Nation	✓
Stoney Nakoda Nation	✓
Tsuu T’ina Nation	✓
Ktunaxa Nation	-
Samson Cree First Nation	-
Foothills Ojibway First Nation	-
Métis Nation of Alberta	-
Métis Nation of British Columbia	-

The locations of cultural or physical heritage TK/TLU sites have not been shared with Benga. Therefore, proposed mitigation measures are developed using a conservative approach. Depending on location of sites, it may not be possible to avoid interactions between the Project and TK/TLU sites.

1.2 Aboriginal Consultation Process

Benga has been consulting and engaging with Aboriginal groups that may be affected by the Project since June 2013. The First Nations Consultation Plan ([Appendix 7a](#)) describes consultation activities for the EA process. Consultation activities such as sharing project information, site tours, field work, Traditional Knowledge and Traditional Use (TK/TU) studies, workshops, and open houses are reported in this section and are ongoing and will continue through the EA process.

Consultation activities conducted by Benga with Aboriginal groups are guided by key objectives that satisfy regulatory requirements and help develop relationships with Aboriginal groups who may be affected by the Project. Benga is committed to the following key consultation objectives:

- respectful and meaningful consultation with Aboriginal groups including meeting in the early stages of Project planning;
- sharing important and relevant information about the Project and facilitating site-specific discussions with Aboriginal groups in a timely manner regarding Project updates, baseline information, and assessment results;
- working collaboratively with Aboriginal groups to develop work plans and to include Aboriginal groups in field work opportunities;
- including feedback and important information from Aboriginal groups by conducting TK studies, seeking input on potential effects, and including recommendations on ways to mitigate potential effects; and
- ongoing and open communication with Aboriginal groups through the life of the Project to address issues and concerns.

During development of the Cultural Site Discovery Contingency Plan, Benga will:

- work with Aboriginal groups' designated contacts to determine the most appropriate ongoing process for consultation on the plan;
- provide the draft framework of the plan to Aboriginal groups that are potentially affected by the Project and request feedback including any additional relevant information for inclusion in the plan;
- incorporate feedback provided by Aboriginal groups and consult with Aboriginal groups on the final draft plan; and
- continue to engage during implementation by reporting on the effectiveness of the plan.

1.3 Traditional Ecological Knowledge and Land Use

Traditional Ecological Knowledge (TEK) and Traditional Land Use reports were completed as part of the Project by Aboriginal groups identified as potentially affected by the Project and are provided in [Appendix 7\(c\)](#) and summarized. TEK was also provided by Métis Nation of British Columbia, Métis Nation of Alberta, and Samson Cree First Nation.

Elders and technicians provided input on the key issues, themes, observations, wisdom, insights, traditional knowledge and land use through a series of site visits, workshops, meetings, and other communication events. Information provided to date will be incorporated into the Cultural Site Discovery Contingency Plan including, but not limited to, cultural site locations, type and use. Any additional information provided will be considered in the development of the plan.

2.0 PLANNING FRAMEWORK

2.1 Identification of Specific Mitigation

The measures to take in the event that a TK/TLU site is discovered during construction of the Project will include implementing agreed upon procedures (*e.g.*, suspension of work near the discovery) and notifying key contacts (*e.g.*, construction manager, affected Aboriginal group, Alberta Culture and Tourism), and notifying regulatory agencies. Site-specific mitigation strategies may also be recommended by Aboriginal groups for incorporation into the Plan.

Benga will identify and describe proposed mitigation measures in the Cultural Site Discovery Contingency Plan including:

- If avoidance of any unnamed sites is not possible based on size, location, and complexity, a mitigation excavation will be conducted in advance of Project development.
- If avoidance of any TK/TLU features is not possible, Benga will work with Alberta Culture and Tourism and/or Aboriginal groups depending on the circumstances to develop a plan for mitigation of the site.

Cultural sites will be managed in accordance with the existing management objectives of the mine, where these are defined, and with input from regulatory agencies.

2.2 Incorporating Feedback

The Cultural Site Discovery Contingency Plan will incorporate feedback provided by Aboriginal groups that are potential affected by the Project. Recommendations and ideas expressed to date by Aboriginal groups include, but are not limited to, the following:

- install a well flagged buffer around all sacred sites such as a 100 m buffer around all sacred sites including at Waypoint 03 (Tsuu T'ina Nation, 2015);
- develop a Chance Find Procedure for sites not yet identified;
- in advance of construction, enable access and support for Aboriginal groups to continue to carry out ceremonies and to respect ceremonies held in the past; and,
- install cultural monitoring and implement a mitigation plan for any newly-identified sites.

Benga will continue to work with Aboriginal groups to incorporate feedback into the plan and will continue to address issues or concerns raised by Aboriginal groups.

2.3 Implementation of the Cultural Site Discovery Contingency Plan

A process for implementation of the Cultural Site Discovery Contingency Plan will be defined based on consultation with Aboriginal groups and regulatory agencies (*i.e.* Alberta Culture and Tourism).

2.4 Follow-up and Monitoring

A post-construction monitoring program will be developed to report on the effectiveness of this Plan. This program will focus on mitigation such as reporting on TLU site identification and protocols implemented in consultation with Aboriginal groups and appropriate regulatory agencies (*i.e.* Alberta Culture and Tourism).