

## Answers for Guiding questions

### Coal spur Mines

From

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### Responses to Questions

#### Question 1

Fishing that we use for ceremonial purposes is not even mentioned, or the creek there and some of the log cabins that we have by the creek. These are of significance and are footprints of our traditional cultural sites

Also not only impacting our medicine and cultural Ceremonial sites but also the animals that use fish and some other medicines that we use in the, in that Creek

There is no mentioning the lakes that are surrounding the moss land for calving.

We have cultural fasting not only on phase one, but phase two. Nobody ever consulted on these. I don't know why somebody will ignore cultural historical sacred sites. In this case, we wanted to be involved because we've been always living in this area and we are going to be directly impacted with this mining. So, I have concerns for my future generation. I will not speak for for any other nations, but I know that we have cultural sites here. I will not say these are my cultural sites. I will not speak for any cultural use areas for other

people but I know the sites that we have an area phase one and phase two because we always have been here in Hinton.

The cabin that's here on the , mine area was my grandfather's cabin. I know I used to play around a creek and I used to have slept with my grandfather or even fasted. Somebody says that prayer flags that are tied in these areas places are my brothers in those areas. I've been there for a long time and would be sad for my future generation if these sites are destroyed. Who could give approval, to destroy cultural heritage sacred sites?

. I would not do that with anybody and their cultural sites because that's their cultural ties and connection. And that's their education structure.

Their ceremonial footprint means that they've been there and my cultural sites are in this very particular area, especially phase one and phase two.

I did traditional land use study where we took pictures, used GPS coordinates and did elders interviews. I know who lived there and I know who he was there area for ceremonial purposes and especially medicinal plants picking areas

Not only people that's going to be impacted by this but also the animals, the bears that use this area, and Fish we use for ceremonial purposes.

It is sad for those who wait and are not in the consultation. We are community living in this area. It is our backyard. I was born in this area and was raised with these cultural sites. My descendants and ancestors are from around This area. My dad, my grandfather, my great grandfather, grandma always lived in this area.

The 60s. I mean, the pass system happened. We weren't on a reserve we were outside. So we got to live all over the place in this area. It would be sad for my cultural ceremonial, space to be destroyed. It is like destroying a church or school for the future generation.

There is no cultural, environmental impact assessment. It's got to be better than traditional cultural, traditional knowledge is good, but it's got to be better than that. Nobody can speak for me as a foreigner, I will not speak for anybody else. Only I can speak for my people how they're going to be impacted by this., whether if it's negative or positive

## Question 2

### Part 1

Things are going to change, things are not going to be the same. So if I bring my my kids and my grandchildren to the same Creek it is never going to be the same, so the soil will not be the same, and the medicinal plants for us and for animals can not be the same.

This is a cultural impact medicines that are not going to be the same sort of spirit of those medicines. They're going to be destroyed.

### Part two

For hunting and fishing; they're going to be changed because the minerals in the water not going to be the same. The changed water changes everything .

The animals that are there will change . I'm not trapping anymore. But I do use fish that we use for ceremonial purposes at this creek and also the McCloud river that the Creek meets. Animals need a creek. The animals that use it for for them to drink because the animals are not going to use water treatment plants. So for me, I'm think of these animals, and it's going to change.

Then my cultural, ceremonial purposes are effected and impact my future generation. Tomorrow and into the future, the spiritual values at this creek are not going to be the same. Without the spirit, the waters never going to be the same.

### Part Three

A cabin sustained through the forests, there by the creek, is my great grandfather's cabin, and that's one of historical significance. Also there are prayer flags . Let me tell you, these were outlawed for so long, and not going to be in structures other than those prayer flags that you're going to see. For a longest time, from 1800s to 1951, things were outlawed. That is the reason why we have the cabin in the middle of nowhere, because we were hiding. So we can practice secretly our ceremony. So they're not going to be any structures, because if you leave any structures, you would be put in jail That is why there's no there's no structures, but you would find the historical significance all over the place in that area... artifacts. And I think Colespur have found some artifacts in the past, because we left some things within that area. We have a cabin near my great grandfather's cabin.

I think when you talk about structures, just recently, let me tell you this is recently! After the late 60s into the 70s, that's when you start seeing the structures being left, of times when things were outlawed for Native people, they couldn't even do the sun dance or any ceremonies. And the pass system was applied on the reserve so people couldn't go and have cultural sites outside the reserve. But we were roaming around because we couldn't go back to the reserve. We weren't able to go to the reserve, any reserve.

#### Part four

I guess first thing is I want to talk about health care. We want to talk about health care in this particular area. My health care comes from the land. My health care comes from the minerals that are in water While I'm no different than the deer, the moose , or the elk because my health care relies on medicinal plants from this area, especially the water. And that includes my next choice. So if we're going to choose, we're going to talk about the cultural, spiritual healthcare.

#### Part five

I don't want to have any employment opportunities because I don't have any people working there from my community.

### Question 2

I take my kids to learn, and to describe what is there. These things have they have connection to your language. In this case it is important to have a language in order for my kids to draw on the land, the moss lands, all kinds of medicinal plants, all kinds of trees, all kinds of shrubs, all kinds of medicine and a fish and minerals. I have to teach them in a language. The land has larger educational structures So it's going to impact my future generations and their language is going to be destroyed.

### Question 3

Elders go on down the land and use the medicines that they use for themselves or for their grandchildren, their great grandchildren and many times that they will put things on the land, such as times when a boy became a young man. Elders take them out there and teach them about everything. . So this would be affected. They will be affected.

### Question 4

One thing, our future generations are going to be disconnected if spiritually cultural significance is destroyed and not sustained. For my future generation, connectedness, protocols and the spiritual ties to sacred sites and sacred connections today is the land. If they're destroyed, any future spiritual ties that are today, They are going to be destroyed forever . The land is never going to be the same. The animals, the cultural education , medicinal plants will be destroyed.

### Question 5

As any cultural, spiritual Person We have rights. We're in our land; our homeland is part of my homeland. It is why we make international treaty agreements with our visitors as a right that I had from God Himself, We're

always here. God has given me the right In this Spiritual sacred place It is why we have ceremonial cultural historical sites in this particular places. We are part of this.

### Question 6

Yes, we have cultural practices and Cultural sacred sites.

Did you do any cultural practices in this area? Yeah.

If you do any cultural environmental impact assessment in this area more will be understood.

### Question 7

For one thing, God gave me a right to be here . One thing I know I have a right to the land that we call Canada. Especially in this particular area. My God given right is there, to live the way I want to live, in the way I want to practice as from from God Himself, which is my human right.

I will not decide for anybody that was given a human right or anybody for their cultural sites for me to decide, that is their right.

I would like to see somebody that understands what treaty means and always must work together to assess the culture The British Crown and our people made treaty. People that shared this land to be involved in decision making, especially on their own Cultural Heritage or *cultural environmental impact assessment, should be included, not only traditional cultural use. There should certainly be consent, not only consultation, free prior informed consent*