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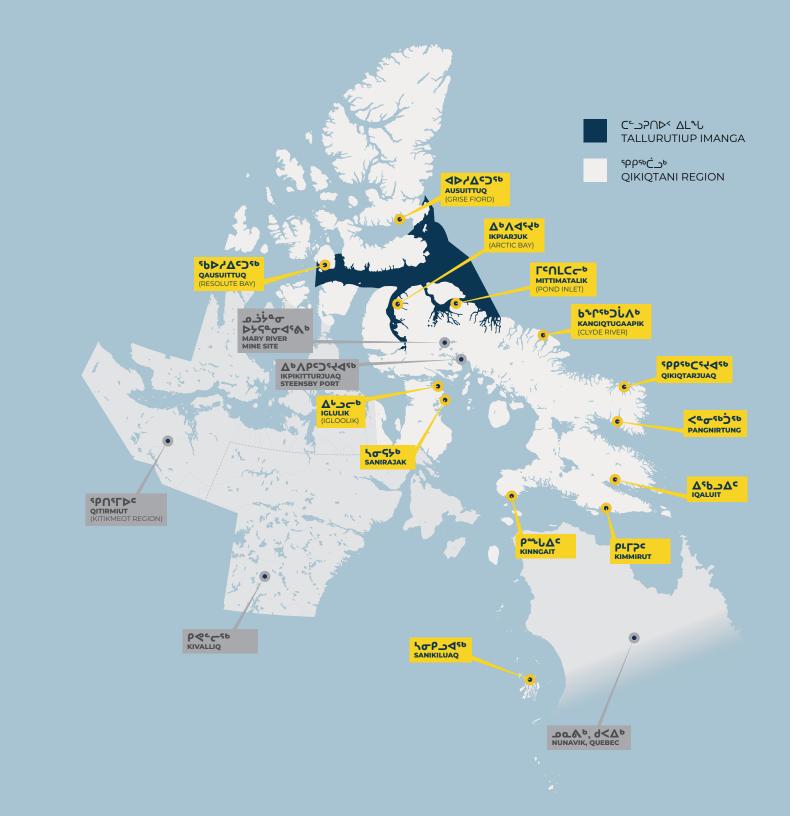
QIKIQTANI

INUIT ASSOCIATION

The Qikiqtani Inuit Association (QIA) is a not-for-profit society, which represents approximately 15,500 Inuit in the Qikiqtani region of Nunavut. The Qikiqtani region includes 13 communities from Grise Fiord, in the High Arctic, down to Sanikiluaq, on the Belcher Islands.

QIA was established to protect, promote and advance the rights and benefits of Qikiqtani Inuit. It is a Designated Inuit Organization under the Nunavut Agreement. QIA is one of three Regional Inuit Associations affiliated with Nunavut Tunngavik Inc.; the other associations include the Kitikmeot Inuit Association and the Kivalliq Inuit Association. We work closely with our partners, such as Inuit Tapiriit Kanatami and the Inuit Circumpolar Council Canada, as well as different levels of government, to represent Inuit in the Inuit Nunangat.

Two other organizations operate under the QIA umbrella: Kakivak Association, responsible for community economic development and small businesses; and Qikiqtaaluk Corporation, created to manage economic development on behalf of QIA.





PULŻc

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MARY RIVER MINE PROJECT

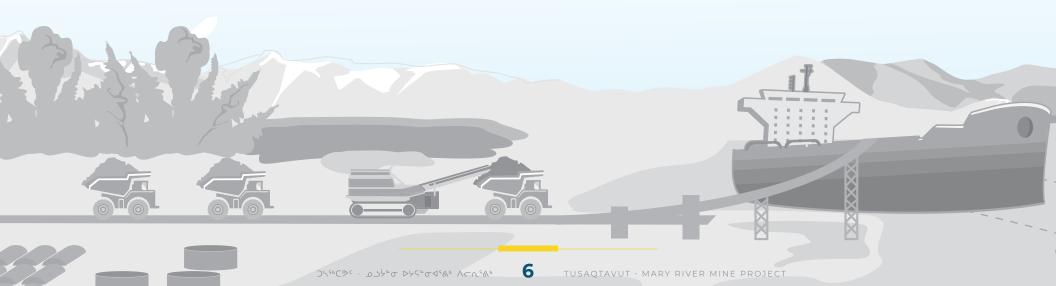
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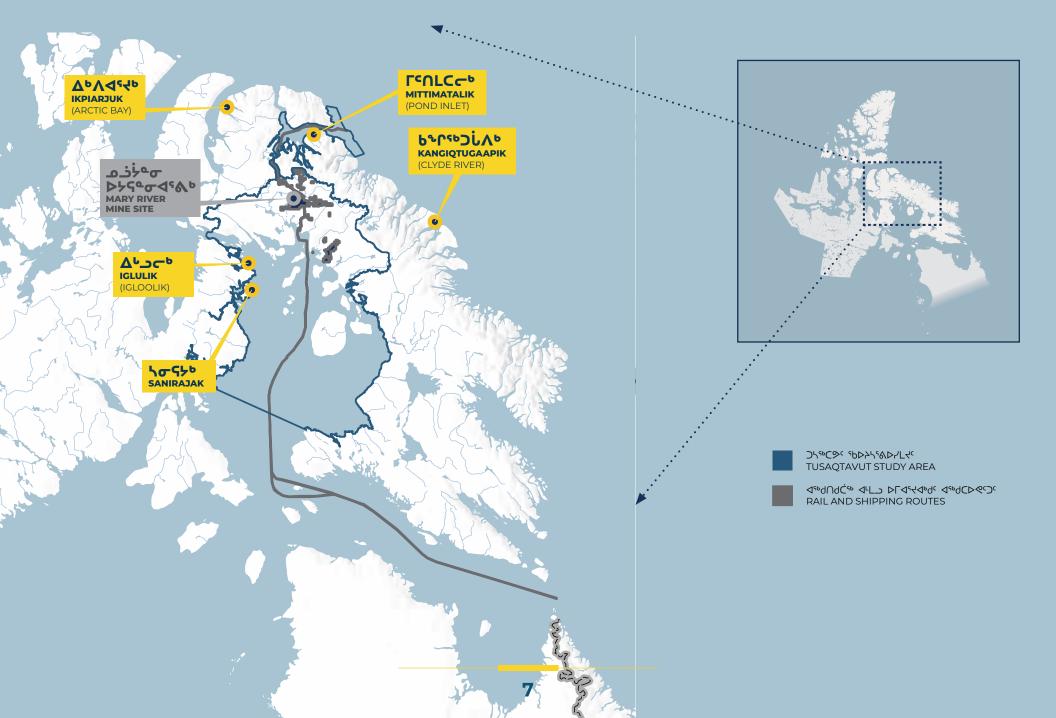
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The Mary River mine has been operating since 2014. The currently Mary River Mine Project's operations include mining iron ore, trucking the ore from the mine site to Milne Port and transporting the ore overseas for sale.

Baffinland is now proposing the Mary River Mine Project Phase 2, which includes the expansion of iron mining, and a new railway to carry ore from the mine site to the port at Milne Inlet. In the future Baffinland may propose further phases of project expansion including a southern railway to carry ore to another port on Steensby Inlet.



MARY RIVER MINE PROJECT



ͼρριο Τουρίο Τ

QIA'S TUSAQTAVUT STUDIES: WHAT WE HEARD

ጋየተሃኦσላና∿ር ላናጋΔσናኔን° ሲቴንና مڬኑ° σ ለ፫ሲላናፐ ውሲΓ° ላጋ'ቴናናቴዮዮቴ ላዛሬ ልውልና ልውስሲኖናቴዮዮቴት, ናየቦቹርው ልውልና ልዕትስሎናና (ናየቦቴርቴትሪ) ውሲሮቴ ዕቴንትናቴበስጐናና (ናየቦቴርቴትሪ) ውሲሮቴ ዕቴንትና ርተረውና ላጋበልኦላውና ውሲሮውና ኦዕፊ ላይ ላይነት, ይኑቦቴንትሪት, ልካጋሮት, Γናበደርሮት, ላዛሬን ካወናናት ላለናተናቴናርውላናኄር ልውቆና ላዛሬን ውሲሮቴና ናቴንትሬትቦኑኦላሪና.

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To understand the potential impacts of the Mary River Mine Project on land use and the Inuit way of life, Qikiqtani Inuit Association (QIA) travelled to the five impacted communities of Arctic Bay, Clyde River, Igloolik, Pond Inlet, and Sanirajak to conduct interviews with Inuit and local knowledge holders.

Between February 2019 and April 2021, QIA interviewed 137 community members from the five Mary River impacted communities: 19 from Arctic Bay, 26 from Clyde River, 26 from Igloolik, 54 from Pond Inlet and 12 from Sanirajak.

These interviews were drawn on to create three reports, the Tusaqtavut Reports, that were submitted to the Nunavut Impact Review Board (NIRB).



TUSAQTAVUT MEANS 'WHAT WE HEARD' IN INUKTITUT

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- Descriptions of key issues related to traditional resources and the Inuit way of life in the area around the Mary River Mine Project that were identified by the Inuit of Arctic Bay, Clyde River, Igloolik, Pond Inlet, and Sanirajak.
- Maps of important Inuit resources and values (including fish, mammals, whales, migratory birds, water sources, and the passing of knowledge between generations), and
- Description of some of the potential impacts experienced by communities surrounding the Mary River Mine Project, as identified by Inuit.

By focusing on past and present knowledge of the land, as well as project effects, this data collection process allows community members to have a baseline from which to determine changes if or when the Mary River Mine Project expands.





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HOW WERE THE TUSAQTAVUT STUDIES COMPLETED?

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Between 2019 and 2021, QIA visited each of the five impacted communities to hear from Inuit community members, and to learn about the things they care about and their concerns around the Mary River Mine Project. QIA sat down with community members to discuss the activities and resources important to them, their families, and their community. Most importantly, QIA wanted to know how the Mary River Mine Project might affect these values. Mapping was also completed during the interviews to record important places and values.

The interviews and mapped information were recorded and analysed by QIA. Based on what Inuit said, QIA identified themes and how the Mary River Mine could impact the things that matter to Inuit people and communities.

The themes identified were consistent across the five impacted communities and included the importance of harvesting on-the-land and water, fishing, freshwater, the ability to travel and stay out on-the-land, and the importance of Inuit culture and passing on this knowledge to future generations. This report is organized around these themes and includes maps of locations of importance for Inuit use and culture.



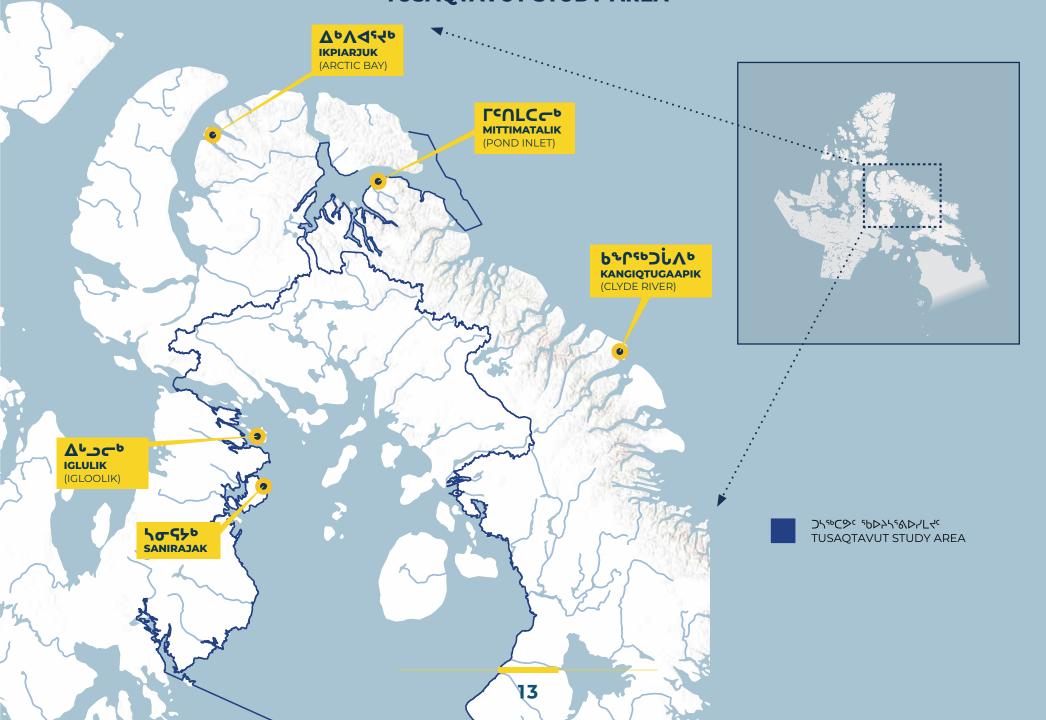
CL°Q Δ/LΓ/> Δ/LΓ/> Δ/δ°C%ና የΦΡΑ-\ΓΦΡΑσς Λ/Φ/ΡΥΑ/L-LC ΔΔ-β' Φ ΛΓΩ-ΔΊΓς, Δ'LΔ CL°Q CΔ/ΦΘΟΘ ΔQC°-ΦΓ የΦΡΑ-\ΓΑΝ Δ'LΔ ΔΑ-ΔΥΙΔΑΓ (ΦΡΑ-\ΓΑΝ), CΔL CΔΦ-ΔΗ-ΡΑ/L-LC ΔQC ΔΙΔΥΓ Λ/Φ/ΡΟ/L-ΔΓ. Θ'Q Λ/Φ/ΡΥΑ/L-Κ ΔΔ-β'-Φ, ΥΡΌ-ΔΦ, ΔΦΛΡΟΘΚ-ΔΥΓ, QCΔ-Δ-Δ-Δ-ΔΕ Δ'LΔ C/ΡΑ-ΓΑ-Δ-ΓΑ-ΡΑ-Δ-ΓΑΝ Δ'ΡΥ-Σ /Δ-Δ-ΓΕ.

The area that was considered in the Tusaqtavut studies includes the region covered by the Mary River Mine Project, and the area shown on the following map labeled Tusaqtavut Study Area. This includes the Mary River area, Milne Inlet, Steensby Inlet, Navy Board Inlet, and Eclipse Sound, including shorelines, ice, and floe edges.

While there is a lot of information in the Tusaqtavut reports and the maps, we recognize that not every knowledge holder was able to participate in the studies. If an area does not show any mapped values, we recognise there may still be important uses or values there that we were recorded. It is also often the case that a single point on the map indicates a wider area of importance.

27.46€6 3629.76€

TUSAQTAVUT STUDY AREA



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'የΡ°CԺሪና ԵԼՐԻናԵነፖLՎና ርካዕውጐሁ 'ԵΡΡΥΡΟΠΟΓ 'ΦΡΡΥΓΟΝΤΕΊ ΤΟ ΔΔΔς' σ"ርՎሁጋላኘL ሲር ΔΔΔς Λ'ՎՈՐ"ጋቦ" ΔΦΣΓ Վペበርሲσኅያ ԵՈԼትና 'ԵΡΡΥΓΟΤΟ 〈ልጐር ግን በርፈላ ለርሲላነት ጋን አንፈን በትቦው ከተመተ መቀን መተመ ነው። ΔΔΔς 'ΕΡΡΥΓΟΤΟΝ ΑΤΕΙΡΟΤΟΤΟΝ ΕΝΕΡΟΤΟΝ ΕΝΕΡΟΤ

'የΡጐርታሪ 'ዕልላ/ረተረ ኦ'ቴነቴበ'ቴንት ሲጢላካት ላΓረፈጋት ' ቴኦኦኒታቴ' በላቱጋታና ΔΔት አጢላካት ላΓረታ የህቂሲህተታና ΔΔΙጋቴ' የተገመተ ላጋቴር የነርት የህቂሲህተታና ΔΔΔ Ε ΔΔ Ε ΔΔ Ε ΔΔ Ε Ε ΔΔ Ε Δ Ε ΔΔ Ε Δ Ε ΔΔ Ε Δ Ε ΔΔ Ε ΔΔ Ε ΔΔ Ε Δ Ε ΔΔ Ε ΔΔ Ε Δ Ε ΔΔ Ε Δ Ε ΔΔ Ε Δ Ε ΔΔ Ε Δ

QIA conducted these studies in order to ensure that Inuit were speaking for Inuit in the NIRB assessment process for Baffinland's Phase 2 proposal. The deep community knowledge, Inuit Qaujimajatuqangit and accumulated experience represented in the reports is communicated through quotes from Inuit and maps.

QIA will use this information and the reports to advocate for the rights of Inuit, to live in a clean and healthy landscape, to pursue their traditional activities, and to benefit from responsible and safe resource development on their own terms.

QIA staff were pleased to be able to speak to so many knowledgeable Inuit, to learn from Elders, and to experience the many generations of wisdom and experience that Inuit have to offer.



J496C99

WHAT WE HEARD

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Community members generously shared their knowledge with QIA, including where they travel, hunt, collect soapstone, or harvest berries, among many other things.

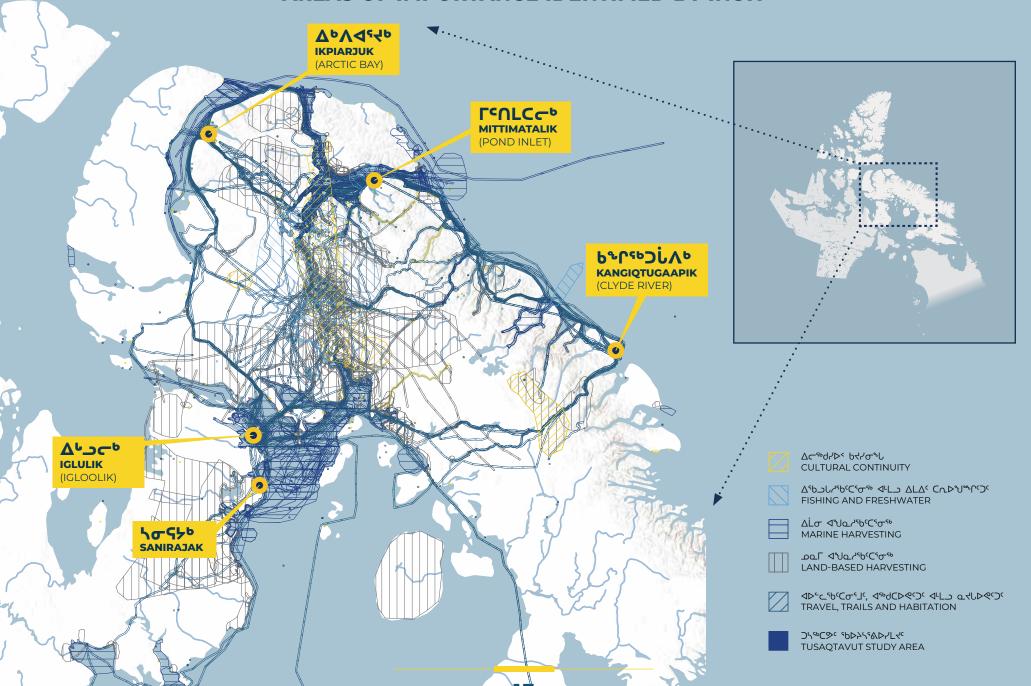
It is clear that the region around the Mary River Mine Project has been important for generations of Inuit and continues to be used and relied on today. The richness of information is shown by the number of places and values identified by community members: 2,457 were recorded in and around the area of the Mary River Mine Project.

Community members told us that before the Mary River mine was built, they used to camp for weeks at a time while hunting caribou and wolves. This is now the location of the airstrip built for the Mary River Mine Project.

Community members also described how they access the land and sea, as well as campsites and cabins using snowmobiles, ATVs, and dog teams to travel vast distances across Baffin Island. From hunting spots and habitat for ringed seal, walrus, narwhal, and caribou, to catch-sites for Arctic char and Atlantic salmon, to areas relied on for the continuity of Inuit culture, such as teaching areas, sod houses, and gathering places.

$\Lambda^{L}L_{C} \supset \Gamma^{L}L_{C} \supset \Gamma^{$

AREAS OF IMPORTANCE IDENTIFIED BY INUIT

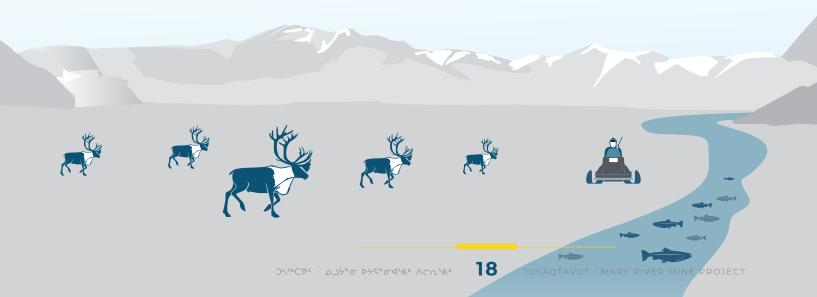


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 $\mbox{\begin{tikzpicture}(2002) \line(0,0) \line(0,0$

It is clear that the Mary River Mine Project is located in an area of great importance for the communities of Arctic Bay, Clyde River, Igloolik, Pond Inlet, and Sanirajak.

Many places, both on-the-land and in the marine environment – including the sea ice and floe edge – were discussed by community members as important places. This includes the coastlines and interior of Baffin Island, northern Melville Peninsula and northern Foxe Basin, Eclipse Sound, Tremblay Sound, Milne Inlet, and Phillips Creek, to name a few.



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With extensive knowledge and experience of the land and sea, Inuit described how the environment has changed over time and expressed their concerns about the future due to the impacts of the Mary River Mine Project.

Community members talked about shipping routes affecting narwhal habitat and restricting access to hunting. They discussed how mining activities have led to the spread of dust. Inuit also mentioned they noticed the number of char and caribou, and the quality of water has also gone down since the beginning of mining at Mary River.

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Many community members are concerned about the expansion of mining activities proposed as part of the Mary River Mine Project including:

- Loss of animal habitat from shipping routes and noise from the mine
- Disturbances to caribou migration and populations from rail development and train collisions
- · The spread of pollution from dust and fuel spills
- Loss of harvesting areas
- Impacts to traditional areas of significance camps, archaeological sites, interruptions to the flow of cultural knowledge between generations.

These and other potential impacts to important places and values are described throughout this document – including through the voices and words of community members themselves.

A wide variety of impacts were documented during the interviews with community members. Combined with impacts from existing operations and other changes, the impacts of the Mary River Mine Project, will directly and indirectly impact the ability of Inuit from Arctic Bay, Clyde River, Igloolik, Pond Inlet, and Sanirajak to hunt, fish, travel, harvest, and share knowledge between generations on-the-land, ice and water.





ALT AND ASSESSING

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Many animals in the marine environment are important to Inuit. Community members harvest marine animals to feed themselves, their families and their communities. Harvesting happens all year-round and provides not only food, but the raw materials for making clothing, tools, and art. Community members harvest many kinds of marine animals, including various kinds of seal (such as ringed, bearded, and harp), narwhal and beluga and bowhead whales, and polar bear.

Community members showed us important habitat for these animals, including migration routes, and calving and feeding areas, as well as places important for harvesting and processing animals, such as camps and cache sites. Harvesting marine animals is central to the Inuit way of life.

We heard that to be able to harvest marine animals successfully, and knowing how to use the animals fully, requires a lot of special knowledge and experience. This includes knowing where and when to go harvesting, about animal behaviours, and special harvesting skills (like how to kill a walrus without losing it in the water).

A lot of this knowledge is passed on from teacher to student, generation to generation. Inuit often begin harvesting at a young age, and marine harvesting skills are passed down through families while people are out on-the-land.

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 Inuit who participated in interviews shared some of their favourite harvesting places and places where there is an abundance of animals, such as Ikpikitturjuaq and Steensby Inlet, among others. As well, Inuit shared locations that are important habitat or migration routes (e.g., Foxe Basin for whales).

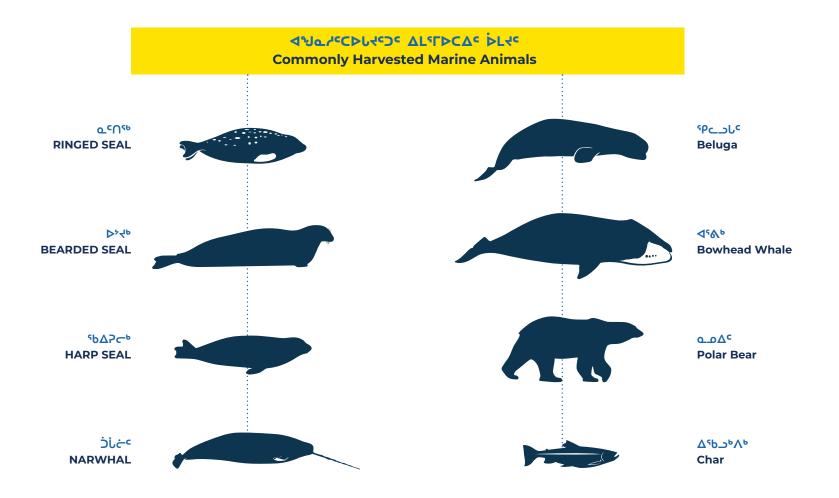
We also heard from some people that certain species are being seen in fewer numbers than in the past.

Like many other activities on-the-land and water, harvesting marine animals is a social activity. Whether hunting for whales, seal, or walrus, people are often out on-the-land and sea with family and friends. We also heard that sharing a successful hunt is an important part of Inuit culture.



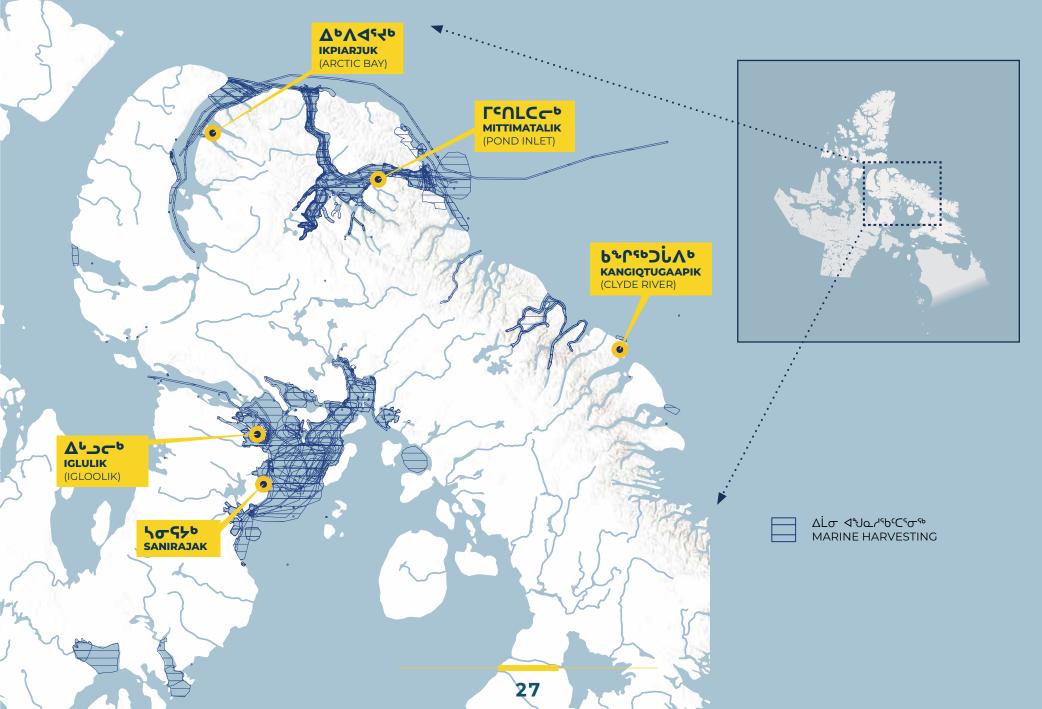
I'll probably keep hunting around this area until I die. I do it for my kids so they learn. I hunt all year-round, I catch about 150 seals per year and give the meat to our Elders and people who need food."





Λιινρφικ Δραγριστί

IMPORTANT AREAS FOR MARINE HARVESTING



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IMPACTS OF THE MARY RIVER MINE PROJECT ON MARINE HARVESTING

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When we asked Inuit about the Mary River Mine Project and how it might affect their ability to harvest marine animals, community members said they were worried about animals being bothered by shipping noise and increased human activity. Community members also expect that animals would change their behaviour on-the-land and sea (e.g., walrus becoming more aggressive, migration routes and calving areas disrupted, etc.) because of the Mary River Mine Project's activities.

Inuit are worried that marine animal habitats would be lost because of the Mary River Mine Project. Sea ice, which is important for walrus for example, could melt more quickly if broken up by ships. And, at the same time, animals could be affected by pollution, such as dust or fuel spills, which could contaminate the water, ice, shellfish, and marine animals.

Because of the Mary River Mine Project, community members expect there to be fewer animals such as walrus, seals, polar bears, and whales in places where they traditionally hunt (e.g., Milne Inlet area). We heard that this would mean fewer opportunities to pass on hunting knowledge which may impact food security more.

...due to increased shipping I've seen less and less narwhal each year. Previous years we counted 12,000 narwhals. This year, there was only a couple hundred. Nobody could stocking up for the winter. You go out narwhal hunting, you catch a narwhal, then you want to ferment some for winter, but you can't because there wasn't enough to ferment and bring home."



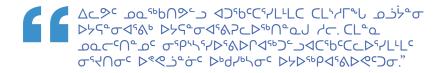
LAND-BASED HARVESTING

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Like marine harvesting, land-based harvesting of animals and plants is an important part of Inuit life and culture. This includes animals like caribou, wolves, foxes, rabbits and hares, weasels, and lemmings, as well as different kinds of birds like snow geese, ptarmigans, eiders, ducks, loons, murres, and bird eggs. Some Inuit also talked about collecting plants on-the-land, such as blueberries and mountain sorrel.

Inuit talked to us about setting up camps on-the-land to be close to caribou habitat and migration routes. Knowledge of animal behaviours and habitats are passed down between family members and generations. We also heard from community members that there are two different herds of caribou of Baffin Island (mainland and island), and the two taste different.

During interviews, community members discussed the many ways in which animal furs and hides are used to make clothing, and the techniques needed to do this successfully.





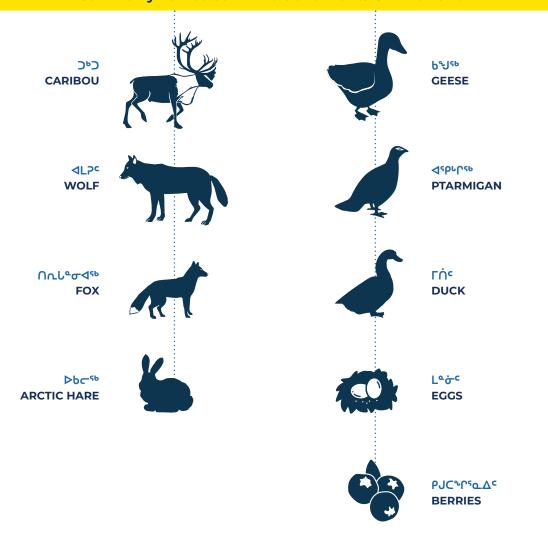
Our family and community members used this area before the Mary River mine was established. It was the main area where our community would go to harvest animals or mine soapstone." ጋየተ/Lፈሀ ላነትሶ"ዮቦጋና የተժናስ የሶ $\dot{\nu}$ LC ላነትሶኒስት $\dot{\nu}$ LC የተጋሴ $\dot{\nu}$ C $\dot{\nu}$ LC የተጋሴ $\dot{\nu}$ C $\dot{\nu$

We learned that different parts of animals of different ages are used for specific purposes, such as sewing hats, boots, bedding, and materials for sleds. We learned that caribou are very important for their meat and hides. Additionally, Inuit from all five communities also trap and hunt for other animals like wolves, foxes, different species of bird, and gather eggs. The furs of wolves and foxes are highly valued, and eggs are a favourite source of food for many.

We heard from Inuit community members that land-based harvesting, like marine harvesting, is an important part of the Inuit way of life. It is a way to get food, furs, and other resources that are important for survival and identity. Community members told us that land-based harvesting ensures that there is enough food on the table, and is good for the health of people and the communities. For many Inuit, harvesting on-the-land is a part of who they are and how they grew up.

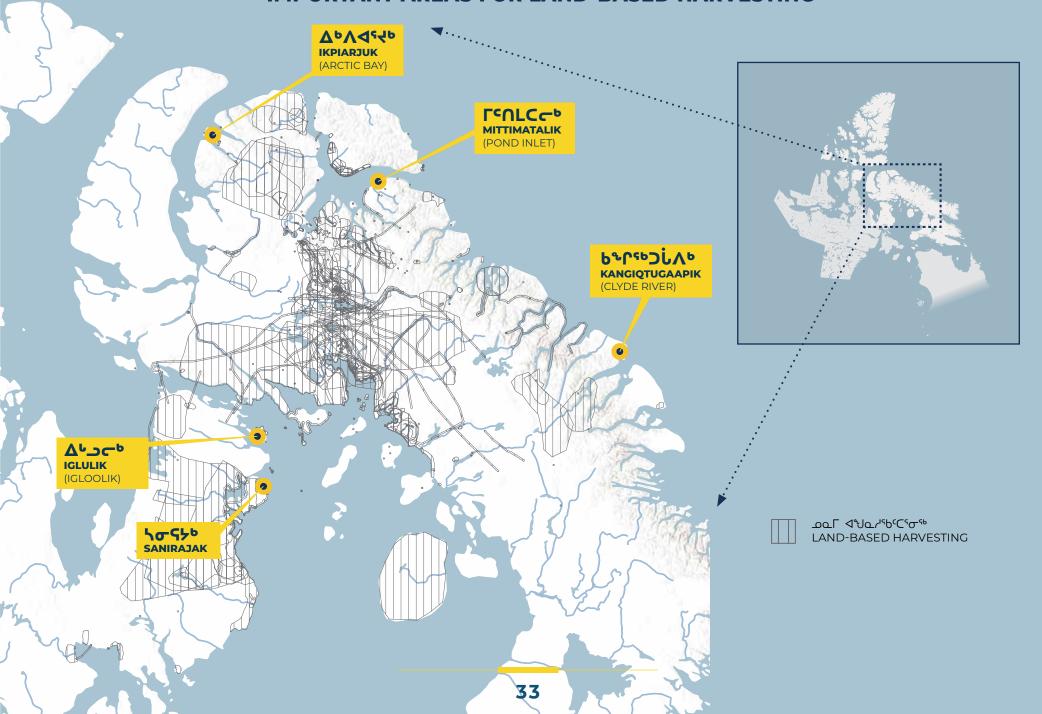


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IMPORTANT AREAS FOR LAND-BASED HARVESTING



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IMPACTS OF THE MARY RIVER MINE PROJECT ON LAND-BASED HARVESTING

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Community members expressed many similar concerns about the Mary River Mine Project and how it could affect the ability of Inuit to hunt and harvest from the land. One of the major concerns is the Mary River Mine Project's planned railroads affecting the ability of caribou to move across Baffin Island. Caribou may not be willing to cross the railroads or would avoid the noise from trains. These changes could make hunting harder and more expensive and time-consuming for Inuit. In addition, we heard that caribou movements could be impacted by ships because they sometimes swim to reach their destinations. Community members also told us that caribou numbers would probably recover if there was no industrial development.

Road and rail traffic could also affect the behaviours and movement of other animals as well, such as snow geese, ptarmigan, weasel, and rabbits, changing where they usually feed, nest, or den.

Dust from mining being carried on the wind and contaminating wildlife was another concern we heard from community members. Some people have already seen discoloured foxes and rabbits, due to the dust. This dust could be eaten by animals or humans with unknown impacts, and this has community members worried about health and safety.



The railway will interfere with the caribou's migration route. We will keep seeing the decline of caribou."

...caribou is important because that's what we know. That's our food source from the beginning of Inuit. And that knowledge is passed on for survival, for clothing and the crucial role it played for us to make tools, material and sinew from the caribou. And the hide itself was our way of survival for clothing."



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FISHING AND FRESHWATER

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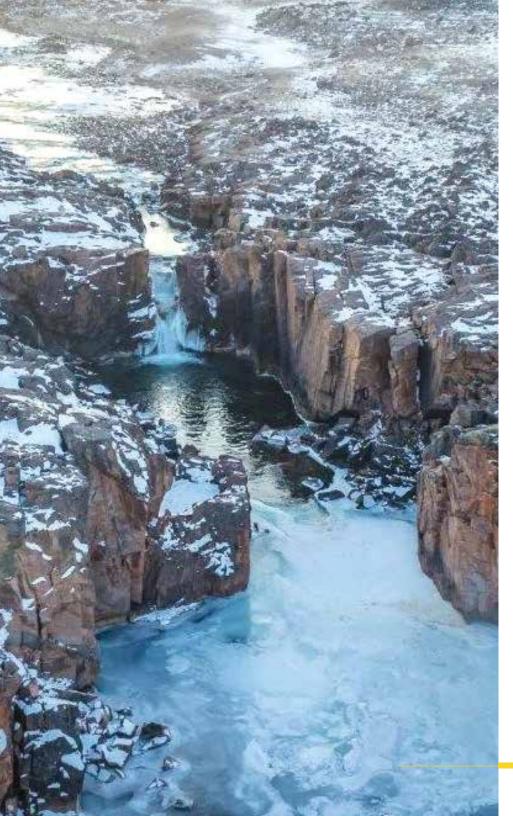
Fishing is another important cultural activity of the five impacted communities, this includes catching Arctic char in particular, as well as halibut, trout, cod, salmon, and sculpin. Community members shared with us not only fishing sites, but also places where Arctic char are processed, and stored, and places where people collect clams.

We heard from community members that freshwater and marine fishing are both important cultural activities. Fishing is done year-round, and Inuit shared fond memories of fishing around Baffin Island and identified locations where there are an abundance of char. Freshwater fish from lakes and rivers are an important food source.

Community members discussed relying on rivers, streams, ponds, and even tidepools for fishing, tracking fish as they move and spawn. We learned from community members they like to go back to the fishing areas they know, often setting up camps.

Like many other activities on-the-land and sea, fishing is very social. Community members told us about gathering in large groups to fish. And like other harvesting, fishing uses a specific set of special skills and knowledge which have been developed and learned over time. Community members explained fishing with weirs, spears, sticks, by jigging, and using gill nets. Inuit techniques for processing and preserving fish were also explained to us in detail.

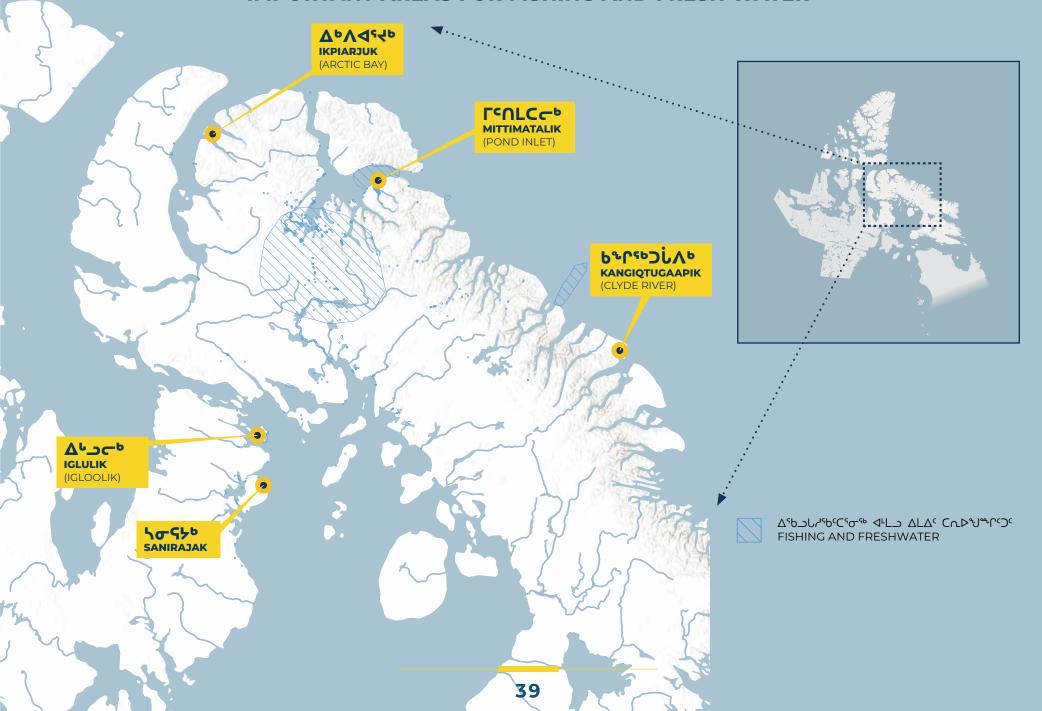




Fish, people, and all animals depend on clean water. Community members emphasised relying on various freshwater sources for drinking water, for cooking, and making camping possible. Freshwater is also collected to use for drinking, cooking and bathing.

Inuit identified rivers, springs, and creeks for collecting water, but also highlighted the importance of snow, glaciers, and icebergs for high-quality freshwater.

IMPORTANT AREAS FOR FISHING AND FRESH WATER



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IMPACTS OF THE MARY RIVER MINE PROJECT ON FISHING AND FRESHWATER

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Community members told us that they are worried about how the Mary River Mine Project could affect fishing and freshwater resources. Inuit described how the Mary River Mine Project could lead to fewer fish as a result of dust accumulation, and the loss of fish habitat from the construction and operation of mine roads and railroads. Fish could also be bothered by vibrations from the construction of mine infrastructure across waterways. Similarly, community members told us that mining activities could negatively affect the quality of water.

Dust from mining and transportation activities is particularly concerning. Community members explained that they do not want to drink water that is close to mining, road, and railroad infrastructure. Community members let us know that they would avoid areas contaminated by dust.



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FOOD SOVEREIGNTY

Hunting and harvesting country foods from the land is not only a central part of Inuit culture, but it continues to be a critical part of food security in Nunavut. We heard that although store-bought foods are available, they are often expensive, and considered less healthy.

Community members explained that country foods today are a part of tradition, and that providing these foods are a way of showing care for family. Ultimately country foods were described by many participants as an important part of their emotional, physical, spiritual, and mental health and wellbeing, as much emphasised for its value as food as for culture.

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- ለሩወህሀያኒውል ሚኒውር ላያነውርር አገናሪን ፈሬሀኒሀያን የተጠመመ ነው አለተም ተመመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመ የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው የሚያመመው
- Λ $^{+}$ $^{-}$ $^$

Inuit food sovereignty means:

- · the right to healthy and nutritious food
- · the right to culturally appropriate food
- the right to food harvested through ecologically sound and sustainable methods as guided by the Nunavut Agreement and wildlife management regiment
- the right to access wildlife in ways that empower communities and stimulate local economies







ᢗᠵᡃᢆᡘᡃᢐᡃᢗᢗᡃᢐᠲᠬᢅᢑ ᠴᡆᡄᡃᡕ᠘ᡄᢉᡃᢣᢣᡰᡶᡕ᠘ᠴ᠘ᡕ᠂ᢡᡏᠻᡃᢐ᠌ᠪᢣᡥᠬᠲᠴᢟ᠈ᡧᡫᠴ ᠘ᠪᠵᡃᢐᡃᢗᢅ᠋ᡊᡥ᠘ᠰᡥᠬᢪᠣᡮ᠂ᠴᡆᡄᢇᢣᠣᡕ᠕ᢣᡕ᠘ᠸᡥᡥᠣᡮ᠕ᡴᡗᡴᢅᡥᡀ᠋᠆ᡗᡥ ᠹᢪᡶ᠋ᡶᢞᡥ᠋ᢛᠴᡱᡠᡕ᠕ᢣᢣᡳᢡᢗᡏᢐᡥᠬᠲᡆ᠋᠂ᡃᢐᠣᡦ᠋ᠮ.ᠴᡆᡄᡕ᠐ᠮᢐᡟ᠘ᡶᡕ᠄ᠪᠴᡥ ᡧᡟᢣᡥᡊᠫᠬᠠᡤᢗ᠂ᡦᠨᡠᡕ᠘ᢋᡲᢏ᠋ᠮ᠂ᠳᠻᠰᡳᡃᢐᡥᡢᠻᡣᠳᡲᠺᠵᢥᡀᡰᡶᢥᢗ᠘ᠴᡆ᠋ᠮ᠂᠔ᢞᡳᢗ ᢣᠣᡏᠣᡕ᠌᠘ᡶ᠘ᠺ᠐᠕ᠰᡴᡕ᠘ᡮᡭᢥᡀᡥᡎᡅᡶᢗ᠘ᠸᡦᡗᡴᡕ᠘ᡓᡥᡠᡲᢇ᠘ᡶᢍᠲᠬᡕ

ጋየ/ተተህና ለኦናተላ፣ርኦናቴናር፣ውኑቦና ላዛጔ ናየትውታኦናቴናር፣ውኑቦና σናየና Δርቦታኦናርሲተቦተር ውሲሮትውና የውጭ ላኦርናበናቴናርናውኑቦውና σናየቦታኦውላጭጋσና, ሙዕሮኦናቴርናውጭ ላዛጔ Δህሲናተላናቴቴርናውጭ σናየናቴንርርነታር ላዕውኦσናኒጭ, ርΔቪ፥ σናየነኒናቴናበላጋዮጵበናጋቦና σናየቦታኦኦቴዮውንዮሲው ላቸቦተር. σናየርቴበናበናቴናርናውጭ ላጋበናቴናሩርንጭ ርΔቪኒኒኒኒስ ላይፈረጋ፥ የተላውር ርብቴሲርኦተቦተጭ ይኒቦታኒኒቴናቴናርናውዮቦውና ላቦተውና. Trade between communities is a part of the Inuit "food system" and helps different communities to get the resource they may want or need when not available nearby. Community members explained how different seasons will make certain foods more available in once place versus another. Animals may also taste different depending on where they come from.

We learned that the preservation and caching of food is also an important way that community members manage the food supply. Drying and fermentation are used to make food last longer, so that when there is a shortage there is a reliable supply to fall back on. Sharing of food plays a similar role but is also seen as a responsibility by many.

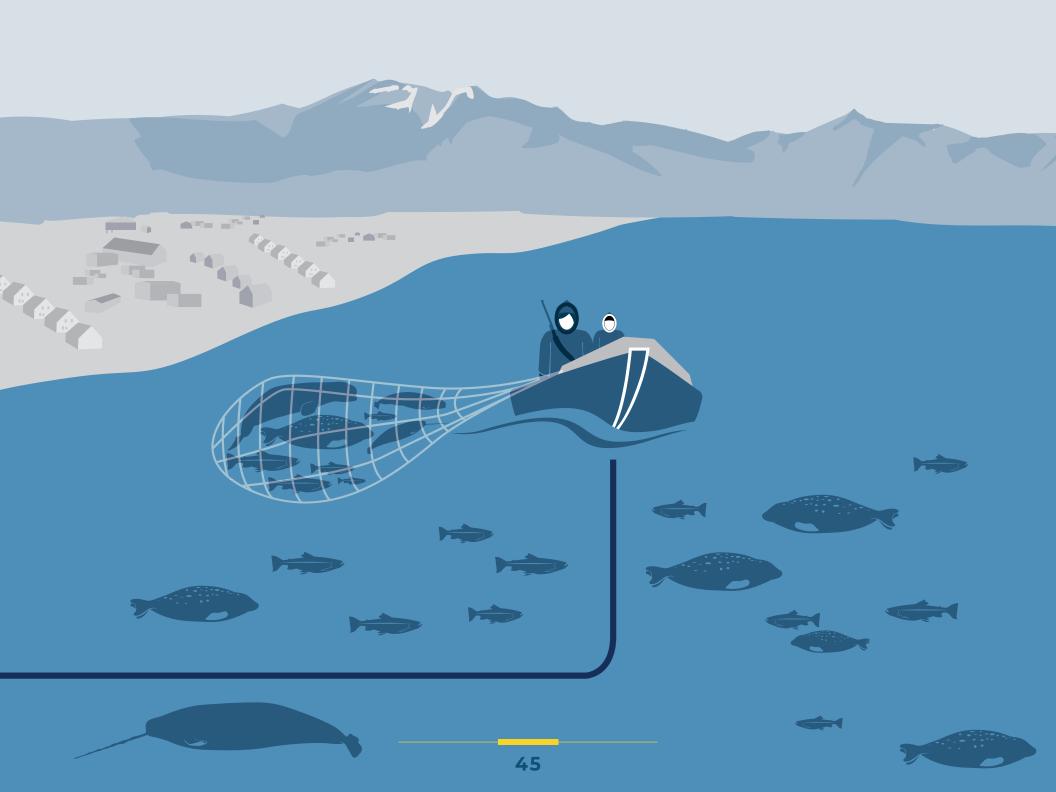






Mostly we give away our harvest to the people who are hungry. We ask them to come over and eat with us."





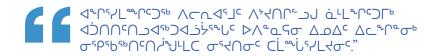
۵۵۱۵۵۰۵ م۰ږجو ۷۵۳۷۵ موړاه

IMPACTS OF THE MARY RIVER MINE PROJECT ON FOOD SOVEREIGNTY

CΔĹ^b Þ′bÞ/Þ/L^LL^c, Δαἰ^c Δ/LⁱΔηc^c ΔⁱLⁱΔηc^c ΔⁱΔηc^c ΔⁱΔηc^c

₫ጋበውሲኖሚጭሮዮና Δውነ/ኦበውና σናዮነኒሎርቴናበላበኖሲሀ ናዕኖዊሥርና Δሥር Δሥር አውና አውና ውሲሮኦላውና, ሥነ Δውጋቴልና ላለግና ₫ኒሀሲለሆሚቴናርግርንና ኦኖሚ ጏግተና ሲተርውጭ ውናዮነኒና/ኦንግሚቴናር ግርርር ኦናጋበቦና ጋሀ ኦሲ, ውሲተና ኦናቴና/ኒሊና Δውነ/ኦበውና ውናዮውና ለኦኒኒጭርቴኒግርና ኦኖሚ ጏግተና ላናርሲጭቴር, የነፅጋልግሲልና ወኦልቴቴናርሲላቴኒውናላናኒሁር ውናየቦው ላምርግቦው, ላየጋላላ ጏህግሲሞጋበት ላየዖግውናኒኒኮ ላይ ሷጭዮ/ኒሊውና ትሲኦኦኒኒውናቴናናጋውና የነፅጋልግሲናውና. As previously discussed, community members are concerned that the Mary River Mine Project could lead to lower numbers of animals, both in actual population numbers and where they appear. We also heard that community members are worried about safety of being on-the-land and eating animals that may be impacted by contamination because of the Mary River Mine Project.

The impacts of insufficient country food is especially high for the most vulnerable community members, such as Elders and others who cannot hunt or harvest for themselves. For example, community members explained that if country foods are not available or are unsafe, people will have to buy their food, which can be very costly for low- and fixed-income individuals.





I don't approve of the project because I think it's having devastating effects on wildlife and Inuit rely on feeding their families from the wildlife in the area."

ውዉሮና ▷የb▷/የቴየ/Lዛፒኖና ጳቦċተቴዮ ተቴዮርሲፈየቴናትየታ የተሞ ል/Lቦናጋቦ Ldd ለዉ/ላሲፈየቴየታዮና, ጳdσ▷በቦታትሁ, ጳዛ∟ጋ ቮዉ▷ታና ታናየካካታሁ/ናርትቦና ለታሲፈጋታናላውናላውና

Community members also discussed the extra cost that they would have to endure in terms of effort, time, and money if the resources they need are harder to get.

In summary, country foods are seen as culturally important, affordable, healthy, and desirable by many community members, and also important for physical, emotional, and mental health. The Mary River Mine Project has the potential to reduce the overall availability of country foods and the safety of the country food supply.



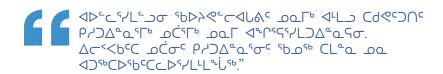
TRAVEL AND CAMP

 $\Delta \Delta \Delta C$ С'CLG 4 $\dot{\Delta}$ DAAPG ΔC ΔC

ᠴᡆᡄᡃᠸ ᠌᠈ᡏᡉᠬ᠊ᠬᢀᠪᡉᡪᡝ᠘ᢞᡕ᠂ᡏᠺ᠈᠆ᠸ᠄ᠮᢐᢗᢅ᠌ᠵᢪᡆᡩᢐ᠂ᡧᡰ᠋᠂ᡏᠺ᠈᠆᠘ᠺ᠂ᠸ᠄ᡟ᠘ᠮᢐᢗᢅ᠌ᡓᡆᢆᢎᢐ ᡩ᠙ᢞᡠ᠋᠘ᡶ᠘ᢂᡶ᠘᠘᠘ᠰᡥᠬᠣᢑ᠂ᡧᡰ᠘᠘᠐ᡤᢐ᠆ᡄᠬᡕ᠑ᡣᢀ ᠬᢤᠯᡆ᠈ᡏᢐᢗᢓᢪᡆᢩᡠᢝᡥᠴᢑ, ᠘ᡏᡈ᠘ᡰ᠘ᠮᢐᢗᡤᠦᢝᡥᠴᡗ, ᠋ᠮᠷᡳ᠐ᡏᢐ᠘ᡏᢐᢗᡤᠦᢝᡥᠴᡗ, ᠯᡰ᠋ ᠳ᠙ᢣᡳᠣᡏᢐᢗᡠᢝᡥᠴᡗ. ᠌᠌᠌ᠫᠻᢣᡶᢣᠯᡅ᠘᠘᠘ᡩ᠖ᠪᢣᢣ᠘ᡱᡆᡄ᠋ᡶᠮᢐᢗᢉᡲᡀᢗ᠂ᡏᡈ᠘᠘ᢡᢐᢇᡥᠴᡠ ᡧᡰ᠋᠌ᢗᢛ᠙ᢞᡙᠣᡮ, ᢗ᠋ᡶᢐᠯᡆ᠋᠌ᠫᠻᢣ᠋᠐ᢗᢂᡩ᠘ᢗ᠘᠋ᢪᡀᠣᡏᡆᠮᡶᢥᡠ᠒ᡥᡆ᠘ᡩ᠘᠘᠘ ᠮᡈᢧᡠ᠂ᢗᠺᢀᢝᠾᢂᡠᡏᡶᢥᡠᢗ. Community members explained to us that the freedom to travel, gather, and camp across Baffin Island is important, and that these activities are an inseparable part fishing, and marine and land-based hunting and harvesting.

Inuit from the five impacted communities told us and showed us important places where people congregate and camp, as well as travel routes both across land and water to access hunting, fishing, trapping, and berry picking sites. We learned that community members use many ways to get around, including snowmobile, all-terrain vehicles, dog teams, boat, and on foot.

Community members emphasised that the ability to travel and camp across Baffin Island is important to their way of life and essential to their ability to hunt, fish, trap, and gather. We learned that Inuit are always watching the conditions and the seasons, which determines where people go and how they get there.





When you are out on-the-land you are learning about the history of our land. You experience the land and learn and see new things."

ጋ\⊀₹Jና ላ▷՟፫፡የታር፣ውጭ የጓጉር▷ት፡ፆተ፫ና ውዉሮዮውና, ላተፗው ለተ፫ሶውና ዕሎር▷ሳዮ የታጋለዮውልና ላቮር፣ዕሎርጐሳዮውና. ላፐተና ላጭሰስና ላጋጭር▷ትፒቲና ▷՟ጔՐ ላጋጭር▷የታርናት/L₹ጋናታጋቱ-ታ-የ

ጋዮ/ላ-୮ላሀና ውልርና CLbdd ላውናር፣/Lልኦትና CLL፣/Lልኦናጋቦኑ ላ-L_ Δ ናጋናረ፣የናልና Δ ታናቴናትነህ-LC የታታየት የመጋበት ለ-L Δ ኮታና ለዉተላናነ-አምርርትታና ትን Δ Γናበላዊ-Γኑ, Δ የታጋ-ራተልናትር በተጋባር Δ ተር CLbd ላውናር Δ ተር CLbd ላውናር፣ Δ ተር CLbd ላውናር፣ Δ ተር CLbd ላውናር፣ Δ ተር CLbd ላውናር፣ Δ ተር Δ

We heard that travel also ties communities together, and so are important for social connections. Many paths travelled today have been used for generations.

Community members described how many trips can last days or even weeks at a time. These long trips are great opportunities for teaching and learning on-the-land. In this vein, we also learned that travel is important for exploration. Community members discover new places to harvest, visit areas recorded in ancestral stories, and contribute to the continued evolution of Inuit Qaujimajatuqangit and culture.

We also learned from community members that campsites and cabins are usually located close to important resources, such as freshwater, good fishing sites, or habitat to harvest land and marine wildlife. Some of these camps and cabins are used only for short periods of time, while others are used repeatedly, and may also include more permanent structures.



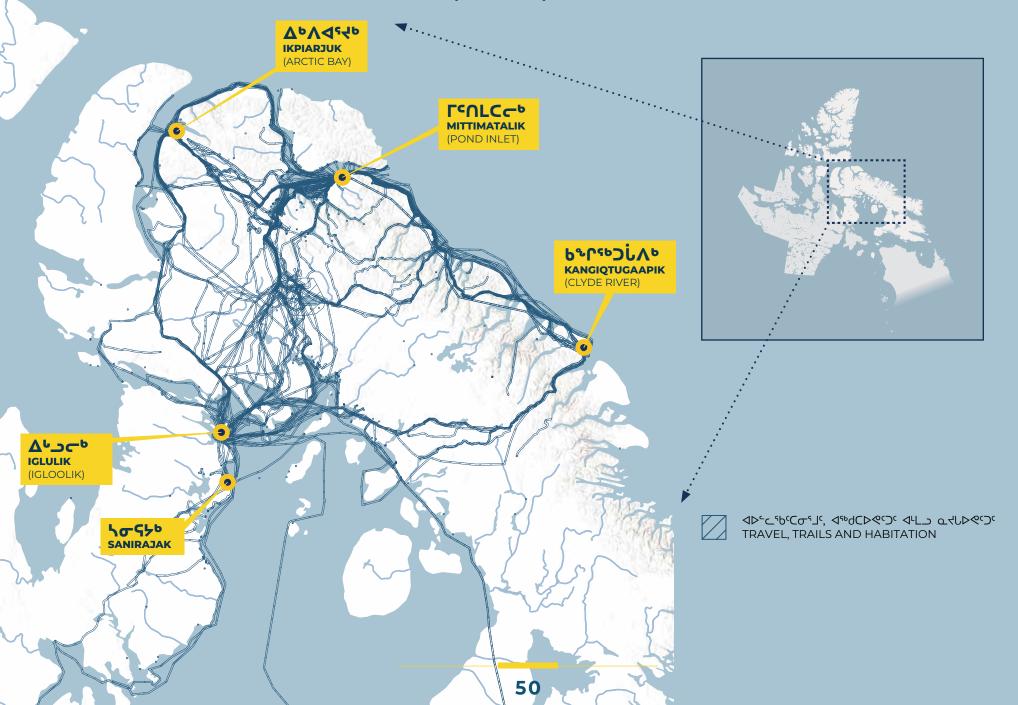
Δ_ΔΔ^c ^cb>λL^λD^cb^c^c Inuit Qaujimajatuqangit

ΔΔΔ^c ΛΡረ^{*}ሁ^c የረርጥነት የርውነት (CΔ^c/Lσ, P^c) Γ, ረዎσ^c \ Λο^c Δο^c Δο^c

The Inuit way of doing things: the past, present, and future knowledge, experience and values of Inuit Society.

^ירעסטף אררשה אירשה אורשה או

IMPORTANT TRAVEL, TRAILS, AND HABITATION AREAS



IMPACTS OF THE MARY RIVER MINE PROJECT ON TRAVEL AND CAMP

Δϲቦንኦላσና ላጋσና ውሲሮዮσና, ጋኒቴናርላላህና ውጏትራሲውጭ ላኦትሬቴናርማናኮ የዖጭርጏትΓ (Δϲቦንኦትጋσ ርሲኦትሁ) ለንሲፈናጋላበናበቴዮσናንጭሁና ኦኖዲጏዮፚና ላላሚኒሳበናበሁንጭሁና, ሲተኒዮናጋσና ላጋበσቴៃዮσንጋበት ላኦትሬፕላኒቴናርማናታና ውሲΓ, ΔĹσ σናየኦኒናላኦቴናርσናታና, ወሲΓ σናየኦኒናላኦቴናርማናኮ, ላተረጋ Δቴትሮ-ፈቴትናርማናኮ.

From members of each community, we head that the Mary River Mine Project would make travel across Baffin Island (including the seascape) more difficult or impossible, with additional negative impacts to camping on-the-land, marine harvesting, land-based harvesting, and fishing.

Community members are concerned that construction of the Mary River Mine Project railways and the operation of trains will block travel, increase worries about safety, and destroy established trails. We learned that many trails are where they are because they provide access to important and valuable resources.

We also learned that some impacts are not as obvious as when a train is built across a trail. Community members explained, for example, how dust from the Mary River mine could interfere with how easily sleds can run across the snow. Camps and cabins that are connected by trails could also be disturbed, especially where they are close to Mary River Mine infrastructure, such as ports, and shipping and rail routes. Habitation sites such as these are important places for transferring knowledge; disruptions to trails and travel would impact the broader Inuit way of life on Baffin Island.





We are opposing this railway as Hunters are very dependent on this area. We have always been dependent on this area."

$\Delta C_{PQ} d \Delta P < P4 \Delta_{P} P$

CULTURAL CONTINUITY

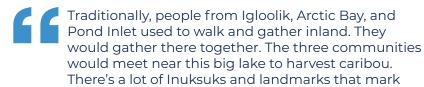
교௳ċċ ᡆ᠋ᠣ᠘ᡪᠯ᠘ᡶᡲ Þ᠙ᠻᠬᠲᠤ ᠰᡫᡅÞᠣᡥᠬᢪᠣ ᠌ᠣᡆᠥ ᠯᡝ᠑ ΔϽልቴᢗᠸᢪᠣᠮ ᡧ᠋᠘ᡠልÞᢐᢗᢗᡪ᠘ᡶᠯᠣᡪ, Þᢐᠯᠰᡈᡇ ᠔᠘ᡩᠺÞᢐᢗᠸᠯᠣᡪ, ᢗ᠋ᡛᢐᠯᠣᠲᠣ᠑ ᢗ᠘ᡩ᠘ᠳ «ᠯᢗᠪᢐᢗᠪᠪᢗᡩᠳᠯᡦᡆᠮᠣ (ᠯᡝ᠑ ᡧ᠙ᢡᠳᡧᠷᠮᡠᡪ, ቴᢧᠮᡶᠮᡠᠻ) Þ᠙ᢤᡱᢡᡠ Þᡪᠰᠦᡈᡠ ᠰᡫᡅÞᠣᡠᡕ, ᡧᡰ᠋ᢗᠪᡥ ᠌ᠣᡆ᠘ᠻᠲᠬ ᡧ᠋ ᡆ᠋ᠣ᠘ᡈᢗ᠘ᠺ᠘ᡄᡥ᠘ ᠌ᠣᡆᠲᠪᠬᡥ᠘ᠫᢐᠲ᠙ᡭᢐᡗᢐᢗᡳ᠘ᡶᠣ᠊ᡠᠯ᠘᠆᠑ᡅ, ᡧ᠋᠘ᢨᠳᡧᠬᠺᠪᠵᠯᡠᠮ ᠘᠘᠘ᡪᡩᡉᠰ᠘ᠫᢐᠲᠬᠣᠣ ᠘ᢐᠲᠬ᠘ᠪ᠙ᡶ᠘ᢤ ᠘᠘᠘ᠺᡠ᠋᠘᠘ᠿᠲ᠙

ጋየተተፈሆ ውሲሮትሮና ርዜዕላ, σናየነ፟ጜናነሥናየርትና ላህሲለማቴርርትና ላጋበቴትርሲቴታላቴበና ጋቦና Δውልና Δውታችቦውና, ላችቦታፕነትፈሲኦትኒና Δውልና ልርማዕታችሁ ላዛኒ ውሲችሁና Լዕላ ለትረበቦና ጋቦ, Δውልና ኒሲኦሁችቦና ልለሚውስቦናቸውን, ልናናታኒልና ላዛኒ ላታችቦና ላጋምርሥናትርተረጋቴውና ላዊበናበትናንና ላዛኒ ሥናለታችቦና, ይለኒርተ ውሲነና, ላዛኒ ልርተውላበናበቴትርናታች ልርተውላቴትርርታና Δውልና ቴኦኦኒኒታንቴትቦትው.

At its core, cultural continuity means the persistence of the Inuit way of life and worldviews. This naturally includes activities and values linked with marine hunting, land-based harvesting, fishing, collection of freshwater, and travel and camping on-the-land. But, as we learned from community members, cultural continuity also involves many physical and intangible (or non-physical) values.

Community members described to us important places like burials and birthplaces, soapstone collection areas, places that have historical (e.g., whaling stations, sod houses) or spiritual importance, as well as place names and landmarks where families and communities gather on-the-land, and teaching areas where Inuit Qaujimajatuqangit is transferred to younger generations.

We learned from community members that, although harvesting and hunting activities are fundamental to the Inuit way of life, there is much more to Inuit culture and the land. This includes, for example, Inuit art and technologies, archaeology and other heritage resources and values, connection to the land, and the act of teaching and learning Inuit Qaujimajatuqangit.



areas where they used to go."





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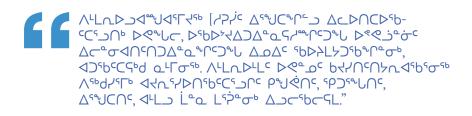
▷'ቴ'ቴቦቦነግቦና Δርቦን ኮላና Δጏትፎትቦትው ርጎር ተመር ውጪተውና ላጋበል ኮላሮና, ጋየ ሃላህና, Δነብዕተናንና Δውልና Δፅላሲ የርርትሁትመ, ርዜጎዉ ቴላሪታት Δሮተወላት ሲመተ የተመቀ ልጋልናጋውና ለትሲላጋላውና ቴቴኮት ተመቀ ልጋልናጋውና ለትሲላጋላውና ቴቴኮት ተመቀ ልጋል ቴሪኮት ለመተ አውነት ሊታ የተመቀ ልጋል ቴሪኮት ለመተ Community members told us that the collection and carving of soapstone is both culturally important as an art and as source of income. We heard that community members also carve with other materials, such as whale bones, which are also turned into tools.

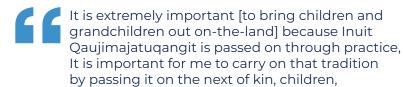
The history of Inuit in the Qikiqtani Region is recorded in oral histories and includes place names (which are connected to legends, land uses, and family histories) and physical signs of occupation, such as inuksuks, sod houses, tent rings, and burials.

Speaking with members of all five impacted communities, we learned that, at the centre of the Inuit way of life, is the ability to continue learning and teaching the rich and complex body of knowledge that defines what it means to be Inuit. This knowledge includes skills for how to survive in the Arctic, how to navigate the land and sea, and how to understand the behaviours of animals and hunt successfully, and many others.

Community members emphasised to us the importance of hands-on learning on-the-land, and how important it is to have youth learning directly from experienced family and friends. Oral history and the oral tradition of learning continues to be a core way for knowledge to be passed on from generation to generation. Learning is personal, direct, and social. Gatherings within and across communities are, an important way for information from distant places to be shared.

We heard that Inuit Qaujimajatuqangit includes more than knowledge of the land and animals (e.g., mating behaviours, reading ice conditions, etc.), but also important Inuit beliefs, values, and protocols that ensure people are living in balance with each other and the land. Only harvesting what is needed and sharing with others are examples of these principles.

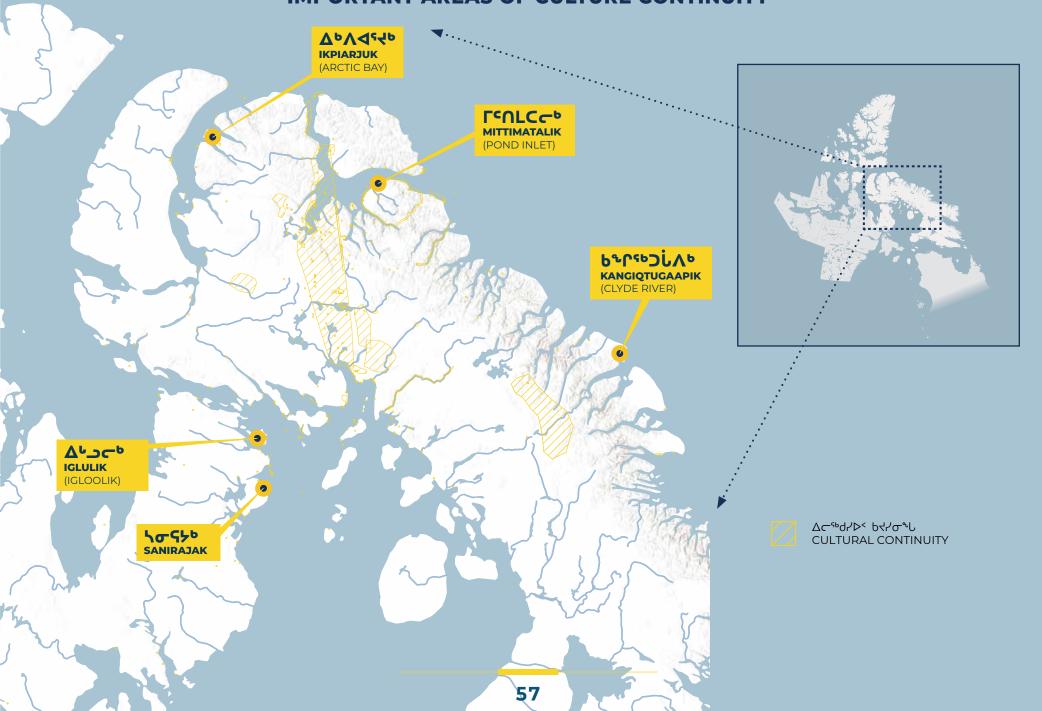




grandchildren, and even great grandchildren."

$\Lambda^{L}L^{D}\Gamma^{b}D^{c}\Gamma^{c}\Delta^{c}\Gamma^{b}d^{d}$

IMPORTANT AREAS OF CULTURE CONTINUITY



ᡏᢓ᠐ᠳᡒᠾᢏᢐᢋᡪᡖᡧ᠘ᠸᡊ᠊ᢙ_ᠻ ᠘᠆᠙ᠳᢋᠧᡆ᠊ᢐᠲᡳᡡ

IMPACTS OF THE MARY RIVER MINE PROJECT ON CULTURAL CONTINUITY

ጋየተፈቱንቱ ኦቴቴቴበቦና ውሲሮና ልር-፣ዕተኦና ዕላታው ላናጋላናርሊቲና የተርተርባላረው ልውልና ለኦተሎውና ልውለና ኦቴቴኦስ ላር አስተር ነው ልው ል ለኦተሎውና ልው ልው የአስተር የተርተርባላ ላዕ ነው የነው የአስተር ላይ የተርተር ነው የአስተር ነው የአስተር

△ኃት°ᠥ ለ፫ጢላቴ <९Გ∖Δሀር▷₭°௳፲ኒና ፴௳፫ △፴Δδቴርናኇና ጳጋቴር▷ጳናጋኇና ፴௳፫°ፊና ቴዕኦትኒትረ▷ጵትህቴር ሲውቴሲፈቴቴኒኒትርቱ ፴௳፫, ላቴፌ ጳኃበለቴሴቴጋበቴ ጳጳበ፫ ጳጋቴር▷ቴቴርና∤ኒቲጋቴቴናም ▷<ለሲታ▷ቲታር (ቭኌ, ኣሲውነቦብሪ ጳቴፌ) ፴ሬ፫ ▷ዾሬናበσናቧና) ቴ/ᡶሀር▷ጵናጋኇና ዮህጵሲጐውና ር∆ኅ/ኒσኣነውና, ለጔላቴጋ፫ ኃ, ጋኣቲቲሀና ፴ጏትዮው ለ፫ጢላቴ ጳናጋፚተፌሲላቴኒ ፴ሷሮና ጳጋንድሲናምስዮውቱ ፴௳፫ ጳዕኦቦንቴዮሮሙ – ▷ϲልር▷ፚ▷ኣቴር ላቴፌ) ኣል፫ታሊፈቴቴቴበናጋር ጳቴፌ) ጳናርሲቴንቨርላቴቴቴበናልናና

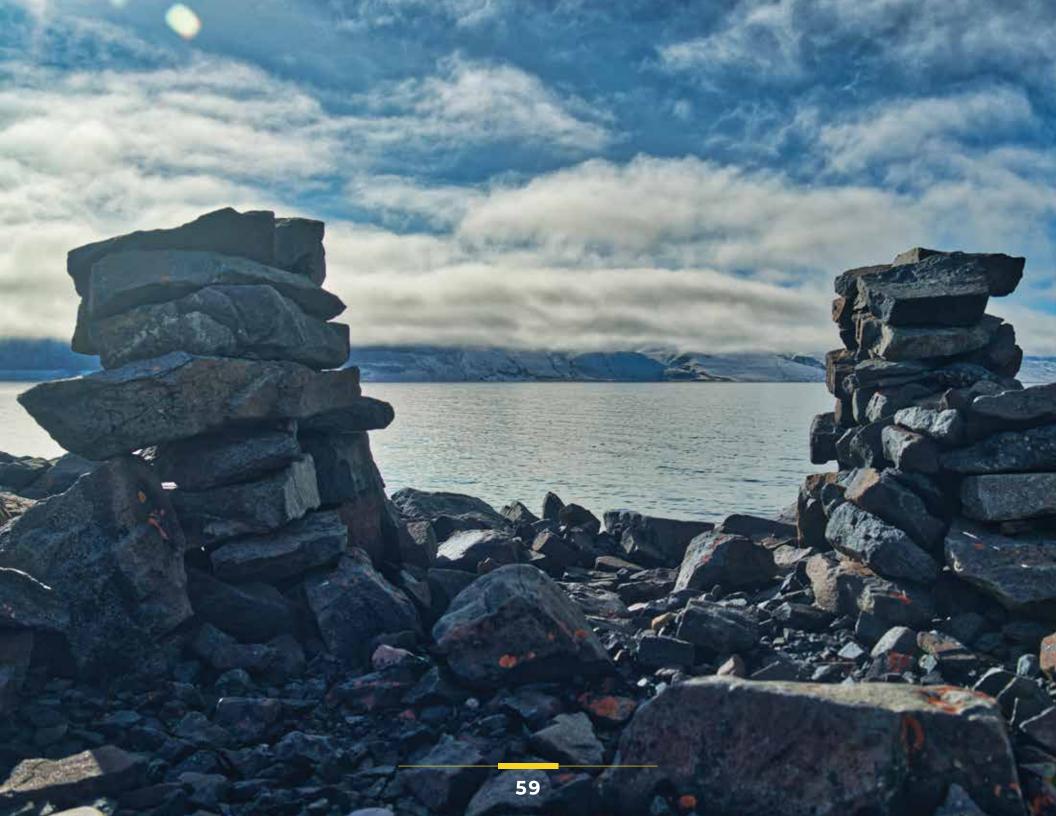
ለጋላ[®]ጋ Γ ር, ውሲርና Δ ረ \dot{L} ጋ Ω የዮ $^{\odot}$ ሁር ውጋታ $^{\circ}$ ለርሲላ $^{\circ}$ ሁለር ውጋታ $^{\circ}$ ለርሲላ $^{\circ}$ ሁለር ውጋት ለርሲላ $^{\circ}$ ሁለር ውን ለርሲላ $^{\circ}$ ሁለር ውጋት ለርሲላ $^{\circ}$ ሁለር ውጋት ለርሲላ $^{\circ}$ ሁለር ውጋት ለርሲላ $^{\circ}$ ሁለር ውጋት ለርሲላ $^{\circ}$ ሁለር ውን ለርሲላ ውን

It is clear from speaking with community members that cultural continuity is closely linked with nearly all other aspects of the Inuit way of life discussed so far. Because of this, impacts to other cultural activities and values – from camping and travel, to the collection of soapstone, to hunting and trapping – are also likely to impact cultural continuity.

The Mary River Mine Project also has the potential to disrupt landmarks used by community members to navigate the land, and to impact heritage resources and values (e.g., through construction and ground disturbance) that connect current generations with the past. Moreover, we heard that the Mary River Mine Project could affect the ability of community members to use the land in preferred ways – that is uninterrupted and with a sense of peace and safety.

Fewer opportunities to hunt, fish, travel, and camp because of rail lines and shipping activities mean fewer opportunities to learn on-the-land and sea. By reducing the time that people get to spend together and sharing of resources, there are also consequences for social connections.

Ultimately, community members are worried that the Mary River Mine Project could disconnect people from their culture and identity.





info@qia.ca











