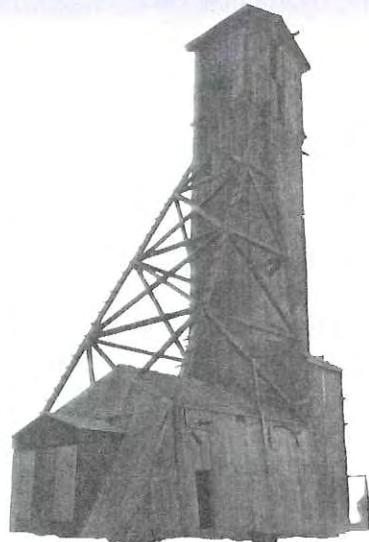


INUIT QAUJIMAJATUQANGIT

WMC International Ltd.
Meliadine West
Gold Project
**Traditional Ecological
Knowledge Study**
Final Report



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Traditional Ecological Knowledge Study

Study and Report by Nanuk Enterprises Ltd., Rankin Inlet, Nunavut, July 1999

ΔεΔ^ς ἦ ΔΙΑΤΑΞΙΣ ή ΔΙΑΤΑΞΗΣ

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EXECUTIVE SUMMARY

ABOUT THIS STUDY

WMC International Ltd. is exploring a gold deposit on Inuit Owned Land near Meliadine Lake in the Kivalliq Region of Nunavut. Findings are promising and the company is proceeding on a schedule that could lead to mine construction.

WMC is conducting environmental studies of water, fish, plants, birds, and caribou in order to assess the potential impact of the company's present and planned development activities. The company has also surveyed archaeological sites near Meliadine Lake.

Traditional ecological knowledge (TEK) provides

context and additional information to integrate with the results of these scientific studies. The aim of this study was to record *Inuit Qaujimajatuqangit* – “what Inuit always knew” about the land.

Researchers interviewed elders and other people of the communities of Rankin Inlet and Chesterfield Inlet about their knowledge and their use of land around WMC's mineral exploration sites. Study participants also expressed their hopes and concerns related to mining development. An open community meeting in Rankin Inlet was the other source of primary study information.

Comments and concerns voiced by community members were added to information from previous Inuit land use studies, primarily the *Inuit Land Use and Occupancy Project* (1976) and the *Nunavut Atlas* (1992), in order to get a picture of past and current land use.

A Steering Committee of community elders directed this study and received updates from researchers and WMC personnel throughout the project.



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KEY FINDINGS

The study area is approximately 80 kilometres (50 miles) square with WMC's Meliadine Lake camp at its centre. Some of the area is coastal, bordering Hudson Bay. Much of the land is a mix of rock and wetlands, and includes prominent eskers. There are numerous rivers and lakes throughout.

Study participants referred to a map of the study area and contributed traditional names and designations for places and physical features. People also marked the sites of current hunting and fishing camps. These are mostly around the major lakes – Meliadine, Diana, and Peter – and along the coast. This information is compiled on the map accompanying this report.

The study area has been used continuously, but not intensively, for many centuries. Old tent rings and other signs of past hunting, fishing, and trapping activities can be found throughout the area. The archeological survey commissioned by WMC con-

cluded that, "The shoreline of Meliadine Lake and the esker west of the WMC Meliadine camp is rich with prehistoric Inuit archaeological sites. Some of these appear to be 2500 years old." Another important archaeological site is at the mouth of the Meliadine River, where there are a number of structures from the Thule period (1300–1500 AD). The north end of Peter Lake has inuksuit and traditional camping grounds. Study participants identified only a few known or marked graves in the area. However, since people have used the area for so long, it is certain there are many more burial sites that excavations might disturb.

Some Inuit lived in the coastal area before the settlement of Rankin Inlet was established in the mid-1950s. Elders recall fishing, trapping, and hunting caribou throughout the study area in the pre-settlement era, but none lived in the inland study area year-round.

Today, Inuit still hunt and fish, even if they have paid employment. Traditional ways help them to maintain their spiritual and physical well-being. Foods imported from the south are expensive, and don't keep them as warm and healthy as their traditional diet does. Caribou is a diet staple and caribou skins are still made into items of clothing.

Herds of caribou migrate seasonally, in a pattern noted on the study map. Herds used to cross at the narrows of Meliadine Lake near where WMC has its camp, but since the late 1950s the route has been farther to the north and west, beyond Peter Lake. Hunters say that some caribou stay within an easy day's travel from Rankin Inlet for most of the year.

Many people fish for lake trout and char throughout the study area. Fish is another important diet item and fishing is a popular recreational activity, particularly during the spring and fall fish runs.

Foxes and wolves accompany caribou migra-

tions. Trapping was a prominent study area activity in the past. However, little trapping is being done now, due to the current low price for pelts.

Waterfowl – snow geese and Canada geese – and sand hill cranes nest north of the Meliadine River and on the northwest shore of Meliadine Lake.

There are nesting grounds for swans and snow geese around McManaman Lake. Hawks and falcons nest in the cliffs around Rankin Inlet.

CONCLUSION

Elders say that this century has brought irrevocable changes for Inuit. They do not want the traditional way of life to be lost completely.

The community of Rankin Inlet was established to support a nickel mine, and the people of Rankin Inlet and Chesterfield Inlet are generally aware of the environmental risks associated with mining. People welcome economic development, but the protection of animals and the environment is of primary importance. Inuit are relying on new regulations concerning mining in Nunavut. These compel

companies to proceed carefully and with respect for the land and the people.

Even after the completion of this TEK study, there is still a need for WMC International Ltd. to work in partnership with the project Steering Committee to communicate with and stay accountable to the community.

Some issues that remain to be discussed by the Steering Committee include:

- communication of study findings;
 - ownership and use of original study materials;
 - community concerns related to the environment and wildlife;
 - WMC policies, procedures, and training related to archaeological findings and burial site disturbance during exploration and development;
 - WMC's hiring and training of Inuit; and
 - cross-cultural and language issues for all WMC employees working in Nunavut.

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WHY THIS STUDY WAS DONE

WMC International Ltd. has been exploring for minerals on Inuit Owned Land around Meliadine and Peter Lakes, near Rankin Inlet in Nunavut since 1995. A gold deposit at Meliadine Lake has promise for commercial development.

WMC and the people and government of

Nunavut need to assess the impact of the company's present and future development activities. Therefore WMC has initiated environmental studies of water, fish, plants, birds, and caribou in the area. The company has also gathered information on archaeological sites near Meliadine Lake.

Perhaps most importantly, WMC wants to learn Inuit Qaujimajatuqangit – what Inuit always knew – about the impact area. Traditional knowledge of the land, its wildlife, and its use by Inuit, will provide context and additional information to integrate with the results of scientific studies.



ΔΕΛΤΑ ΚΑΙ ΔΙΓΩΝΟΥΣ

Σύμφωνα με την WMC, η εξόρυξη για το χρυσό στη λίμνη Meliadine ξεκίνησε το 1995. Η εξόρυξη στη λίμνη προσβάλλει την περιοχή της λίμνης και της περιοχής της λίμνης Peter. Το μέλλον, η εξόρυξη θα συνεχιστεί στην περιοχή της λίμνης Peter.

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HOW THIS STUDY WAS DONE

In the fall of 1997 WMC contracted Nanuk Enterprises Ltd. of Rankin Inlet to do a traditional ecological knowledge (TEK) study. This was a participatory research project, with the following characteristics.

- A community Steering Committee oversaw each stage of the project.
 - WMC and Nanuk Enterprises representatives used local media and community meetings to inform the public in Rankin Inlet and Chesterfield Inlet about the project and solicit input to the study.
 - Local Inuit researchers interviewed community members in Inuktitut.

- An agency designated by the Steering Committee will hold original audio cassettes, transcripts and maps produced by the study.

PROJECT OBJECTIVES AND ACTIVITIES

There have been several recent studies of traditional ecological knowledge and Inuit land use encompassing Rankin Inlet and the surrounding region (see Other Key Sources of Information below). This study was unique in focussing on a relatively small area around WMC's mineral exploration sites.

The objectives of the study were:

- to learn about past and current Inuit land use in the area;
 - to gather local knowledge to supplement WMC's other ecological studies of water, fish and wildlife;
 - to ask community members for their ideas, hopes, and concerns related to mining in this area, within the context of their traditional knowledge;
 - to promote a sense of ownership in people of Rankin Inlet and Chesterfield Inlet in the results of the study; and
 - to build positive working relationships between



WMC and local people, communities, and organizations.

The main activities of the project were to:

- establish a project Steering Committee with elders from Rankin Inlet and Chesterfield Inlet;
 - interview elders and other individuals living in the two communities;
 - hold an open community meeting in Rankin Inlet; and
 - conduct a review of previous Inuit TEK and land use studies, and other relevant literature.

Most study activities took place during 1998.

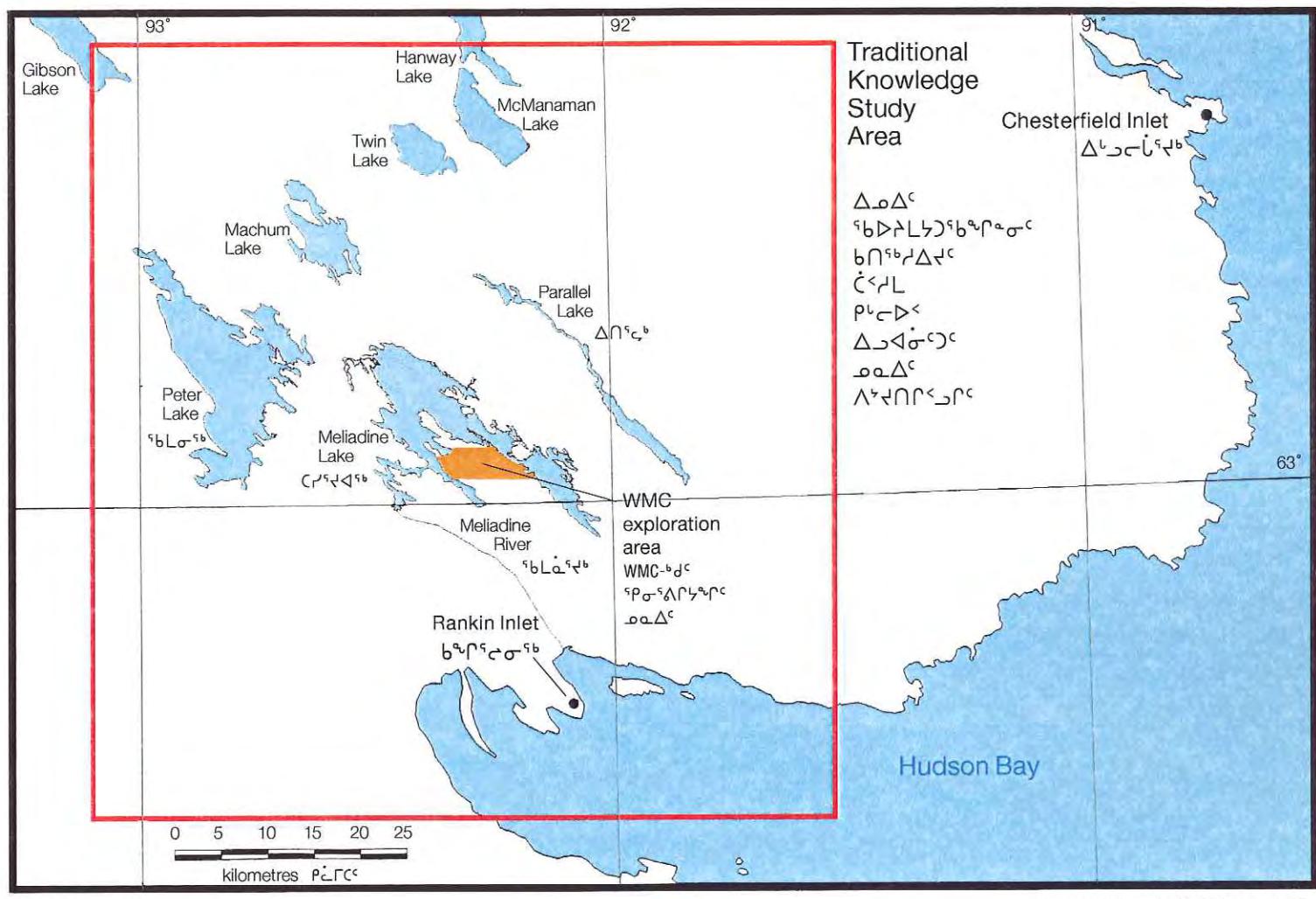
A key study tool was a map showing Rankin Inlet, WMC activities near Meliadine Lake, and the surrounding area. This map stimulated discussion at interviews and meetings, provided a common reference, and was a means of documenting and correlating responses. Information provided by study participants was recorded on transparent map overlays.

Researchers pilot-tested maps of different scales in early interviews. A 1:100,000 scale map of

an area approximately 80 kilometres (50 miles) square with WMC's Meliadine Lake camp at its centre was finally selected. This map included Peter Lake, where WMC is also exploring, had sufficient detail to distinguish locations of camps and other features noted, and was a manageable size to work with.

The map included with this report compiles original study information on hunting and fishing camps and Inuit place names, and shows where birds and animals are found.





Study Location

Traditional Knowledge Study Area

readjust their expectations and methods. Two types of interview took place.

- Elders with the most knowledge of the study area gave narrative interviews, relating their personal experiences and knowledge passed on to them by parents and others. They identified Inuit place names and recorded these on the study map.

In several cases, two participants gave a joint interview. The men shared stories and prompted memories from each other.

A non-directive approach was maintained by the interviewers, as most culturally appropriate and respectful of the elders.

- Other men and women gave shorter interviews. They spoke about their current knowledge and use of the study area. They also contributed their views on the impact of mineral exploration and development activities on their lifestyles, on the economy of the area, and on the environment.

Most people interviewed live in Rankin Inlet. Two live in Chesterfield Inlet.

Initial interviews took place in February and March 1998, with follow-up interviews later in the year and early in 1999.

Interviews were conducted in Inuktitut and audio-taped. Translators prepared English recordings and transcripts from the Inuktitut tapes.

ADDITIONAL COMMUNITY INPUT

An open invitation to community members was issued over local radio. This was for a meeting on the evening of March 25, 1998, whose purpose was to:

- provide people with information on WMC's exploration activities, plans for the future, and the TEK study;
 - ask about people's knowledge and use of the study area; and

- record concerns related to present and possible future development activities in the study area.

The meeting was well-attended and brought more diverse viewpoints to the study. Participants exchanged information and discussed common concerns.

Study team members also invited input from the Rankin Inlet Hunters and Trappers Association. They met with the Board of Directors and left a copy of the study map at the Association office. Unfortunately, no information was contributed from this source during the timeframe of the study.

OTHER KEY SOURCES OF INFORMATION

Ollie Ittinuar was born in 1921 in Chesterfield Inlet. As a child he lived a nomadic life with his parents, hunting, fishing, and trapping. When he was a young man, he travelled throughout the study area as a Special Officer for the RCMP. After Rankin Inlet was



established, he was a miner and later a business man who continued to be a hunter.

Mr. Ittinuar is President of the Inuit Cultural Institute in Rankin Inlet and a writer on Inuit traditional knowledge. For this project he was Senior Cultural Advisor and a Steering Committee member. He also gave several interviews to impart some of his extensive knowledge of the study area. His unpublished papers, particularly *My Childhood Days, Mining in Rankin Inlet*, and *Animals and Their Use* were important study sources.

To supplement what we learned from elders now living in Rankin Inlet and Chesterfield Inlet, the study team looked at results of previous related studies:

• *Inuit Land Use and Occupancy Project (ILUOP)*, 1976 report by Milton Freeman Research Limited under contract with the Department of Indian and Northern Affairs.

Volume One: Land Use and Occupancy

Volume Two: Supporting Studies

Volume Three: Land Use Atlas

This was a landmark study, commissioned to

provide input to the Nunavut Land Claim. It is a comprehensive source for Inuit land use in the first three-quarters of this century. Study participants gave "map biographies", indicating their travel, trap-lines, and hunting activities.

• *Nunavut Atlas*, published in 1992 by Tungavik Federation of Nunavut and the Canadian Circumpolar Institute. This work incorporates the results of original research begun in 1985 with Freeman's and other studies on wildlife and Inuit land use. Community-based research took place in every community of Nunavut. Inuit field researchers spoke to Inuit hunters and elders. The maps summarize Inuit land use and wildlife habitats.

• *Voices from the Bay: Traditional Ecological Knowledge of Inuit and Cree in the Hudson Bay Bioregion*, Canadian Arctic Resources Committee and Environmental Committee of Municipality of Sanikiluaq, 1997.

This was community participatory research on environmental issues affecting Hudson and

James Bay. Rankin Inlet did not participate in this study; however, residents of Chesterfield Inlet and Whale Cove provided information on the Northwestern Hudson Bay area.

Results of the study were used to compile a map database, which includes:

migration routes and habitats for birds, fish, and animals;
coastal shoreline features;
tidal and current characteristics;
winds;
sea ice conditions;
places of cultural interest;
human activities altering the natural environment.

• *1912–1956 Land Use at Meliadine/Rankin*, source unknown. This map in the collection of the Inuit Cultural Institute in Rankin Inlet shows seasonal hunting and fishing camp locations in and around the study area.

Other general references are listed in the Bibliography of this report.

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WHAT IS TRADITIONAL ECOLOGICAL KNOWLEDGE?

Native peoples have a unique understanding of their environment.

They have accumulated and passed on, for many generations, a collective body of knowledge based on observation of the environment and experience while hunting, fishing, trapping, and gathering. This oral tradition goes beyond simply documenting events: it represents an understanding of complex relationships in the natural environment that influence the behaviour of animals and indigenous peoples.

- Voices from the Bay, p. 1

Increasingly, governments and scientists are consulting TEK. One reason for this is political. Indigenous peoples have long asserted their owner-

ship of land and resources. Governments have recognized more of these claims in recent years, and acknowledged native peoples' right to make decisions on development that may affect their use of the land.

There is also a growing realization of the limitations of relying solely on southern methods when conducting environmental research in the north, and the benefits of an approach that combines TEK and modern science.

Good baseline research acknowledges the cyclical and variable patterns to the natural world and human societies. A one- or two-season "snapshot" picture of an area is not acceptable. While there are limits to traditional knowledge ... there remains, among the elders and

active hunters and fishermen, an in-depth understanding of baseline conditions for many years back.

- Chesley Andersen, Labrador Inuit Association, in *CARC Northern Perspectives*, Volume 23, No. 1, Spring 1995

Another reason for the growth of interest in TEK is that native elders are forcefully expressing both the imminent danger of losing this knowledge and the value of preserving it.

... our ancestors ... communicated without the printed page. Using only the spoken word they learned about weather, about the land and snow. All this was stored in the memory. Knowledge was passed on. That is how skill was acquired.

... It is obvious that our livelihood in the Arctic will always be practised. We have tried



the new way ... We will never find happiness trying to live with something that is not meant for us.

We will succeed in the future only by following what was handed down to us - this seems clear.

- Ollie Ittinuar, *My Childhood Days*

Our ancestors survived on the land and sea, depending only on animals. It was not always easy for them, but they survived through many dangerous journeys and bitterly cold winters. They not only survived for themselves, they also survived for the future.

- Mike Angutituak, Rankin Inlet,
ILUOP, Volume One, p. 194

Regardless of the number of Qablunaat [southerners] living in the Inuit homeland, and despite the fact that Inuit are initiating their own home rule government, the traditional survival skills will always be required, most definitely. There can be no ending to traditional custom in the Arctic, as there will always be times of hardship, whether it be summer or winter, and this will continue to be so for many ages to come, as it is the way of the Arctic.

[–] Ollie Ittinuar, *Animals and Their Use*

TEK is not an anthropological artifact. It is constantly being used and adapted. To use a very current word, it is about sustainability. It is key to survival in the Arctic.

Although TEK has been an oral tradition, Inuit elders are enthusiastic about the potential of modern media to capture and pass along TEK.

Lastly, a TEK study is a requirement for "southern" firms doing business in Nunavut. In the past, too many companies came north, exploited resources, and left the consequences of their activities behind for Inuit to live with. This study is a way for WMC to demonstrate respect to the owners of the land and to build a working relationship with them. It is also a way of gaining insight not available from conventional environmental studies. It is an important tool for Inuit to oversee and co-manage development in their land.



PHYSICAL FEATURES OF THE STUDY AREA

The area between Rankin Inlet and Chesterfield Inlet is part of the Maguse River Upland. A general physical description follows.

Hummocky bedrock outcrops with discontinuous acidic, sandy, granitic tills are dominant. Prominent fluvioglacial ridges (eskers) also occur. Wetlands make up 25–50% of the land area and are characteristically lowland low- and high-centred polygon fens.

- from *A National Ecological Framework for Canada*, produced by Agriculture and Agri-Food Canada and Environment Canada, from the Ecological

Monitoring and Assessment Network
web-site, cciw.ca/cman-temp/eco-zones/ecoregion, 45.html

WMC International Ltd., a company with mining and mineral exploration operations in many parts of the world, has described working conditions at its Meliadine West site:

During winter – which lasts from September to May – the swampy tundra and its many lakes are frozen, making exploration much easier. However, daytime winter temperatures are typically -20 to -40 degrees Celsius, excluding the wind.

chill factor, with 5 to 10 hours of daylight. Virtually a year's supplies must be transported on roads that exist only in winter. Ground transport involves snow shoes, skidoos and trucks on tyres or tracks. Air transport is provided by helicopter. The main winter obstacles are blizzards and extreme cold. During summer, daytime temperatures are typically 10 to 15 degrees Celsius with 15 to 20 hours of daylight. In summer, drill rigs are moved by helicopter to protect the fragile, swampy tundra.

- from WMC International Ltd. website at wmc.com.au/explore.html

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- www.ca/eman-temp/ecozones/ecoregion,
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Study respondents characterize the area near the exploration area at Meliadine Lake as rocky and rough to travel through.

Yes, there are many rocks ... you can hardly travel through it because there are just too many of them in the area. I travelled to Baker Lake and tried to come through this area to get back to Rankin Inlet. I even had an accident and rolled my machine because it was just so rocky. It was a good thing that I didn't break anything on the machine or even injure myself.

'There was one winter that I myself and my older brother travelled through this area by dog team to go and see our sister because she was ill, and it took us a long time to go through it because there are just too many rocks.'

[I have a cabin] around the Meliadine area closer towards Peter Lake. There is a huge rock that from a distance almost looks

like a house. Maybe that's why they call it Igloo. [Igloo means house in Inuktitut.]

- Moses Aliyak

Travel was difficult with traditional modes of transportation. Inuit living in areas where wood was scarce often made sledges with runners made of hides rolled up and frozen, and crossbars made of caribou antlers. Ollie Ittinuar recalled one such occasion:

The sleds that we were using were made of caribou hide. We had lots of problems because our skin sled was very short. It's a good thing that I had caught a polar bear during that fall. We had to use the bear skin [to pull our belongings on] so that we would be able to go through the area. - Ollie Ittinuar

The rocky terrain of the study area still creates problems for modern vehicles.

Travelling through it in the summer by Honda ... sometimes you'd have to carry the Honda to get to the flat surface because it's just too rocky. - Tony Manernaluk

Eskers, long hills of sand and gravel, often provide the easiest travel routes.

TEK study respondents said that, in terms of the travel they do during typical hunting and fishing trips, the study area is not very big. One elder has been all over the area by dog sled. Another who came to the Rankin Inlet area more recently has covered the same area on skidoo.

There are numerous lakes and rivers in the study area. Safe winter travel requires knowledge of dangerous ice situations. Locations on the study map marked Saliq are narrows where open water flows under snow and ice is not thick enough to support a vehicle safely.



TRADITIONAL INUIT LAND USE

ARCHAEOLOGICAL PAST

Even when you go to a place you thought was empty, there is always something that tells you that people were there.

- Ipiak, Chesterfield Inlet, *ILUOP*,
Volume One, p. 202

There are at least three major sites of archeological interest within the study area.

WMC commissioned an archaeological survey and impact assessment for the area immediate to the Meliadine West Gold Project. Archaeological features were listed and mapped by archaeologist Elisa Hart.

The shoreline of Meliadine Lake and the esker west of the WMC Meliadine camp is rich with prehistoric Inuit archae-

ological sites. Some of these appear to be 2500 years old. The proposal by WMC International Limited to conduct underground exploration would cause permanent disturbance in the area.

- Elisa Hart, *Summary of Results from the Archeological Survey at the Meliadine West Gold Project*, September 1998

The reader is referred to the final report of that study for more details.

Another important site is near the mouth of the Meliadine River, about 10 kilometres northwest of Rankin Inlet. This site shows intensive use by Inuit in the past. Some features indicate fishing and hunting activity back as far back as the Pre-Dorset period (1000 to 500 BC). Most are from the Thule period (1300–1500 AD). The site:

... boasts many intriguing artifacts dating from the 1400s to modern times. In an area of about 100 metres by 150 metres, you'll find tent rings, caches, ingenious fox traps, graves, semi-subterranean houses, inuksuit, kayak stands and curious little structures believed to be puppy houses. - Nunavut Handbook

TEK study participants identified a third important archaeological site at the north end of Peter Lake. This traditional camping ground has inuksuit and tent frames.

Parallel Lake also has a number of old tent frames.

Information from the map source 1912–1956
Land Use at Meliadine/Rankin is reproduced on the map accompanying this report. Green dots indicate

seasonal camps from the period. These cabins tend to be clustered around the largest bodies of water or built along eskers. This information provides some indication of traditional use, as people tend to return to areas where their parents took them hunting or fishing.

Graves

Permafrost made digging impossible, so in the past Inuit did not bury their dead, but instead placed the body on the ground wrapped in a skin shroud. They sometimes covered it with rocks. Gravesites may have stone or wood markers, or may be unmarked.

When the Inuk hunter passes by an old grave, it brings back his pride in his ancestors.

- Leo Ussak, Rankin Inlet, ILUOP,
Volume One, p. 192

People may be buried near any site of traditional human activity.

Study participants were asked if they knew of any gravesites that WMC should take care to not disturb during its explorations. Two people mentioned the grave of John Ayaruaq: one respondent gave its location as Umingmaktuuq, while the other said the grave, which has a wooden marker, is in the Ilulik area, at Qakugtukuluk.

Another gravesite, marked on the study map as Niagayuk, is near Nipisa Lake, very close to the community of Rankin Inlet.

I know of two or three past Meliadine Lake. These are only a few burial sites, but I'm pretty sure there are a lot more that I'm not aware of Often you can't tell whether they're burial sites or just caribou caches, because in those days they used to cache a lot of caribou [by placing the meat under a pile of rocks].

- Ollie Ittinuan

Sod Houses

Sod houses (qarmait) are rare within the study area. Elders interviewed said most sod houses are less than 100 years old, although people often estimate them to be older from their appearance.

We used to walk long distances inland in the early autumn, up to the land when it was the season to build our sod houses. The people would be occupied preparing the ground foundations, or the men would be off to the trading posts.

The remains of several sod houses can be seen northwest of the WMC exploration camp. There is also a sod house, barely discernible, within the community of Rankin Inlet. Several respondents had come across other sod houses in their travels: there are two around Parallel Lake. Others mentioned are outside the study area: one person's grandparents built one in the coastal region; others are in the Manimaniq area and the Autusivvik area.

HISTORY OF THE SETTLEMENT AT RANKIN INLET

Several elders who took part in this study recalled that a few families lived near present-day Rankin Inlet before the settlement was established. But the Inuit population was not centred – groups of Inuit families were based all along the coast.

If the mine had not come there simply would not be any Rankin Inlet.

- Ollie Ittinuar, *Mining in Rankin Inlet*

The community of Rankin Inlet – or Kangiqliniq in Inuktitut, meaning “deep bay” – had its beginnings in 1955. Inuit initially came or were brought to Rankin Inlet to work for the North Rankin Inlet Nickel Mine, the first mine in the eastern Arctic. Later in the 1950s, more people came to join the settlement economy or to accept government food and housing after shifting caribou migration patterns led to starvation among Caribou Inuit.

The nickel mine closed in 1962 due to declining prices and depletion of the ore body. There was little

other work in Rankin Inlet at that time and many Inuit returned to their original homes or went elsewhere. Some Inuit miners took their skills to Manitoba, Ontario, or Québec for a while. Many people who remained in Rankin Inlet returned to full-time hunting or trapping to survive.

The community began to slowly rebuild itself after the Government of the Northwest Territories moved its regional headquarters to Rankin Inlet in the early 1970s, and became the biggest local employer.

This development provided some economic stability, and allowed a number of local businesses to succeed and flourish. Rankin Inlet is now an entry point for tourism in the Kivalliq Region. Locally made ceramics, Inuit carvings, and needlework are produced and sold in Rankin Inlet. Construction and real estate have been important areas of the economy, as the settlement has continued to grow to

its current size of about 2,200 people of which 79% are Inuit (*Rankin Inlet tourist brochure, Nunavut Handbook*).

There is also a commercial fishery and a meat and fish processing plant.

... The fish plant has been converted into a meat plant. It buys caribou from Arviat, Whale Cove, Chesterfield Inlet and Baker Lake. The meat is cooked and dried. Both caribou meat and fish are processed. They are not processing seal meat or beluga whales or any other animals from the bay, - although they are processing fish in the summer, smoking and drying them.

- Ollie Ittinuar, *Mining in Rankin Inlet*

Today Rankin Inlet is a busy political and business centre, the second largest community in the new territory of Nunavut. Yet, many young people need jobs and the people of Rankin Inlet eagerly anticipate the economic revival they expect a gold mine would bring.

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always on the move following the migration of the animals. — Tony Amorok

- Tony Amorok

Laziness does not even enter the mind of a hunter. He seeks to provide food and clothing for his family and perseveres, regardless of cold, and high winds: the weather does not stay calm for long. This hard work is shared by the man and his wife: they hunt for food so they will not go hungry. This was normal. It was hard work trying to meet the need of dogs and children - just as a wage earner does. But hunting is a lot harder as it is directly related to survival.

– Ollie Ittinuar, *My Childhood Days*

Hunters were skilled, and usually the land provided; but there were times when families did not have enough food.

I remember being without seal meat for a long time. There were no caribou that year either. ... Some starved and suffered, and those that survived, survived on their own ingenuity and skill ...

Sometimes in the old days, when the people went to hunt for seal at the shore, they didn't eat for a long time. The men would prepare for the hunt in the morning, and leave their women, and their women would not eat all day either. The men would anticipate eating a small amount once they caught a seal. And only very occasionally did someone catch a seal.

- Lizzie Ittinuar

Ollie Ittunuar's writings about his youth, as well as the traditional stories he has related, contain frequent references to starvation. They also tell of Inuit going to the aid of those in trouble and sharing food.

There were also good times:

When people were happy they drum danced and played games – bat and ball, catch, string games [cat's cradle], acrobatics performed on a rope suspended across the inside of a snow house, foot races, throat singing, and so on.

- Ollie Ittinuar, *Mining in Rankin Inlet*

Naming the Land

Elders provided the names for some locations and physical features within the study area. They say it is important that these names be marked down to ensure their continuation; so that new names don't obliterate the correct names. Names were given for a reason and they preserve historical and geographical knowledge.



The study area is described:

... right in the centre is Tasiqjuaq (Meliadine) and it extends along the shores of Qamaniq and also right along the Qinquaqualik area all the way to Itiqlak and it also extends out to Meliadine area. It goes down to just before it hits Amittukuluk. Those are the boundaries of where they want to do some exploration and it extends close to Qiplaluk area.

- Ollie Ittinuar

There are two place names of particular cultural interest. Two locations near the Meliadine River were labelled *lyiralik* – “place of iyirat”. An iyiraq (the “q” indicates the singular, the “t” the plural form) is one of the many unusual beings that are said to dwell in the Inuit homeland. An iyiraq is a kind of spirit that is able to assume many shapes, including that of a caribou. There are also stories of “little people” having been seen in this area.

Mumiqvik, a little farther north along the Melia-

dine River, is a "place to dance". People are supposed to dance at this spot before proceeding.

LAND USE TODAY

Inuit are now based in settlements and have adapted to a wage-based economy.

In the old days, when we were younger people, having to work full-time wasn't the major thing. To hunt for food was our main goal. Young people are not going to become full-time hunters anymore. They will have to depend on working on a daily basis.

- Emily Issaluk

Residents of Rankin Inlet still hunt and fish throughout the study area. This is an important source of fresh and nutritious food, essential to their health and well-being. Food imported from southern Canada is very expensive, and often poor in quality.

Seasonal movements by Inuit to follow wildlife

migrations are no longer necessary. With all-terrain vehicles and skidoos, productive hunting and fishing trips can take place in a day or two in any season. When hunters hear of a caribou herd in the general area, they can reach it very quickly. Motorized vehicles also allow hunters to carry more meat back to the settlement, so little caching is done now.

However, modern modes of transport are expensive to buy, operate, and maintain. Unlike dogs, they can break down, leaving hunters stranded. Also unlike dogs, they cannot find the way home. This is sometimes necessary, or at least a welcome back-up to the human traveller's own bad-weather navigation skills.

In Rankin Inlet dog teams are no longer used for hunting, but are kept for tourism and racing.

During interviews and at the community meeting for this study, people marked the sites of their own and other cabins on the study map. Most of these



are along the coast, near river mouths, and around inland lakes, particularly Meliadine and Peter Lakes. Some individuals have more than one cabin within the study area. The map shows existing cabins as yellow dots, and the owner's name, if this is known. (In some cases, study informants located cabins that weren't their own, but that they had seen during their travels.)

People use their cabins as bases for fishing and caribou hunting trips. Cabins nearest to Meliadine Lake are used principally for May and September fish runs and, less commonly, in the summer.

These cabins may be small sheds, partially

walled structures, or tent frames. Some are empty, but it is common to find a stove, some fuel, and canned goods inside. Several people at the community meeting said they never lock their cabins and anyone may use them in an emergency.

Meliadine River Territorial Park

A historic and nature park reserve overlooking the mouth of the Meliadine River, about 10 kilometres northwest of Rankin Inlet, is a fairly recent joint project of the GNWT Department of Resources, Wildlife and Economic Development, the Hamlet of Rankin Inlet, and a local Parks Committee.

The park is a strip of land five kilometres long and one kilometre wide on the south side of the river. Picnickers, campers, and sightseers can travel to the park from Rankin Inlet on a road along the top of an esker. There they will find interpretive signs for the Thule archeological sites, as well as beautiful scenery, good fishing and abundant wildlife.

At least 24 unusual species of plants may be found in the park, including the rare three-awned grass (*Trisetum triflorum*), which grows only in the rich soil at the Thule ruins. It is unknown elsewhere in the Kivalliq.

- Nunavut Handbook (online version)



WILDLIFE AND INUIT LAND USE

CARIBOU

Parts of immense herds of barren ground caribou passed through the study area in their annual migration from the shores of the Arctic Sea to the northern edge of the woodlands in the Prairie Provinces. In the past, Inuit in the area depended to a great degree on caribou for food, clothing, and shelter.

For Inuit who lived inland, caribou were of vital importance. These people seldom visited the coast to hunt seals and other sea mammals and unlike Inuit with home bases on the coast, they did not have ready access to other food year-round.

Caribou in large herds are constantly moving. They eat lichen, a slow-growing plant, and must seek new pastures when they overgraze. They tend to cross large bodies of water in the same places each year, but migrations are not completely predictable. If the animals did not appear when and where they were expected, inland Inuit were faced with starvation, as many were in the 1950s.

In the past, Inuit made caribou skins into outer and inner parkas, pants, boots, mitts, tents, bed clothes, kayak covers and dog traces. Caribou also provided fat for fuel, sinew for thread, and antlers that could be made into tools.

September was a particularly busy time for Inuit families. At that time caribou skins are perfect for winter clothing, as the hair is just the right length. People were intent on accumulating an adequate supply of skins, meat, and fat to get their families through winter.

Going inland come August was a very satisfying experience when the weather was perfect for drying skins under chill air. Your only concern was being able to stock up enough food at times when caribou is scarce. On the other hand there was happiness with enough animals around for food, clothing and caching of meat for the family and dogs, if you have them.

The month of September, before the snow fell, was the easiest time. It is perfect for pre-

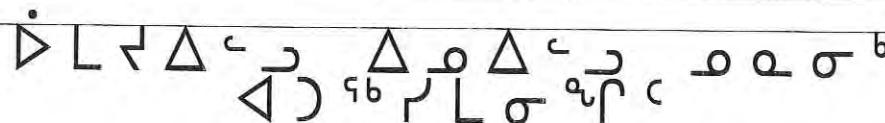
serving meat and caribou are fat. Hardship is kept at bay while you're on the land trying to stock up on meat for the winter; but when caribou are scarce, it saddens the heart.

- Ollie Ittinuar, *My Childhood Days*

Today, caribou remain an important source of food for Inuit. Caribou skin clothing remains unequalled for warmth and comfort in the Arctic winter.

Caribou were an important topic for study respondents. Elders recalled what their parents told them and what they observed themselves in the past. They talked about naturally fluctuating numbers of animals and changing migration routes. They identified some reasons for change and speculated others.

The study map summarizes present-day caribou migration patterns. The biggest herd of caribou travels north and east from northern Manitoba and Saskatchewan in the spring, coming quite close to Rankin Inlet and then Chesterfield Inlet. Calving



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takes place around Qamaniqjuaq, a flat area to the west of the study area. In September, the herd returns south, travelling west of Peter Lake. Formerly (prior to 1958) caribou crossed the narrows of Meliadine Lake, not far from where the WMC camp is now.

This used to be the area where caribou would cross in the fall. They came across the Qiplaluk at the north end of Qamaniq [Parallel Lake]. They used to travel along the coast in spring time. - Ollie Ittinuar

In recent years, people of Rankin Inlet have been fortunate in not having to travel too far inland to find caribou. The numbers of animals around Rankin Inlet and Chesterfield Inlet are good, and seem to be growing. Caribou can be seen "just about anywhere", and a few stay around even in the winter.

There used to be a lot of caribou towards

springtime and towards the fall. They used to move westward. It has been so different since Rankin Inlet became a community I think that the caribou are moving towards the coastal area because the muskox are starting to come.

- Felix Pissul

Caribou and muskox don't get along at all.

- Ollie Ittinuar, *Animals and Their Us*

Forest fires were cited as the reason that not as many caribou return south in recent years and seem scarce to people living in Northern Saskatchewan and Manitoba.

There is a preferred travel route through the Meliadine area for caribou hunters.

People go through the Okutalik area to go caribou hunting and there are always a few caribou around. Even so there are some people that have caribou caches, despite the choppers and the geologists walking around the area.

- Tony Manernalul

FISH

Fish are another important diet item for Inuit.

All fish are good for eating, but they are more tasty when cooked. Some fish are less palatable raw, that is if you are not extremely hungry - but they are easy to eat when they are cooked properly. Most salt-water fish and lake trout can readily be eaten raw, as well as white-fish.

... Fish are prepared in many ways.
They are canned or dried [*pipsi*] or cached
[*qingni*].

— Ollie Ittinuar, *Animals and Their Use*

At the mouth of the Meliadine River, the Thule people built stone weirs to channel Arctic char into shallow water so they could spear them. A study informant recalled river fishing from her youth.

... when the springtime returned, some groups of people would migrate to the rivers to catch climbing fish, and make a supply of



dried fish [pipsi] . . . I remember very well the sight of the supply of drying fish.

- Lizzie Ittinuar

Lakes in the study area have always been fished. In the winter, Inuit fished through holes in the ice. People used a hook and line from shore or a boat, or more rarely, nets.

In the fall, they used to come to Meliadine Lake to fish for lake trout, because there were always some early in the fall. This was to feed their families and their dogs because in the fall the caribou were inland. - Ollie Ittinuar

Elders in this study recalled that fishing with home-made hooks was sometimes difficult, but this was offset by the great number of fish.

We fished a lake called Qamaniq. There were a lot of them, and we pulled up one after another with hook and line - all big ones.

- Ollie Ittinuar, *My Childhood Days*

I'm sure most people still can recall that there used to be a lot more fish than there are today.

- Ollie Ittinuar

If fish are not as plentiful as they were earlier this century, it may be because there are more people living and fishing in the area. Most people now fish for lake trout and Arctic char. They fish for food and for recreation.

It is important to protect Arctic char that go up and down the rivers. Lake trout is important. We want to do a study of Peter Lake if we are looking at char.

Fishing is most popular in May and September when fish are running. A fishing derby is run from Rankin Inlet in May.

Lakes identified by name on the study map and those with cabins near them are the most popular fishing lakes. But most lakes in the study area are fished. People take day trips or stay overnight in a tent if they don't have a cabin nearby. One study participant said that he fishes with nets in Meliadine Lake.

According to the *Nunavut Atlas*, the waters around Rankin Inlet have a commercial quota of 4,540 kilograms round weight for Arctic char. Kamianiak Lake (beyond the study area to the west) is fished commercially for lake trout and whitefish, and



has a combined quota 45,400 kilograms round-weight. Catches are sold to the Rankin Inlet Fishing Co-operative (*Nunavut Atlas*, p. 174).

I often think that the fishing industry would be a money-making business if it were taken seriously because most of the lakes have lots of fish in them. - Moses Aliyak

Domestic fishing supplies about 20 percent of the diet of residents of Rankin Inlet and Chesterfield Inlet (*Nunavut Atlas*, p. 174).

SEALS

Seals and seal hunting were generally not discussed by study respondents. However, they deserve some mention since part of the study area is coastal, and the seal is traditionally an important animal for Inuit.

When the ocean started to freeze up they used to go to the coastal areas to hunt seals, walrus, and other sea mammals. — Ollic Ittinuar

Mr. Ittinuar's articles describe how seals were hunted.



One must know the skills of hunting in winter if he is hunting on the sea. Long ago hunting seal on the ice was very common. But it is no longer practiced in some communities. Some are still doing it. When you're hunting seal on newly formed ice the breathing hole is called nullaq. It is easier to get a seal on newly formed ice from a breathing hole. When there is snow on the ice, dogs and a harpoon are used to find the seal hole, but it is harder to get the seals that way. One must have the skill It is easier to hunt seal in winter when a group is doing it together.

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... From under the ice a seal can hear the sound of people's foot steps and the noise of the harpoon hitting the ice. Occasionally they do come up to breathe where there is a person at their hole but only if they can't find an unoccupied one. The hole can be found by dog team or by skidoo. Riding over the hole sometimes brings them up right away.

... It is easier to hunt seal in the spring because you can see the seal holes when you look for them.

- Ollie Ittinuar, *My Childhood Days*

In summer seal pup fur becomes very pretty and the animals float around in the sea all summer long. Seal pups are nice and fat all summer. They become the most desirable animals to get in the summer, but very hard to capture at that time.

Although they are hard to capture in the summer, they are relatively easy to get in

spring when seal holes become exposed from the spring thaw. Seal pups are harder to catch in summer when they begin to pop up their heads all over, in unexpected areas. When they are just born, with very little fur, they cannot swim very far and that's the time they are easiest to capture as long as you know the right spot. When you are experienced it is quite simple to catch them and they are the most tasty food among all seals.

- Ollie Ittinuar, *Animals and Their Use*

Mr. Ittinuar writes that meat from a seal kill was usually apportioned among a group of people. His wife spoke more about the use of seal meat, blubber and skin.

In summer and in the spring, the people would be at the ocean hunting seals, preserving the meat (called nattirjuaq when preserved in meat caches), and rendering blubber in

vats. They would first scrape the blubber off of the seal skin. I remember the people rendering seal blubber into oil in large vats. They got their supply of oil in the spring when the seals were plentiful.

The seal skins were dried to be used to make kamiks [boots]. They were sewn into kamiks in the summer, so that they were ready for when the people went walking across the land, and when they went inland. There was no other footwear back then.

- Lizzie Ittinuar

Sealskin can be made into parkas, pants, mitts, and waterproof boots.

Skins from ringed seal and the Greenland seal, particularly the seal pup skins, are most useful for making parkas, pants and other useful clothes Inuit wear. They are favoured because their fur is long and hard to pull off



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and they do not molt. The adult seal molts in spring. Seal pups do not molt until the following year.

- Ollie Ittinuar, *Animals and Their Use*

There have not been too many seals in Rankin Inlet in recent years.

[Since the nickel mine opened] There are more Inuit hunters in Rankin Inlet. Maybe that's one of the reasons why the seals are declining and also because of the nickel mine.

One of the main reasons could be the loud noise of dynamite that was exploded. Maybe that's why the seals have moved away from Rankin Inlet. I do know that there used to be a lot of seals when I first came to Rankin Inlet. Since the Rankin Inlet mine has been closed for a number of years now and because hunters aren't hunting the seals as much as

before, the seals seem to be coming back slowly into the area.

... The community itself is also a problem. In Iqaluit and Rankin Inlet we have sewage lagoons that flow right down to the ocean and this may be the cause of the animals declining around the communities, especially the sea mammals such as seals, and fish as well. The sewage lagoons that flow to the ocean contain a lot of solvents and other chemicals that may not be good for them.

– Ollie Ittinua

FOXES AND WOLVES

Trapping – of foxes, mostly – was a prominent feature of individual land use during the periods researched for the *Inuit Land Use and Occupancy*.

Project. That study report includes maps of participants' trap lines. For the pre-settlement era, Rankin Inlet respondents were talking about where they lived before they came to Rankin Inlet. And for the post settlement period (1956-1974), it is noted that "the people of Rankin Inlet do not trap as much as the people of most other settlements" (*ILUOP*, Volume 1, p. 105).

Nevertheless, that study's maps do show trap-lines throughout our current study area, both along the coast and inland. Traditionally traplines were set out from seasonal or hunting trip base camps. Meat caches attracted foxes, and so traps were often set nearby, and baited with seal meat if they were near the coast, caribou meat if they were inland.



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Trapping allowed Inuit to obtain useful items from the south.

That winter there were a lot of foxes and we sensed things turning for the better. I was able to purchase a canoe and a three horse power motor.

- Ollie Ittinuar, *My Childhood Days*

Inuit were well aware of foxes as a vector for rabies, and several study respondents discussed the cyclical nature of rabies appearing in foxes and their sled dogs.

Felix Pissuk contributed names and descriptions of traditional Inuit wolf and fox traps.

- *Pugamak* is an ice trap, mainly for foxes. Pis-suk's father once caught a wolverine in one.

- **Pullatik** is a stone trap for foxes or for wolves. Traps for wolves were made out of large stones. They were quite long and built to be wide at the entrance, becoming smaller towards the far end. Bait was put in the trap and a large rock would move to close the trap entrance when the wolf disturbed a cord attached to the bait or a smaller stone holding back the rock. The wolf then couldn't turn around and was trapped. Some old traps of this type can still be seen around the Rankin Inlet area.

Foxes and wolves are still common in the study area. They follow caribou migrations. Meliadine and Peter Lakes are denning areas.

Several respondents in our study mentioned that

very few Rankin Inlet residents have traplines now because prices are too low. The Meliadine Lake area is generally too rocky for trapping.

In general, wolves were not as important to Inuit as foxes. Ollie Ittinuar has written about one occasion when wolves were a problem due to their numbers.

... we began our journey back on the land [from Chesterfield Inlet] by way of Paarmnak, beyond Qamaniq. There were a lot of caribou and foxes to bring us through successfully. But the problem was the number of wolves which annoyed us greatly since we couldn't sleep at night with them walking around close by our iglu in great numbers. They got to a point of being dangerous. One killed one of our dogs, ripped the side open



and began eating it. I shot it while it was eating and it died with its snout still pushed in on the dog's side. The number of wolves present was astronomical, and increasing by the moment. We had a lot of caribou carcasses stored in our two iglu meat sheds. Eventually we had to move away from the animals to the coastal area. Some of them followed us around and had to be destroyed with a rifle to keep the numbers down. We shot a lot of wolves and left them on the spot as their price, only \$1.50, was so insignificant. I shot a total of nine wolves but skinned only a couple for parka hood trimming. I left the rest.

- Ollie Ittinuar, *My Childhood Days*

During at least one era, wolf skins must have been more profitable.

The people of Rankin frequently hunt wolves, which generally are to be found

where there are caribou. In recent years the principal wolf hunting area has been the Peter and Gibson lakes area where the caribou are centred.

- ILUOP, Volume 1, p.105

WATERFOWL

Waterfowl and eggs can provide a seasonal change of diet and a supplemental food source for Inuit.

Birds cannot stay year round. They come in the spring and stay for the summer in Inuit land, and leave as soon as winter approaches. That is why people like to get them upon their arrival. They stop hunting them in mid-summer when they are lean. They hunt them very briefly, only when they are fat.

Every one likes eating birds; nirluit [Canada geese] and kanguit [snow geese]. Eider ducks are not too popular for food for some

reason — because they stay around all winter no one bothers to get them.

- Ollie Ittinuar, *Animals and Their Use*

Yes, there are a number of areas where snow geese, Canada geese, eider ducks, and other ducks usually have nesting areas. In those days we depended on collecting eggs because in the springtime, caribou would move on to other areas. I do know that today people aren't collecting as many eggs as we used to.

These geese aren't hunted as much as before. We only hunt what we can use today and that's why I believe the number of geese are growing very rapidly because we are only hunting what we can consume.

- Ollie Ittinuar

The study map shows nesting grounds for snow geese, Canada geese, and sand hill cranes north of the Meliadine River and on the northwest shore



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of Meliadine Lake. An access route goes through or near these nesting grounds.

There are swan and snow goose nesting grounds to the north in the flat area at Umingmak-tuuq (around McManaman Lake). Felix Pissuk and Ollie Ittinuar recalled that Inuit used to gather snow goose eggs there and at Ilulik and Qiplaluk (north end of Diana Lake) in the fall, before the ice started forming.

An island, Manilik, just west of the community was identified by study informants as a "place to gather eggs".

OTHER BIRDS

Both the *Nunavut Atlas* and the *Nunavut Handbook* identify the cliffs around Rankin Inlet as nesting areas for hawks and falcons. These areas are considered critical to the survival of peregrines and gyrfalcons (*Nunavut Atlas*, p. 174).

Study participants did not mention raptors, perhaps because they are not hunted. In *Animals and Their Use*, Ollie Ittinuar briefly notes that gyrfalcons "have very little use and are not suitable for food" (p. 49).

In the same paper, Mr. Ittinuar recalls hunting

both ptarmigan and Arctic owl in the past. These birds stay around all year and are good eating "when caribou is scarce". But he says no one seems to eat them any more. Owls are protected now, he acknowledges.

Another study notes that some birds may no longer be suitable for eating.

[Some animals and birds including] falcons, and snowy owls are natural hunters, but they are also scavengers when hungry. — *Voices from the Bay*, p. 43



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NORTHERN ECOLOGY

Inuit make a strong connection between diet and health. They say that only their traditional foods will keep them strong and warm in cold weather. They wonder how contaminants are affecting the animals that are their food sources.

Natural indicators for animal health are seasonal fat thickness, liver condition, meat colour, fur condition, and behaviour. Inuit and Cree also notice a difference in the taste and behaviour of animals that feed in contaminated areas or on human-generated waste.

¹⁰ — Voices from the Bay, p. 43.

Near the communities, the lakes and waters have smog that doesn't get blown away. In the larger communities that have boats coming and going, and large barges coming to port, the sea mammals caught from that area are not tasty anymore. In the communities of Resolute Bay and Igloolik it seems that their water is more pure and their fish very tasty,

and their seals are far more delicious than the seals from around here. — Lizzie Ittinuar

Elders identified and spoke about ecological cycles and fluctuations as natural and ongoing. For example, water levels are expected to go up and down, and caribou migration routes to change from year to year.

This study, ILUOP, and Voices from the Bay all emphasize that animals decrease in numbers or move away from an area as part of their natural cycles. Although an animal might be scarce for a time, Inuit believe it will be back again one day.

... it is no wonder animals are often difficult to see in their usual places for one reason or another. Ice packs may affect their movements, and they are continually on the move in search of food. Caribou, for instance, move looking for better feeding areas.

Every living thing that eats, moves about, simply looking for food onto survive on. Every

time animals move elsewhere, it is claimed that the number of animals is falling. This began only when Renewable Resource officials arrived. Before Renewable Resource officials came, people knew animals moved elsewhere - but Renewable Resource officials claim they are declining.

This is an area where Renewable Resource officials and Inuit differ in their opinion. At times Inuit sort of go along, but refuse to give in when opinions differ too greatly. All outdoor animals regardless of size, leave the area for places where feeding is better, and of course this comes from the instinct to survive.

– Ollie Ittinuar, *Animals and Their Use*

CARVING STONE

Carving stone is an important resource for Inuit artists. One person interviewed for this study is a carver. Falstaff Island, east of Rankin Inlet, is a local source of soap stone.

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PART THREE

COMMUNITY VIEWS AND CONCERN ABOUT EXPLORATION AND MINING

THE HUMAN LEGACY OF MINING IN RANKIN INLET

The settlement at Rankin Inlet was initially established to support the North Rankin Inlet Nickel Mine. Thomas Ugijuk recalled moving from Baker Lake to work as a crusher operator. He was among the first to be moved to Rankin Inlet by RCMP plane. He landed at Johnston Cove and pitched a tent towards the point. He moved to Rankin Inlet to be with his father, but at the time he would have preferred to stay at Baker Lake and be a full-time hunter. Since the mine closed, he has been a carver.

Several other men we interviewed had worked in the mine. They said that not all the early Inuit mine workers came to Rankin Inlet of their own free will – and not all were responding to family pressures as in Thomas Ugijuk's case. One respondent recalls that able-bodied men were "picked up" by the RCMP from other areas of the North and then "put to work". The Canadian government wanted the nickel mine to be successful and during the same era the government supported bringing Inuit into settlements and a more modern way of living.

Inuit were moved here by the mine and that

is why there is concentration of different groups living in Rankin Inlet.

- Ollie Ittinuar, *Mining in Rankin Inlet*

THE ENVIRONMENTAL LEGACY OF MINING IN RANKIN INLET

The headframe of the nickel mine burned down in a spectacular fire in 1975. It is commemorated in the community logo for Rankin Inlet.

Old mine machinery lies rusting at the site, and the community seems content that these remain as a reminder of the past, and as a point of interest for visitors.

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The remnants from the old mine are still visible, old equipment is still there in places and it is good that no one is allowed to move it. There is an old rock crusher that could be turned into a museum piece.

... These pieces would make the place more interesting as they were used by a lot of elders who no doubt will remember the time of their employment for a long time. As for myself I will never forget it.

– Ollie Ittinuar, *Mining in Rankin Inlet*

When the mine was in operation, tailings were dumped on the surface. Later they were blown around by the wind. Contaminated water run-off went into the ocean.

The residual tailings and pond wastes of the abandoned nickel mine were not cleaned up until the mid-1990s, when a consortium did the job under the federally-funded Arctic Environmental Strategy.

NEW MINING DEVELOPMENT: ECONOMIC CONSIDERATIONS

Government and tourism are now the biggest employers in Rankin Inlet. But people believe that self-government will mean a net loss of jobs in the government sector in Rankin Inlet; and that the tourism industry won't grow much more. Some Inuit have their own businesses. Many, especially those without higher education, can't find work.

After the mine left, jobs became very scarce. There are hardly any jobs around, and so many people not working.

...Up to now there has been only a trickle of employment with housing construction and none at all in most cases. Some are able to do a little work during spring clean up, but other than that there is nothing to do.

- Ollie Ittinuar, *Mining in Rankin Inlet*

Study participants uniformly expressed support for WMC and the hope that its exploration will lead to a new mine operation near Rankin Inlet. Almost

everyone mentioned that jobs for Inuit, particularly youth, are much needed. Steering Committee members pointedly asked WMC representatives how many jobs for Inuit would be created and when these jobs would begin.

New jobs would bring a measure of economic and social relief to Rankin Inlet. Inuit believe that modern employment will also help them maintain traditional ways.

Young people want to earn money and I sympathize with them. The cost of living is increasing dramatically and this would enable our young people to support family members.

- Joe Nattar

I'm in favour of it [a gold mine] because this would mean employment for those looking for employment. We do not have dog teams anymore and snow machines are very expensive and not everybody can afford to buy them now - which means that not all will become hunters.

– Thomas Ugijuk

As of early January 1999, WMC had spent about



\$5.5 million or 20% of the total money spent to date on its exploration in Nunavut on wages, services, and supplies from within the Kivalliq Region or to an Inuit-owned company. (Northern News Services Ltd. archive on-line at nnsl.com/frames/newspapers/archive99-1/jan99/)

NEW MINING DEVELOPMENT: ENVIRONMENTAL CONCERN

WMC has made a good beginning in Nunavut. The company is actively seeking and implementing ways to minimize the visible impact of its operations. Exploration holes have been re-filled, for example. Several study respondents noted with favour WMC's clean-up of exploration areas and the camp.

Since the beginning of the TEK study project, the company has regularly informed the Steering Committee of developments and plans. The people of Rankin Inlet believe they have a good working rela-

tionship with WMC; one they wish to continue.

Peoples' concerns related to the environmental impact of a possible gold mine sometimes came out indirectly in interviews. These concerns were more explicitly and forcefully stated when people met in groups – in Committee meetings and at the community focus group.

People contributing their views to this study did not indicate they have knowledge of the specific environmental risks of gold mining. At least it isn't a uranium mine, a couple of respondents noted.

The people of Rankin Inlet are generally well aware that there are environmental costs associated with mining. But jobs are needed so desperately that people are willing to overlook these, or view them as an acceptable trade-off.

In addition, people believe that times have changed since the days of the old nickel mine. They expressed great trust in regulations controlling the mining industry in Nunavut.

Any company is not going to think that it can

extract the minerals and just leave the land after they get what they want – that's not how it's going to be anymore. They would have to clean up the site after the mine is closed. I know that for a fact. - Emily Issaluk

Even so, people found opportunities to indicate that safeguarding the environment and wildlife is a priority. Study participants most often mentioned caribou and fish as resources to be protected. The biggest concerns are disposal of tailings and waste water.

Precaution towards the environment and the animals is of utmost importance. Our biggest fear is contamination. — John Towtongie

We must take care of these rivers, especially those that flow to the sea. We don't want our animals and fish to get sick.

...We have to make sure the tailings will not pollute the [caribou] migration route, as the tailings can be quite toxic. These are the things that will need careful management.

...We have to be very careful about this.
Our environment must be completely pro-

CL₂O b₂r₂f₂d₂e₂ CL_bd_AC A_cn_dk_b-
-b_PL_cC A_cn_dk_be_b n_CD_as_dL_C.
L_a s_Pb_bf_bC P_am_dC_bL_aC s_Pj_b-
d_PC_ad_ad_aC k_bL_a d_ca_b p_bd_b-
-b_bk_ad_as_bC s_dA_bp_ad_as_bC -
k_bL_a d_aJ_ap_b n_DC_bd_ae_b n_a p_b d_a-
-D_aC_bP_ab_ba_bp_b, - CL_b D_b

ԸՆԴՀԱՆՈՒՐ ԵՎ ՏՐԱՎԵՐՏԻԿԱՆ ԵՎ ԵՎՐՈ-
ՊԱՏԻՒՐ ԾՐԱՅԻ ԾՐԱՅԻ, ԶԱՐԾԱՐԱԿ ՀԵծակ ԾՐ-
ՎԵՐԱԿԱՐԱԿՈՎԵՐԱԿ ԱՎԵՐՏԻԿ ՀԵՆԴԱԿԱ-
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ԿԱԿ ՀԵՆԴԱԿԱԿ ԵՎ ԵՎՐՈՎԵՐԱԿ ԾՐԱՅԻ ԾՐԱՅԻ, ԶԱՐԾԱՐԱ-

Διαγόνης Αλεξανδρείας Κύπρου στην πόλη της Αλεξανδρείας στην Αιγαίο θάλασσαν.

OTHER CONCERNS

Community meeting participants were told that WMC wants to know when cabins are inhabited. A few people were clearly uncomfortable giving a definitive answer. They were worried about helicopters moving fuel drums or other dangerous or heavy freight. Meliadine Lake is an easy day trip from Rankin Inlet and some people go there often, especially for short stays during the spring and summer.

People asked questions about how mining operations would affect their use of cabins nearby. What if I go up at times other than May and September (the most popular times for fishing)? If I have more than one cabin, should there be a registry and someone I can tell exactly where I'll be? Do I need to tell someone if I move my cabin?

Meeting participants agreed that a road from Rankin Inlet to the mining camp is a priority. This would eliminate disruption and danger from low-

level flights. Currently there is no permanent road, only a winter trail, to the north side of the Meliadine River. A year-round road would necessitate building a bridge. People thought that government should pay part of this cost. Residents of Rankin Inlet look forward to using this road to reach Meliadine Lake. But there is also some concern about the environmental impact of a road and of more intense land use by the public.



ΔՐԵՆԱՐԴՈՐԾՈՒՅՆ ՀՐԱՄԱ

RECOMMENDATION: CONTINUED STEERING COMMITTEE CONSULTATION

Based on community concerns, WMC is advised to continue to work in collaboration with the Steering Committee to develop policy and procedures in the following areas.

TEK Study Issues

- Project communications, with particular attention to reaching young people;
 - ownership of traditional ecological knowledge;
 - deposit, management, and use of original study materials.

Cultural / Archaeological Findings During Exploration and Development

- Creation of a WMC non-interference policy; and training of WMC staff and crews on policies, recognition of features, and sensitivity issues;
 - information recording and communication processes;
 - marking and recording of graves.

Environmental Risk and Management

- Environmental risks of mining and related community concerns.

Labour Force Development

- Hiring Inuit; training; cross-cultural and language issues



○ P. 146 U. C. U. F. C. □ C. 6. 6. 6. C. n. 6. 6. > C.

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Λεπτός Σταθμός

- ❖ **ΔεδΔ' Απολήγεται;** Απελευθερώνεται;

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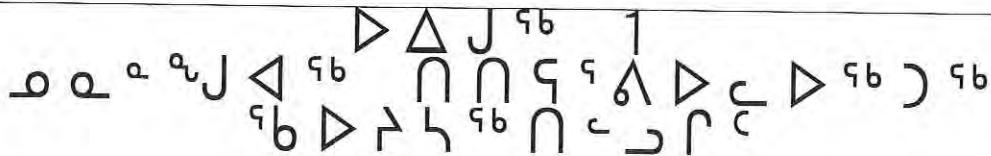
APPENDIX ONE: TEK STUDY MAP

(Map included in folder)

ALPHABETICAL PLACE NAME INDEX

<i>Place name</i>	<i>Map grid location</i>	<i>Description</i>	<i>Iqaluit</i>	<i>H14</i>	<i>Diane River</i>
Akulik	J16	Barrier Islands	Iqaluksiuvik	H15	place to fish – referred as a point
Akulik	I14	centre of three fishing lakes	Iqlalulialaaq	I14	middle of small fish lake
Akulikutaq	H15	large island	Iqlalulialak	K15	char lake – small fish lake
Akungayuk	J14	place to come by or to cross	Itiqlak	I15	small crossing
Angiyulik	G12	place of large fish – referring to lake trout	Itlugtuq	G17	large lake trout lake
Apuqtinaqtuq	F13	a point	Ittiqilak	M13	Parrel Lake south end of Meliadine
Ataniq	I10	the narrows	Iyakak	G13	place of an accidental death – where Iyakak died
Aulatsivik	K14	name of a place just east of community	Iyiralik	J13	place of iyirat (spirit beings)
Igalugayuk	K14	mouth of Meliadine River	Kagiqlualuk	K9	north end of a large lake
Iglugalik	G9	small fish lake	Kangilik	I16	south end of the three islands
Iglulikyuaq	L15	Thompson Island – place of a large igloo	Kangilualuk	I11	large bay or inlet on the lake
Iglulikyuaq Igluia	M15	Thompson island cabin, owner unknown	Kigavilik	K10	place of a hill
Ikarivik	J15	a current	Kiglinik	M10	bottom of small island south end of lake

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Kingalaq	L9	small hills	Qamaniq	D11, D12	Diana Lake
Marnituituq	G11	used to be open water but frozen over	Qaqatuqaq	K12, K14	large or rocky hill
Manilik	J15	island name – place of eggs	Qayakuvik	G13	Diana River; a place where kayaks are left
Minguisivik	J13, J14	place to rest – parks reserve	Qimialuk	L12	esker
Murniqvik	H13	place to dance	Qingaugalik	F10	place of eskers
Naluit	J10	caribou crossing	Qingaugaq	F11	large esker
Napa	F16	fishing lake – means cross pieces for sleds	Qugyulik	J14	swan lake just outside of the community
Nasitsurvik	H9	lookout hill – to look for caribou	Saliq	I9, H10, J11, K12	open water usually snowed over
Nauyatuyuq	G16	fishing lake – place of sea gulls	Saliqpaq	L16	off shore island by Thompson Island
Niagayuk	J15	someone's coffin	Sava	I15, I16	a current
Nipisar Lake	J15	old folks fish in the fall or spring time	Sigyaqtalik	K10	sandy beach
Nuvuayualuk	H9	large point on the lake	Siugalik	J14	sandy lake
Nuvugusiq	N13	point on a lake	Suluraq	F13	small point on lake
Nuvuk	M15	point	Tagulik	I14	small lake closest to the ocean
Nuvulik	J17	small point	Tasiaq	E10	name of small lake
Ollie's Seal Island	I16		Tasiguluk	L11	name of a lake
Pitiksitaq	J13	a name of place – meaning Gun Case	Tasiq	F12	lake
Puiyaktuqsuvik	K16	name of island east of Rankin – place of seal hunt	Tasiqjuaq	K11, K12	south end of Meliadine Lake
Qamanauqaq	I13	a small inlet	Ukusikslik	M15	place of soap stone
Qamanayuk	G11, H12	Meliadine River	Umingmaktuuq	I2	a place where muskox are likely to be found

Раюлукъ	L9	Раюлукъ Гюсъ	Гюлоръ	D11, D12	Гюльдукъ
Людакъ	G11	ДЛДСДюбюбю Люя ириибюбю ССюбюбю	Гюлоръ	K12, K14	Гюлоръ Дюлоръ
Люсъ	J15	Люсъ Сюбюбю Юлю	Гюлоръ	G13	Гюлоръ АДюбюбю СДюбюбю дюбюбю Гюлоръ
Гюбюбю АДюбюбю	J13, J14	Гюбюбю АДюбюбю АДюбюбю – > Сюбюбю	Гюлоръ	L12	Гюлоръ
Дюбюбю	H13	Дюбюбю АДюбюбю	Гюлоръ	F10	Гюлоръ
Адъ	J10	Адъ АДюбюбю АДюбюбю	Гюлоръ	F11	Гюлоръ АДюбюбю АДюбюбю
Акъ	F16	Адъ АДюбюбю АДюбюбю – Адъ Гюбюбю	Гюлоръ	J14	Гюлоръ АДюбюбю АДюбюбю Адъ Гюбюбю Гюлоръ
Адъ Адъ	H9	Адъ Адъ Гюлоръ Адъ Адъ	Гюлоръ	I9, H10, J11, K12	Гюлоръ АДюбюбю АДюбюбю
Адъ Адъ	G16	Адъ Адъ АДюбюбю – Адъ Адъ Сюбюбю	Гюлоръ	L16	Гюлоръ АДюбюбю АДюбюбю Адъ Адъ Гюлоръ
Сюбюбю	J15	Адъ Адъ	Гюлоръ	I15, I16	Гюлоръ
Сюбюбю Гюбюбю	J15	Адъ Адъ АДюбюбю АДюбюбю АДюбюбю Дюбюбю АДюбюбю	Гюлоръ	K10	Гюлоръ АДюбюбю АДюбюбю
Адъ Адъ	H9	Адъ Адъ Гюлоръ	Гюлоръ	J14	Гюлоръ АДюбюбю АДюбюбю
Адъ Адъ	N13	Адъ Адъ Гюлоръ	Гюлоръ	I14	Гюлоръ АДюбюбю АДюбюбю Гюлоръ
Адъ	M15	Адъ Адъ Гюлоръ Адъ Адъ	Гюлоръ	E10	Гюлоръ АДюбюбю
Адъ	J17	Адъ Адъ	Гюлоръ	L11	Гюлоръ
Дюбюбю Адъ АДюбюбю	I16	Дюбюбю Адъ АДюбюбю	Гюлоръ	F12	Гюлоръ
Адъ Адъ	J13	Адъ Адъ АДюбюбю	Гюлоръ	K11, K12	Гюлоръ АДюбюбю
Адъ Адъ	K16	Адъ Адъ АДюбюбю	Гюлоръ	J17	Гюлоръ АДюбюбю
Гюлоръ	I13	Гюлоръ Гюлоръ	Гюлоръ	M15	Гюлоръ АДюбюбю
Гюлоръ	G11, H12	дюбюбю	Гюлоръ	I2	Гюлоръ АДюбюбю

APPENDIX TWO:

WMC INDIGENOUS PEOPLES POLICY

WMC is committed to developing relationships of mutual understanding and respect with the indigenous peoples of the areas in which we operate or propose to operate.

To fulfil this commitment, the Company will:

Establish and maintain effective, positive and frequent communication with indigenous groups.

Recognize the desire of indigenous peoples to fulfil their responsibilities within their traditional culture.

Seek to identify all indigenous interests in the area within which the Company is or intends to operate,

ate, define the basis for those interests whether derived from cultural traditions, historical association, occupation, social or economic need, and deal with those interests in accordance with the relevant government policy.

Recognize and observe all state, provincial, and federal laws relevant to indigenous and cultural matters.

Formulate and implement for appropriate Company personnel, an indigenous awareness program, pertinent to the local situation, which will engender the appropriate understanding, sensitivity and respect towards the local indigenous peoples.

Wherever reasonable and appropriate, provide local indigenous groups with the opportunity to participate directly or indirectly in employment opportunities.

Taking into account local conditions, provide the opportunity for qualified local indigenous businesses to tender for the supply of goods and services necessary for the Company's local activities.

H.M. Morgan
Chief Executive Officer
October 1995



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⁹A⁹L⁹G⁹o⁹c m⁹o⁹ A⁹b⁹b⁹U⁹b⁹o⁹s⁹b⁹U⁹A⁹-
⁹L⁹U⁹ C⁹R⁹D⁹L⁹b⁹C⁹U⁹o⁹A⁹a⁹U⁹ A⁹c⁹b⁹U⁹-
⁹s⁹b⁹P⁹L⁹c⁹.

C⁹L⁹A⁹s⁹m⁹c⁹ A⁹L⁹a⁹A⁹c⁹-s⁹d⁹>c⁹ m⁹b⁹b⁹b⁹b⁹-
⁹b⁹C⁹R⁹D⁹L⁹b⁹C⁹U⁹o⁹A⁹d⁹>c⁹.

⁹m⁹b⁹b⁹b⁹b⁹c⁹A⁹c⁹ A⁹c⁹n⁹c⁹r⁹c⁹ a⁹G⁹o⁹b⁹ D⁹b⁹A⁹-
⁹n⁹L⁹G⁹o⁹c⁹ L⁹c⁹J⁹L⁹c⁹ A⁹b⁹U⁹c⁹o⁹s⁹G⁹ A⁹c⁹b⁹d⁹-
⁹c⁹b⁹b⁹b⁹ A⁹c⁹.

S⁹E⁹L⁹b⁹o⁹ L⁹c⁹s⁹c⁹ L⁹c⁹U⁹A⁹b⁹U⁹ A⁹L⁹c⁹
⁹m⁹b⁹b⁹b⁹c⁹A⁹c⁹ m⁹b⁹b⁹b⁹c⁹A⁹c⁹ A⁹c⁹n⁹c⁹b⁹-

⁹b⁹o⁹s⁹c⁹ A⁹c⁹n⁹c⁹U⁹b⁹U⁹ A⁹c⁹o⁹d⁹p⁹o⁹c⁹ A⁹c⁹-
⁹L⁹c⁹b⁹L⁹c⁹ A⁹c⁹n⁹c⁹b⁹b⁹c⁹ A⁹c⁹n⁹c⁹b⁹b⁹c⁹ A⁹c⁹-
⁹b⁹c⁹b⁹b⁹c⁹.

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⁹L⁹c⁹b⁹L⁹c⁹ A⁹c⁹n⁹c⁹b⁹b⁹c⁹ A⁹c⁹n⁹c⁹b⁹b⁹c⁹ A⁹c⁹-
⁹b⁹c⁹b⁹b⁹c⁹.

A⁹c⁹a⁹a⁹r⁹c⁹d⁹n⁹c⁹ m⁹b⁹b⁹b⁹b⁹b⁹c⁹ A⁹c⁹-
⁹u⁹n⁹c⁹b⁹c⁹U⁹ A⁹c⁹n⁹c⁹b⁹L⁹c⁹a⁹o⁹c⁹ D⁹b⁹c⁹-
⁹c⁹p⁹c⁹a⁹s⁹c⁹o⁹c⁹ A⁹c⁹n⁹c⁹b⁹c⁹.

m⁹a⁹c⁹a⁹c⁹s⁹c⁹ A⁹c⁹L⁹c⁹c⁹J⁹ o⁹c⁹-
⁹a⁹r⁹c⁹b⁹c⁹c⁹ A⁹c⁹n⁹c⁹b⁹b⁹c⁹ A⁹c⁹-
⁹s⁹c⁹a⁹c⁹c⁹ A⁹c⁹n⁹c⁹b⁹b⁹c⁹ A⁹c⁹-
⁹b⁹c⁹b⁹b⁹c⁹.

H.M. Morgan
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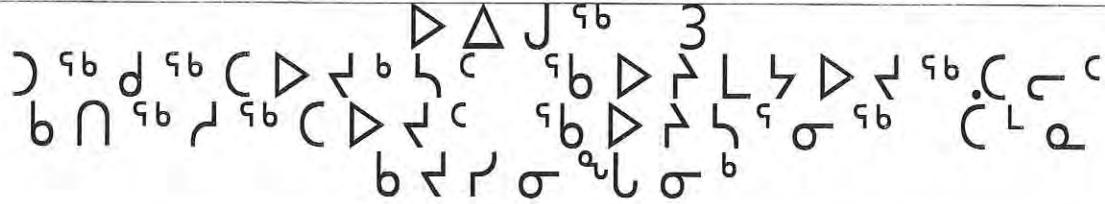
APPENDIX THREE: ARCHIVAL MATERIALS GENERATED BY THIS STUDY

1. Audio cassette tapes

<i>Person interviewed</i>	<i>Interviewer</i>	<i>Language</i>	<i>Date of interview</i>
Felix Pissuk	Ollie Ittinuar John Hickes	Inuktitut	February 23, 1998
Felix Pissuk	Ollie Ittinuar John Hickes	English	February 23, 1998
Tony Amorok and Tommy Tudlik	Ollie Ittinuar John Hickes	Inuktitut	February 24, 1998
Community Meeting		Inuktitut	March 25, 1998
Community Meeting		Inuktitut	March 25, 1998
Tommy Ugijuk			
Community meeting		English	March 25, 1998
Tony Amorok, CBC etc.			

Community Meeting		English	March 25, 1998
Tommy Ugijuk			
Thomas Tiktak	Reading original map references 1-110	Inuktitut	August 6, 1998
Ollie Ittinuar	Thomas Tiktak	Inuktitut	December 1998
Ollie Ittinuar	Thomas Tiktak	English	December 1998
Lizzie Ittinuar	Self-interview	Inuktitut	March 1999
Tony Amorok	Ollie Ittinuar	Inuktitut	(undated)
Joe Nattar			
Louis Pilakapsi			
John Towtongie			
Olivia Pissuk			

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የብርድር የልማት	የብርድር የልማት	የብርድር የልማት	የብርድር የልማት

Tony Amorok Ollie Ittinuar English (undated)

Joe Nattar

Louis Pilakapsi

Emily Tomak

Tommy Tudlik

Tony Manernaluk Ollie Ittinuar Inuktitut (undated)

Moses Aliyak

Tony Manernaluk Ollie Ittinuar English (undated)

Moses Aliyak

2. Original study map and overlays

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NUNAVUT APPENDIX FOUR: TUNNGAVIK INCORPORATED MINING POLICY

(Used with permission)

Created to support and promote appropriate mining and mineral development in Nunavut, this Mining Policy was formally approved and passed by an NTI board meeting in December 1997.

NTI will support and promote the development of mineral resources in Nunavut if there are significant long-term social and economic benefits for the Inuit of Nunavut, and is consistent with protecting the eco-systemic integrity of the Nunavut Settlement Area.

Objective 1: Minimize the Negative Impacts

We insist that exploration and mining activities take place in a manner that is sensitive to wildlife, habitat, the environment and traditional relationships with the land.

Ways in which negative impacts can be reduced include:

- minimize the negative impacts on Inuit social life and culture;
 - prevent pollution of the environment
 - protect wildlife and habitat;
 - return the land to its original state.

While exploration and mining do have some impact on the environment and lifestyles of Inuit, this impact usually be controlled and managed so that these activities produce the greatest possible benefit with the least possible negative impact.

The following policy statements support the objective of minimizing the impacts of mining:

- NTI insists that companies must in all ways respect Inuit values and way of life.
 - NTI requires that companies adhere to an acceptable, recognized code of good environmental practice and pollution prevention.
 - NTI encourages the development of protection measures or guidelines which ensure the preser-



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ສຸດທະນາ ເຊິ່ງມີຄວາມສຸດທະນາ.

vation of flora and fauna, including marine mammals, which may be impacted by development and related activities.

- NTI supports caribou protection measures which provide adequate protection to caribou and habitat.
 - NTI requires that companies minimize habitat loss due to the construction of roads, airstrips and other infrastructure.
 - NTI requires that mines be planned, operated, closed and decommissioned, and disturbed lands be reclaimed, all in an environmentally sound manner.
 - NTI insists that any disturbed land be returned to a safe, stable and productive condition.

Objective 2: Maximize the Benefits of Mining to Inuit

We wish to maximize benefits from mining, while minimizing negative impacts to the land and to Inuit culture. Benefits from mining include:

- employment;
- education and training;
- business and investment opportunities;
- royalties and other revenues;
- infrastructure.

Although Inuit will benefit from exploration and mining activities on all lands within Nunavut, the greatest return of benefits will be from activities which take place on Inuit Owned Lands (IOL).

The following policy statements support the objective of maximizing the benefits of mining:

- NTI encourages active participation of Inuit in exploration and mining.
 - NTI recognizes the need to increase the employ-

ment opportunities for Inuit in all levels of the industry and in the related service sector.

- NTI supports preferential hiring of Inuit in all stages of exploration and mining.
 - NTI encourages mining companies, educational institutions and Government to work together with the communities to ensure that the local population has the appropriate knowledge and training to take advantage of all levels of employment opportunities within and related to the industry.
 - NTI requires companies to provide business opportunities to competitive Inuit firms.
 - NTI supports policies which optimize the royalties and other revenues from mining on both IOL and Crown land.

Objective 3: Attract Mining Investment

All areas compete with all others around the world for mining investment. It is important to remember that mining is a business, and therefore must make a sufficient return on investment. NTI recognizes the value of mining to economic development in Nunavut. NTI also recognizes that certainty with respect to mineral tenure and the right to mine is critical to mineral investment, and acknowledges the need to improve the certainty of mineral tenure.

Local conditions, such as the cost of doing business and uncertainty as to whether the residents want mining, will also influence decisions about mining investment.

Ways in which mining investment can be drawn to Nunavut include:

- provide certainty of mineral tenure;

- provide an efficient regulatory regime;
 - develop cooperative working relationships and partnerships;
 - provide services and support.

The following policy statements support the objective of attracting mining investment:

- NTI will take a pro-active approach in creating a political and economic climate in which the mining industry will invest.
 - NTI acknowledges the need to improve the certainty of mineral tenure.
 - NTI supports the streamlining of environmental regulations for mining.
 - NTI encourages the mining industry, governments, Inuit organizations and communities to establish cooperative working relationships.
 - NTI encourages the development of programs to ensure the availability of services and support.

Objective 4: Resolve Land Use Conflicts

Inuit land use priorities will not always be the same as those of mining companies. We wish to keep certain areas intact, free from any kind of development.

The mining industry is very concerned about the removal of land from exploration and mining. If lands are excluded from exploration and mining they will not provide the benefits of mining activities. Some land in Nunavut which has good mineral potential is currently withdrawn or is proposed to be withdrawn.

Because the objectives of Inuit and the objectives of mining companies are not always the same, land use conflicts will occasionally arise. Some ways to deal with these conflicts include:

- development and implement socio-economic terms and conditions;
 - develop a comprehensive land use philosophy.

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The following policy statements support the objective of resolving land use conflicts:

- NTI insists that mining companies adhere to socio-economic terms and conditions on any mineral project being developed in Nunavut.
 - NTI recognizes that areas with high mineral potential must be carefully evaluated prior to any decision regarding land use.
 - NTI supports land use activities that reflect the priorities and values of Inuit.

Objective 5: Improve Consultation and Clarify Decision-Making

Sound decisions on issues related to exploration and mining cannot be made unless all parties are fully informed about the issues and there are processes in place to communicate with all of the interested parties. There must also be coordination of the decision-makers. All stakeholders should be given a meaningful opportunity to participate in decision-making. Processes should be open, transparent, timely, and well-defined.

Factors that assist improved consultation and decision-making include:

- cultural sensitivity;
 - effective communication among all stakeholders;

- use of the best available information and knowledge in decision-making

The following policy statements support the objective of improving consultation and clarifying decision-making:

- NTI shall encourage and promote cultural sensitivity in all mining activities.
 - NTI requires that companies carry out meaningful consultations with Inuit organizations, government and affected communities prior to and through the duration of exploration and mining projects.
 - NTI requires that decisions concerning exploration and mine development be based on appropriate traditional knowledge and scientific information.



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APPENDIX FIVE: EXCERPTS FROM KEEWATIN REGIONAL LAND USE PLAN

*(Nunavut Planning Commission, Revised Draft
April 1997 – used with permission)*

Mineral, Oil and Gas Exploration and Development

Keewatin residents feel strongly that land use activities directed towards the development of non-renewable resources should not cause significant damage to the environment, or harm wildlife and wildlife habitat. Mineral exploration and develop-

ment should provide economic and employment benefits to local residents.

... In preparing the original plan, Keewatin residents made it clear that they want to be better informed about current exploration activities and to have input into the regulation of these activities. Now that the NLCA is in place, Inuit own surface and subsurface title to a significant part of the Keewatin. This makes them major players in any development in the region, and gives them the power to control

what happens on their land.

Residents believe that mineral development can take place, but that all phases of each development should be considered, planned and carefully controlled. This does not just include environmental, social and economic planning for a mine operation but should also include planning for the eventual mine closure where issues such as land restoration, tailings pollution, and economic and social readjustment need to be considered.



1997-г - АДАМЧИК СЕРГЕЙ ОЛЕГОВИЧ
Україна

Summary of Actions, Other Requirements and Recommendations related to Mineral, Oil and Gas Exploration and Development

- The mining industry and government should continue to support the development of a local industry servicing the needs of exploration companies and any future mining ventures.
- The NWT Chamber of Mines, on behalf of the mining industry and with all other land users, should adopt a "Code of Good Conduct" as a guide to good land use practices at least equal to that suggested in Appendix 2 [reproduced below].
- DIAND shall ensure that, in the future, it has adequate funds to properly restore abandoned exploration camps following, where possible, the principle of "the polluter pays". Raising the

level of security deposits and increasing the minimum and maximum fines under the Territorial Lands Act would help ensure that the sites of exploration camps are properly restored.

- All proposals for mining developments shall include adequate plans for mine closure and restoration of the site. The NPC is encouraged that DIAND has adopted the Guidelines for Abandonment and Restoration Planning for Mines in the Northwest Territories published by the NWT Water Board. The draft Mine Site Reclamation Policy shall be completed as soon as possible.
- Uranium development shall not take place until the Nunavut Planning Commission, the Nunavut Impact Review Board, the Nunavut Water Board, and the Nunavut Wildlife Management Board have reviewed all of the issues relevant to uranium exploration and mining. Any review of uranium exploration and mining shall pay particular

attention to questions concerning health and environmental protection.

- Any future proposal to mine uranium must be approved by the people of the region.
- The mining industry should continue to participate in identifying carving-stone deposits. GNWT, with the assistance of DIAND, shall continue to maintain a central record of carving-stone deposits and communicate this information to the communities and appropriate Inuit authorities.
- Hydrocarbon exploration shall continue to be restricted in the area encompassing southern Southampton Island and Coats Island. If, however, hydrocarbon exploration in that area shall ever become more likely, the NPC shall assess the implications through a public planning process and consider amending the land use plan.

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**▷ 69.2.1.64** **▷ 69.2.1.65** **▷ 69.2.1.66** **▷ 69.2.1.67** **▷ 69.2.1.68** **▷ 69.2.1.69** **▷ 69.2.1.70** **▷ 69.2.1.71** **▷ 69.2.1.72** **▷ 69.2.1.73** **▷ 69.2.1.74** **▷ 69.2.1.75** **▷ 69.2.1.76** **▷ 69.2.1.77** **▷ 69.2.1.78** **▷ 69.2.1.79** **▷ 69.2.1.80** **▷ 69.2.1.81** **▷ 69.2.1.82** **▷ 69.2.1.83** **▷ 69.2.1.84** **▷ 69.2.1.85** **▷ 69.2.1.86** **▷ 69.2.1.87** **▷ 69.2.1.88** **▷ 69.2.1.89** **▷ 69.2.1.90** **▷ 69.2.1.91** **▷ 69.2.1.92** **▷ 69.2.1.93** **▷ 69.2.1.94** **▷ 69.2.1.95** **▷ 69.2.1.96** **▷ 69.2.1.97** **▷ 69.2.1.98** **▷ 69.2.1.99** **▷ 69.2.1.100** **▷ 69.2.1.101** **▷ 69.2.1.102** **▷ 69.2.1.103** **▷ 69.2.1.104** **▷ 69.2.1.105** **▷ 69.2.1.106** **▷ 69.2.1.107** **▷ 69.2.1.108** **▷ 69.2.1.109** **▷ 69.2.1.110** **▷ 69.2.1.111** **▷ 69.2.1.112** **▷ 69.2.1.113** **▷ 69.2.1.114** **▷ 69.2.1.115** **▷ 69.2.1.116** **▷ 69.2.1.117** **▷ 69.2.1.118** **▷ 69.2.1.119** **▷ 69.2.1.120** **▷ 69.2.1.121** **▷ 69.2.1.122** **▷ 69.2.1.123** **▷ 69.2.1.124** **▷ 69.2.1.125** **▷ 69.2.1.126** **▷ 69.2.1.127** **▷ 69.2.1.128** **▷ 69.2.1.129** **▷ 69.2.1.130** **▷ 69.2.1.131** **▷ 69.2.1.132** **▷ 69.2.1.133** **▷ 69.2.1.134** **▷ 69.2.1.135** **▷ 69.2.1.136** **▷ 69.2.1.137** **▷ 69.2.1.138** **▷ 69.2.1.139** **▷ 69.2.1.140** **▷ 69.2.1.141** **▷ 69.2.1.142** **▷ 69.2.1.143** **▷ 69.2.1.144** **▷ 69.2.1.145** **▷ 69.2.1.146** **▷ 69.2.1.147** **▷ 69.2.1.148** **▷ 69.2.1.149** **▷ 69.2.1.150** **▷ 69.2.1.151** **▷ 69.2.1.152** **▷ 69.2.1.153** **▷ 69.2.1.154** **▷ 69.2.1.155** **▷ 69.2.1.156** **▷ 69.2.1.157** **▷ 69.2.1.158** **▷ 69.2.1.159** **▷ 69.2.1.160** **▷ 69.2.1.161** **▷ 69.2.1.162** **▷ 69.2.1.163** **▷ 69.2.1.164** **▷ 69.2.1.165** **▷ 69.2.1.166** **▷ 69.2.1.167** **▷ 69.2.1.168** **▷ 69.2.1.169** **▷ 69.2.1.170** **▷ 69.2.1.171** **▷ 69.2.1.172** **▷ 69.2.1.173** **▷ 69.2.1.174** **▷ 69.2.1.175** **▷ 69.2.1.176** **▷ 69.2.1.177** **▷ 69.2.1.178** **▷ 69.2.1.179** **▷ 69.2.1.180** **▷ 69.2.1.181** **▷ 69.2.1.182** **▷ 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**▷ 69.2.1.359** **▷ 69.2.1.360** **▷ 69.2.1.361** **▷ 69.2.1.362** **▷ 69.2.1.363** **▷ 69.2.1.364** **▷ 69.2.1.365** **▷ 69.2.1.366** **▷ 69.2.1.367** **▷ 69.2.1.368** **▷ 69.2.1.369** **▷ 69.2.1.370** **▷ 69.2.1.371** **▷ 69.2.1.372** **▷ 69.2.1.373** **▷ 69.2.1.374** **▷ 69.2.1.375** **▷ 69.2.1.376** **▷ 69.2.1.377** **▷ 69.2.1.378** **▷ 69.2.1.379** **▷ 69.2.1.380** **▷ 69.2.1.381** **▷ 69.2.1.382** **▷ 69.2.1.383** **▷ 69.2.1.384** **▷ 69.2.1.385** **▷ 69.2.1.386** **▷ 69.2.1.387** **▷ 69.2.1.388** **▷ 69.2.1.389** **▷ 69.2.1.390** **▷ 69.2.1.391** **▷ 69.2.1.392** **▷ 69.2.1.393** **▷ 69.2.1.394** **▷ 69.2.1.395** **▷ 69.2.1.396** **▷ 69.2.1.397** **▷ 69.2.1.398** **▷ 69.2.1.399** **▷ 69.2.1.400** **▷ 69.2.1.401** **▷ 69.2.1.402** **▷ 69.2.1.403** **▷ 69.2.1.404** **▷ 69.2.1.405** **▷ 69.2.1.406** **▷ 69.2.1.407** **▷ 69.2.1.408** **▷ 69.2.1.409** **▷ 69.2.1.410** **▷ 69.2.1.411** **▷ 69.2.1.412** **▷ 69.2.1.413** **▷ 69.2.1.414** **▷ 69.2.1.415** **▷ 69.2.1.416** **▷ 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**▷ 69.2.1.476** **▷ 69.2.1.477** **▷ 69.2.1.478** **▷ 69.2.1.479** **▷ 69.2.1.480** **▷ 69.2.1.481** **▷ 69.2.1.482** **▷ 69.2.1.483** **▷ 69.2.1.484** **▷ 69.2.1.485** **▷ 69.2.1.486** **▷ 69.2.1.487** **▷ 69.2.1.488** **▷ 69.2.1.489** **▷ 69.2.1.490** **▷ 69.2.1.491** **▷ 69.2.1.492** **▷ 69.2.1.493** **▷ 69.2.1.494** **▷ 69.2.1.495** **▷ 69.2.1.496** **▷ 69.2.1.497** **▷ 69.2.1.498** **▷ 69.2.1.499** **▷ 69.2.1.500** **▷ 69.2.1.501** **▷ 69.2.1.502** **▷ 69.2.1.503** **▷ 69.2.1.504** **▷ 69.2.1.505** **▷ 69.2.1.506** **▷ 69.2.1.507** **▷ 69.2.1.508** **▷ 69.2.1.509** **▷ 69.2.1.510** **▷ 69.2.1.511** **▷ 69.2.1.512** **▷ 69.2.1.513** **▷ 69.2.1.514** **▷ 69.2.1.515** **▷ 69.2.1.516** **▷ 69.2.1.517** **▷ 69.2.1.518** **▷ 69.2.1.519** **▷ 69.2.1.520** **▷ 69.2.1.521** **▷ 69.2.1.522** **▷ 69.2.1.523** **▷ 69.2.1.524** **▷ 69.2.1.525** **▷ 69.2.1.526** **▷ 69.2.1.527** **▷ 69.2.1.528** **▷ 69.2.1.529** **▷ 69.2.1.530** **▷ 69.2.1.531** **▷ 69.2.1.532** **▷ 69.2.1.533** **▷ 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**▷ 69.2.1.593** **▷ 69.2.1.**

Code of Conduct for Land Users

(Suggested for the NWT Chamber of Mines, as a guide for conduct)

- The landscape of each camp and other land use sites will be restored to its original condition to the greatest degree possible. Water quality will be preserved and no substances that will impair water quality will be dumped in water bodies. When possible, and feasible, old sites will be restored to the natural state.
 - All land users shall assist communities and government(s) in identifying and protecting archaeological sites and carving stone sites.

- As a general rule, low-level flights by private aircraft at less than 300 metres should not occur where they will disturb wildlife or people. Where possible scheduled low-level flights will only take place after consultation with the appropriate communities. All land users are responsible for reporting to the appropriate authorities any illegal or questionable low-level flight.
 - All activities on the land will be conducted in such a fashion that the renewable resources of the area in question are conserved.
 - Whenever practicable, and consistent with sound procurement management, non-resident land users will follow the practice of local purchase of supplies and services.
 - Non-resident land users will establish working relationships with local communities and respect the traditional users of the land.
 - During the caribou calving, post-calving, and migrating season, land use activities should be restricted to avoid disturbing caribou, in general, and more specifically will be governed by caribou protection measures.
 - Artifacts must be left where they are found. All land users are responsible for reporting to the appropriate authorities the location of, or any removal or disturbance of artifacts.



Ո՞ւնենականաց քաշությունը պահպանվում է առաջին առաջարկությունում և առաջարկությունը պահպանվում է առաջին քաշությունում:

- ❖ ՀԵՇՎԱ ԹԵՇԻՑՆԵՐԻ, ԹԵՇԻՑՆԵՐԻ ԱՅՆ-
ՀԵՇՎԱ ԴԼԵԴ ԵԿԱԾԱ ԱԵՇՆԵՐԻ-
ՆԻ, ԹԵՇԻՑՆԵՐԻ ԴԼԵԴ ԵԿԱԾԱ ԵԿԱԾԱ-
ՆԻ, ԹԵՇԻՑՆԵՐԻ ԴԼԵԴ ԵԿԱԾԱ ԵԿԱԾԱ-
ՆԻ, ԹԵՇԻՑՆԵՐԻ ԴԼԵԴ ԵԿԱԾԱ ԵԿԱԾԱ-

- **ΔαοΔc** የ>ር-ናገርር ለናቅበለስናገርና ንግድር-
የፌናብና>c ፈርጻማርc. ዘዴስብ ልጋጥናውቸና
የ>ር-ናይበመc ደንብበፈናብና>c በጥሃናገርና
አፌርጥርጥርናገርና>c ልጋጥናውቸና
ስc ተረጋግጧል

APPENDIX SIX: TERMS OF REFERENCE

COMMUNITY STEERING COMMITTEE FOR MELIADINE WEST TRADITIONAL KNOWLEDGE STUDY

PURPOSE OF COMMITTEE

To provide independent guidance to WMC International Ltd. and its consultant, Nanuk Enterprises Ltd., in preparing for, conducting, reporting, and archiving local and traditional knowledge of the geographic area affected by the Meliadine West Gold Project and adjacent lands and waters.

MEMBERSHIP

The committee should consist of 5–7 persons with an interest and commitment to the preservation of

the Inuit language and culture in the context of a mineral development project, who will volunteer their time and effort.

WMC will participate in the work of the committee in an ex-officio capacity and be represented by the Consulting Coordinator for Environment and Community Relations, Mr. Ben Hubert. WMC International Ltd. is committed to conducting its affairs in a way that serves the company's shareholders and the goals and objectives of the Nunavut Land Claim Agreement.

REMUNERATION

WMC International Ltd. will provide remuneration to committee members for their effort and contribution to the Traditional Knowledge Study.

GEOGRAPHIC SCOPE

The geographic scope of the study shall include the lands and lakes as outlined on the map attached.



ബുല്ലന്തിരം കുട്ടികൾക്ക് പഠനാവലി നൽകണമെന്ന് അഭിരുചിയിൽ വരുത്തിയാണ് സിനിമാ ചൗക്ക് മുൻപുള്ളിയിൽ നിന്ന് പോരാട്ടി നടപ്പിലാക്കിയത്. ഇതിനുമുമ്പ് കുട്ടികൾ പഠനാവലി നൽകാൻ ശ്രദ്ധിച്ചിരുന്നതും അഭിരുചിയിൽ വരുത്തിയാണ്. എന്നാൽ അഭിരുചിയിൽ വരുത്തിയ പഠനാവലി കുട്ടികൾക്ക് പഠനാവലി നൽകാൻ ശ്രദ്ധിച്ചിരുന്നതും അഭിരുചിയിൽ വരുത്തിയാണ്.

◀ Pç 9b C ▶ σ b L 9p c

WMC-బండ ఏర్పడినిచ్చాడు>< బట్టికెంటి అ-
స్టేషన్ లోని బుద్ధార్థులు>< బట్టికెంటి అ-
స్టేషన్><.

DUTIES OF THE COMMITTEE

- Review and comment on the work plan, methods, and schedule of the study;
 - review and comment on the interview guide that will be used in the course of collecting traditional and local knowledge;
 - ensure that the interview guide represents the subjects and issues of concern to the residents of Rankin Inlet and Chesterfield Inlet that need to be described for the Meliadine West Gold Project;
 - ensure that those persons interviewed are representative of the community and the families and

groups whose traditional land use included the lands and waters potentially affected by the Meliadine West Gold Project, and that the study will capture the body of traditional knowledge available in the community and region;

- advise on the form, format and location for ultimate disposition of the information collected in the course of the study;
- advise on the disposition of funds that reflect the members' efforts and contribution on behalf of WMC International Ltd.

English, with WMC providing for interpreters for every meeting as required for effective communication within the committee and with WMC International Ltd. and its consultant. All written materials prepared by WMC for the committee's consideration will be translated into Inuktitut.

TERM

The committee is expected to remain in place for the duration of the study, its reporting and the disposition of the data for long term storage and management. The study is expected to deliver a report to WMC on or before June 30, 1998.

LANGUAGE

The language of the committee will be Inuktitut and



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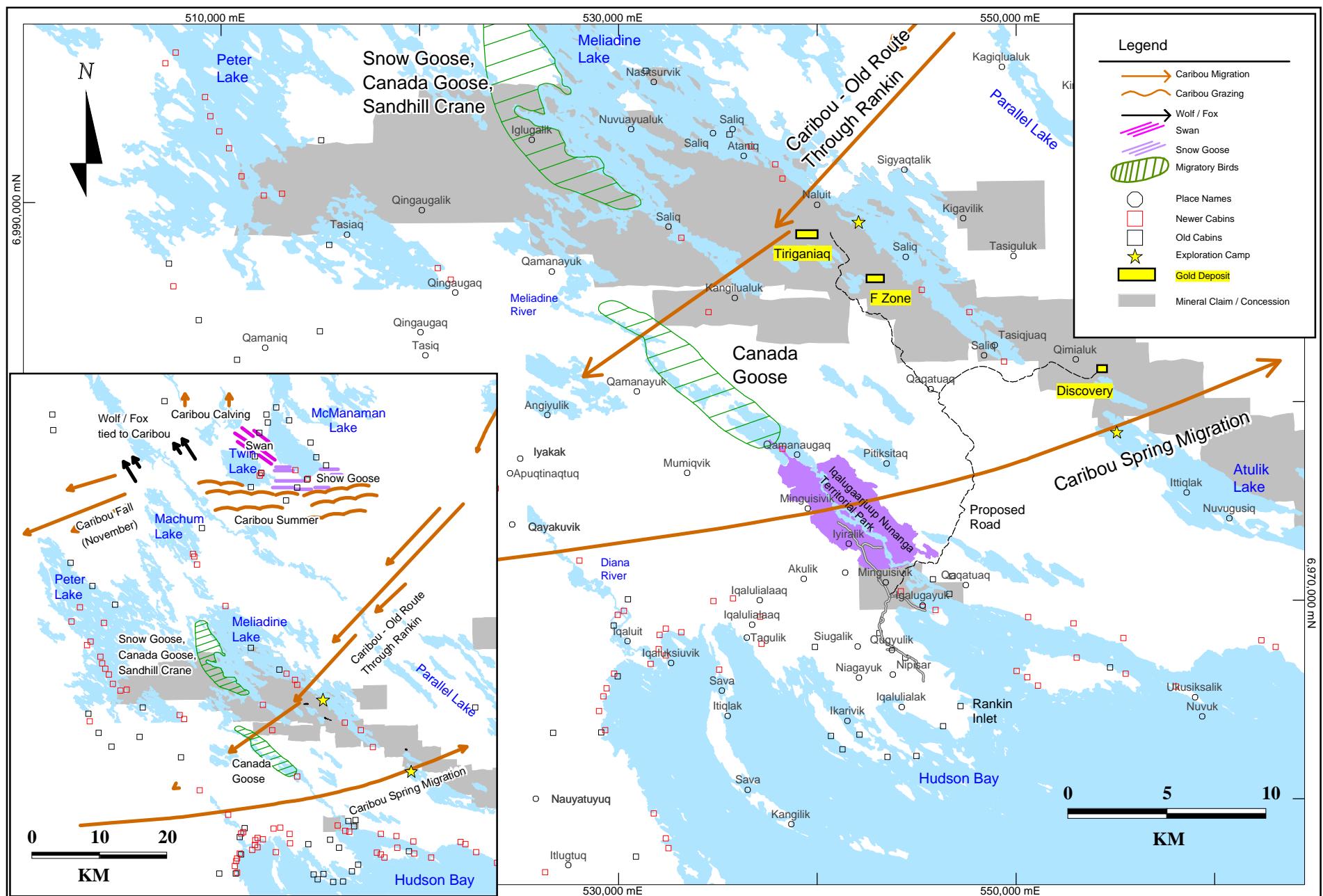


Figure 4-1: Traditional Knowledge