



Figure 9: Study participants' reported site-specific Travel, Trails, and Habitation values in the Project Footprint, LSA, and RSA.

4.5 TRAVEL, TRAILS, AND HABITATION

Section 4.5 provides further details on Inuit-reported site-specific Travel, Trails, and Habitation values by Activity Class and location. This section also includes a discussion on the importance of Travel and Trails values, and where possible, the current impacted baseline conditions and change trends. The qualitative data provides additional crucial context for the interpretation of the site-specific data.

4.5.1 Site-Specific Values

Table 5: Site-specific values for the Travel, Trails, and Habitation Valued Component reported within the Project Study Area, by Activity Class

Activity Class	Footprint, including 250 metre buffer	Within the Local Study Area (LSA)	Within the Regional Study Area (RSA)
	# of reported values	# of reported values	# of reported values
Cultural	2	6	6
Environmental	1	2	2
Habitation	14	191	191
Subsistence	1	3	3
Transportation	22	47	47
Total	40	249	249

Description of Documented Travel and Trails Values

The following Travel, Trails, and Habitation values were documented in the Project Study Area, organized by Activity Class:

- **Cultural** values including: gathering places, including places where people from Hall Beach, Clyde River, Igloodik, Arctic Bay, Pond Inlet, Qikiqtarjuaq and Pangnirtung meet and camp;
- **Environmental** values including: places with favourable environmental conditions for human habitation;

- **Habitation** values including: places where the Inuit camp and rest while hunting, fishing, trapping and traversing the land;
- **Subsistence** values including: sites used for drinking water collection while travelling and camping out on the land; and
- **Transportation** values including: water routes used to access campsites; water routes used to access hunting areas for various species, including caribou, ringed seal, bearded seal, beluga whale, and walrus; water routes used to access fishing sites; trails used to access hunting areas for caribou and wolf; trails used to access fishing sites and cabins; a trail used for trapping; a trail used for berry harvesting; trails used to access the floe edge; and traditional dog-team trails.

Geographical Distribution of recorded Travel, Trails, and Habitation Values

A large number of recorded site-specific Travel, Trails and Habitation values can be found on the sea ice along the shoreline of Foxe Basin, in particular around the Fury and Hecla Strait. A high density of habitation values are reported in the Ikpikitturjuaq area. Extensive Travel and Trails sites were also recorded throughout northern Baffin Island where Inuit have travelled on trails to Pond Inlet and into the interior regions of Baffin Island.

4.5.2 Importance

For the Inuit of Igloodik and Hall Beach, travel across the sea ice, land, and open water are central to their way of life. Trails are essential for accessing important camp locations, hunting sites, and other valuable areas, many of which community members have been accessing for generations. For community members, traveling across the land and sea occur on a year-round basis, relying on snowmobiles, boats, dog teams, and foot to traverse the lands, waters, and sea ice. As evinced through the interviews, travel methods, routes, and patterns are frequently adapted to the changing seasons.

Interview participants discussed their reliance on a vast network of trails across the Qikiqtani region. Community members spoke about traveling hundreds of kilometres from Igloodik to access valued areas, including the area now covered by the Mary River Mine, to hunt caribou, gather with Inuit from other communities, and to harvest other important resources.

And so we've been there since and people had – those type of people were nomadic. They're always moving around and I have relatives all over and these connected by dog teams only. So, with Mary River, people were connecting at times too during the summer... (I01, 22-May-19)

He's travelled all over close to [Naujaat]. He knows all that area and then onto Baffin Island area and down and up there and he's gone up this far. He said he came here to Igloodik and he's been mainly working as a wage earner, but he goes out hunting and stuff on weekends and holidays. He's travelled all over even up to, up to the Milne area. He's travelled all over that area over

time. 1950, no '60s. 1960s. There was all kinds of caribou. So, in the '50s, when they go out caribou hunting, that's the – they would come across the people that were exploring for, exploring in that area in the '50s. (I08, 26-May-19, interpreted from Inuktitut)

... 1982 with [personal name] again we travelled from Igloolik by skidoo, two skidoos, from Igloolik to Mary River. And that's way before Baffinland and we met with people from Hall Beach, Arctic Bay, Pond Inlet, Clyde River, Qikiqtarjuaq at that time known as Broughton Island and Pangniqtuuk. And they all went there by skidoo and we all met in one spot without knowing. And the reason was they were gathering soapstone. They were actually getting soapstone. And [personal name] and I went up there to collect some soapstone as well ... that's the furthest north by skidoo that I've gone is at Mary River. (I01, 22-May-19)

The Mary River Mine site, which is in the heart of the Study Area, was widely reported by interview participants as being a place where people regularly travel to and through. One participant highlighted the network of lakes and rivers near the mine site that form a trail. Community members travel on this trail, all the way from Igloolik to Pond Inlet.

...Mary River. There's all kinds of lakes here. All these, all these lakes are flowing – the river flows to all these lakes and are connected with water from river flowing through these lakes. People from Igloolik – there's a route [to Pond Inlet]. He's going to go from Igloolik to and follow the trail. (I08, 26-May-19, interpreted from Inuktitut)

While travelling through the area where the Mary River Mine is now situated, a number of participants recorded locations used to source drinking water. Collecting drinking water while out on the land is an important aspect of traditional travel, and access to safe drinking water sources is required to enable Inuit travel to continue unimpeded.

And they got their drinking ice—drinking water from the ice, from this lake [southeast of Mary River Aerodrome]. (H02, 24-May-19, interpreted from Inuktitut)

... August, September they go caribou hunting to [Parry Bay] ... That's where they collect water. There's a small river there. (H07, 23-May-19)

In addition to traveling, hunting and gathering near the Mary River Mine site, interview participants also spoke about traveling to other important hunting camps in the Ikpikitturjuaq area and near Saattut. Camps in these locations have been used for generations, traveling by dog team to access hunting camps during seasonal rounds.

[Trail from Cape Thalbitzer to Igloolik Island] And we made a permanent camp at Kangiqilimajuk. This is known as Kangiqilimajuk, this bay here and we spent so much time in this area. We travelled by dog team, hunted by dog team. We hunted caribou ... And he showed me all the placenames all along this coast, which had been used for centuries, and for centuries it's been used for hunting caribou and also wolf hunting and also in the Steensby

Inlet area, all this marine life like ... belugas, bowheads, and walrus, ringed seals, harp seals, and square flippers were hunted during the summer. And during the winter they would hunt along the floe edge... (I01, 22-May-19)

And this is known as Amittuarjuk ... and there used to be an outpost camp here [at Kapuiviit Nuvua] and the original camp that had been used for centuries is along here. And there would be, these are mostly marine hunting camps. Years when there was a large abundance of caribou, caribou would be on this island [Siuraq] as well and people will be hunting caribou on that island and I did some hunting on that island as well. We, in the fall, we would hunt walrus along here too like in late September and also in Siuraq, which is an island. (I01, 22-May-19)

Traveling across the land, ice and sea is central to Igloodik and Hall Beach residents' way of life. The quotes above detail how community members continue to travel and camp at the same locations as their ancestors had for generations. One participant highlighted how they return to the same area as their ancestors every year. This is described as an opportunity to visit ancestors' burial sites and old houses, in addition to hunting seals and other animals during the journey.

This little island [Qisut] is a main stop on our way to Baffin Island. Usually in the summer time we pass through here and stop here. This is a burial place. Ruins of sods houses there. And there is walkways, walk paths in this little island. We stop here for tea, while we wait for the weather to calm down. (I03, 26-May-19)

They have some cabins there [shore near Qikiqtattannak and Pittiulaalik islands]. I always go back. Every year we go back. My grandparents are buried up there. And a lot of good hunting. Beautiful seal pups. In June we would go up there. Sometimes we are hunting we see polar bears hunting while we are hunting. They are hunting while we are hunting. (I03, 26-May-19)

Prior to the creation of the Igloodik and Hall Beach settlements, residents and their ancestors lived a seasonally semi-nomadic lifestyle. Families and occasionally multi-family groups would travel between different camps or outpost camps according to a seasonal cycle predicated on the availability of important resources. As explained by participants, shifting camps was an important cultural practice done in part to allow the resources of an area to recover, and never exhausting one area by staying too long.

His parents used to say that after they living in one camp for a certain time period, they, it was – they were required, it was a requirement in the culture, to move away to cool the land down ... He thinks about a year or two they, they would purify, cool down the town ... And then they can return after a time, so he says that's why ... He's heard that from his forefathers and he thinks that's why here in Igloodik and that there's so many deaths happening because the land has never been purified and cooled down. People living permanently here. (I11, 27-May-19, interpreted from Inuktitut)

He does not remember too well, but he know for a fact that he actually – they actually spent a lot of time in that area and also up the coast into Steensby. And so because they lived a nomadic life, they never really stayed in one spot. (I10, 27-May-19, interpreted from Inuktitut)

Seasonal shifts and the locations of certain camps were also important for maintaining family and social connections with neighbouring groups and communities. Numerous interview participants discussed how they would meet with other people on the land and set up camps, including at Ikpikitturjuaq, Qaiqsut, and on the DEW line. One participant described how they would use Inukshuks as land markers to know where to meet other people to set up camp.

There's all this area, you might want to mark that. All this area is full of Inukshuks as landmarks, traditional landmarks. And this is the meeting area too. His parents, friends, they didn't know that there were other people that were going to be around there but his parents kept seeing his tent, they thought it was a tent, and when they went to ensure that it was a tent, people from Pond Inlet were there and they met. So they travel. (I15, 28-May-19, interpreted from Inuktitut)

In the month of August, people from Igloolik and also people from Hall Beach, surrounding areas of Hall Beach, would come to this area [On Baffin Island across from Ullit Island] to hunt caribou all along this coast, and at one time they had their camp right here ... [He and his family] would have their camp there ... [T]hey would meet lot of people who are actually hunting caribou ... in that area. (I12, 27-May-19, interpreted from Inuktitut)

...we went through this [central Baffin Island] – we were just going wolf hunting, so we were just going – we left my camp ... then to a DEW line somewhere here, and then we decided that we were close enough to Clyde River, so we went to Clyde River. (I07, 27-May-19)

There were seven of them with their relatives. 1955 her grandfather – her grandfather Maniq, her grandfather, Maniq, passed away in 1955 in May. May 1, 1955, he passed away and they moved, they came here to Igloolik to buy supplies for the summer. So, before they're down by the big river is to the shore. Her mother's brother, her uncle, was with them then and she remember him crossing with a small little boat crossing that big river coming to them, to their, to their camp and that's when they moved to Steensby Inlet. (I02, 25-May-19, interpreted from Inuktitut)

Every winter they would go there [Qaiqsut] and every spring. They would move there during the spring by dog team, by dog team. and they would spend the whole summer there on that island, right there ... When they were on that island every summer they would hunt walrus, the west coast of the island, it's approximately in this area here, that's where they would hunt the walrus, and he remembered the DEW line being there because when they were short of gas they would go and buy some gas from the DEW line. (H12, 24-May-19, interpreted from Inuktitut)

As part of their semi-nomadic lifestyle, Inuit would set up camps at strategic locations for varying periods of time, frequently rotating between the same seasonal camps on an annual basis. Camps were often set up along shorelines of the Foxe Basin, ideally situated next to valued marine and terrestrial hunting areas.

My uncle had a, had an outpost camp there [Rowley River] once and there's an outpost camp where that right in that area and yeah it's a really good land. Very good fish, very good bearded seal, seals, caribou, polar bears. (I04, 25-May-19)

And then he also remembered that the narwhals starting to come, and they were actually hunting narwhals along the shore here [Lyon Inlet]. And during that time, he remembered his family. Every spring would spend – would have their main camp at Maluksitaq which is this point here [between Cape Edwards and Kingaarjuk Hill], and it's a very traditional camping area. And people had been camping there for centuries, and it used to be one of the favourite places for camping in the spring and the summer, but what happened is that bears started to come in. And every spring they hunted silver jars in this inlet, and when they actually came back to the camp, all their tents would be ripped by polar bears and a lot of their food would be eaten, and so his mother got tired of polar bears, and being scared of the bears. They actually moved to this inlet and they moved their camp in there and they've been camping there ever since. (I22, 29-May-19, interpreted from Inuktitut)

And they [his great-grandparents, and grandparents] – the reason why they lived in that area [near Kappuivik] was because of abundance of walrus and seals, a good area for hunting. (H11, 24-May-19, interpreted from Inuktitut)

When we were living here [Isuqtuq], we travelled everywhere here [around Ikpikitturjuaq]. Seals – seal hunting, beluga, caribou, fish – we mostly fish here because it's fun. (I07, 27-May-19)

[near Iviksukuni] As a boy when he was first getting out by dog team with his parents, they spent some time at [Iviksukuni] ... He remembered they were there by dog team and they went up there and they had an igloo that had a liner inside, and when that occurred, that's where the igloo was, and then this hill and in the winter they would go on close to ... [Isulijaakuluk] to get caribou, and they would hunt caribou in that vicinity, and as he got older, the caribou would migrate further south and there were a lot more caribou further south. (H12, 24-May-19)

There's all kinds of campsites along the shore, people camp everywhere. Sometimes, even when we camping there we would go further down south and do some more tern egg hunting, picking. Every summer we would camp on this southern part for egg-picking. And in the early spring we would camp further up here [north of Nirlirnaqtuup], either here around this area where other families would have tents here. And we would go seal hunting on the ice. (I20, 28-May-19)

They would – they had their camp right here. These are, these are cabins here. That’s where they were. And during the summer, this bay here is full of wildlife and she really enjoyed being there mainly because she could also watch caribou swimming across. And also there’s wolves around and the men would do some wolf hunting as well. (I21, 28-May-19, interpreted from Inuktitut)

Community members described making camp structures out of a variety of materials from the land and sea. More permanent structures were often made out of wood, sod and stone. In some cases, materials like skins or canvas would also be incorporated. Participants described using materials including arctic hare and arctic willow as insulation. In certain areas such as Nuvuklit, the remnants of old sod houses used by community member’s ancestors are still visible today.

Approximately here [Nuvuklit] there are old sod houses and old stone houses and it’s interesting there because he, his father showed him there what they were, and you could actually see very tiny little houses and there’s maybe two of them, and we have a legend, the little people – we call them the little people, they’re very small, known as [Inuktitut], and they had dwellings in that area and there were two of them. He doesn’t know whether there were actually two or one, but they were there and his father showed him where they were. (H12, 24-May-19, interpreted from Inuktitut)

Yeah, both – they lived in a sod house as well as one with a wooden frame, and canvas – covered with canvas and insulated with Arctic hare. (I05, 27-May-19, interpreted from Inuktitut)

He must have been born in a sod house [near Kapuiviit Nuvua] and the sod houses are there, because every summer they would go down to ... the islands, and then every fall they would go back to Kapuiviit to their old sod house. (I12, 27-May-19, interpreted from Inuktitut)

They have, they have three places where they have their – it’s not really a sod house, but it’s a mixture of canvas and wooden structures for dwelling. And they have one here too. (I23, 29-May-19, interpreted from Inuktitut)

There weren’t a whole of like other vegetation that they picked for food, but there was a lot of arctic willow to insulate their sod houses. (I21, 28-May-19, interpreted from Inuktitut)

While traveling on the land and spending time in camps, it is common practice for Inuit harvesters to cache hunted meat for future consumption. These food caches not only provide Inuit with security against future shortages, but also form a part of the network of trails across the Study Area, as community members return to their caches to retrieve the stored meat.

They spent one winter here at Nirliviktuuq ... her father would, by dog team, would go get some dog food at Qaiqsut. At Qaiqsut they would, he would get the fermented walrus meat ... her father would get the cached meat from

Qaiqsut, those islands, and then in the month of May he went back to Iqi by dog team to get the aged or rather the cached caribou. (I24, 29-May-19, interpreted from Inuktitut)

They would go back to Kapuiviit in the fall. After they have buried the cache of the walrus meat from. (I21, 28-May-19, interpreted from Inuktitut)

The data collected during interviews with participants reveals the highly specialized knowledge required to safely and efficiently travel across the land and sea. Inuit of Igloodik and Hall Beach discussed how important it is for them to spend time on the land with their elders to learn about travel and living off the land. The persistence of traveling spending time on the land is a critical component of community members' affinity for their way of life.

It make me feel extremely comfortable on the land. I feel more at home on the land than I am in a building or in a city or a town. And that's why I go out every chance I have on the land no matter anywhere on the land no matter where I am and that's why I love travelling and by boat or by skidoo. (I01, 22-May-19)

Yeah, I've been going up there even to here. And with my parents because in September when my father used to work, he always had two weeks off on that starting from that long weekend, so I always missed the first days, first week of school and we camp every year for two weeks out on the land. (I04, 25-May-19)

4.5.3 Project Interactions

Interview participants expressed concern about additional development and its effects on Travel, Trails and Habitation values. In particular, the Southern Rail Corridor, Steensby Port and Southern Shipping Route has some Study participants concerned that shipping traffic will impede their access to the east side of Foxe Basin. This concern was expressed in relation to travel year-round, due to the possibility of ship wake as well as icebreaking impacting travel routes across Foxe Basin.

...just thinking about it, and if they're going to go through into Steensby and up to the port in the dead of winter and their ships will continue using that route, what's going to happen to the hunters, and how are they gonna cross the system if they want to hunt on the other side in the dead of winter? That's one of the concerns that he has, is how will the hunters go to the other side. (I14, 27-May-19, interpreted from Inuktitut)

So, in the future when there is traffic here. I am just thinking, are we going to try to beat them or what? I guess so, hey? The wake is what I am scared of ... Travel by speed so when you go into the ships wake that bouncing away. That is what I am scared of. (I03, 26-May-19)

Despite changes to their semi-nomadic lifestyle, Study participants continue to use and value camp sites within the Study area, as detailed in Section 4.5.2. A number of

project developments, particularly Steensby Port, may negatively impact the ability of Inuit from Hall Beach and Igloolik to use campsites in Ikpikitturjuaq. One participant highlighted that existing Project-related traffic in Ikpikitturjuaq has already impacted their ability to use an important camp site.

I don't know if they are still there or not. I am not usually stationary but this is one of the main camps I go to. When did they put in — actually when Baffinland started their exploration, or the environmental assessment. When they started doing their environmental assessment. That is when I stopped going there because there was too much traffic. (I25, 29-May-19)

Participants expressed concern with drinking water sources near campsites and travel routes being contaminated by dust generated by Project activities. Uncertainty over the potential health impacts of consuming contaminated water and a prohibition on drinking water from sources near the mine site has reduced participants' confidence in the safety of drinking water from areas showing dust deposition.

He's saying that there's no studies done at all on how the, the water content is safe for animals or human beings. He's saying that if there was studies done, samples done, then, then they're not providing that information to, to them because he hasn't heard anything about the results. (I08, 26-May-19)

...It's hard to say [if he would drink water now from an area near Mary River Aerodrome] ... Because he hasn't seen [the mine]. (H02, 24-May-19, interpreted from Inuktitut)

So, people that are travelling around here are not allowed to take the water, but the Baffinland is welcoming travellers to provide them with water. They're not allowed to take water or drink the snow like melted snow because, because – so, they're not readily – the water is not readily available anymore because of the too, because of too much of the mineral content in the waters. So, they're not allowed to drink it because of this red stuff from the mineral dust. From the dust that goes around. (I08, 26-May-19)

In light of the proposed Project and its constituent components and activities, it is likely that there will be adverse effects on Study participants' ability to travel and camp in preferred locations, negatively impacting Travel, Trails and Habitation values.