



APPENDIX 7-A

Inuit Qaujimajatuqangit Baseline Report



June 2016

AGNICO EAGLE MINES: MEADOWBANK DIVISION - WHALE TAIL PIT PROJECT

Inuit Qaujimajatuqangit Baseline Report

Submitted to:

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Environment Superintendent

REPORT



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1 Copy: Golder Associates Ltd.





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APPENDICES

APPENDIX A

Fall 2015 Consultation Meeting Documentation



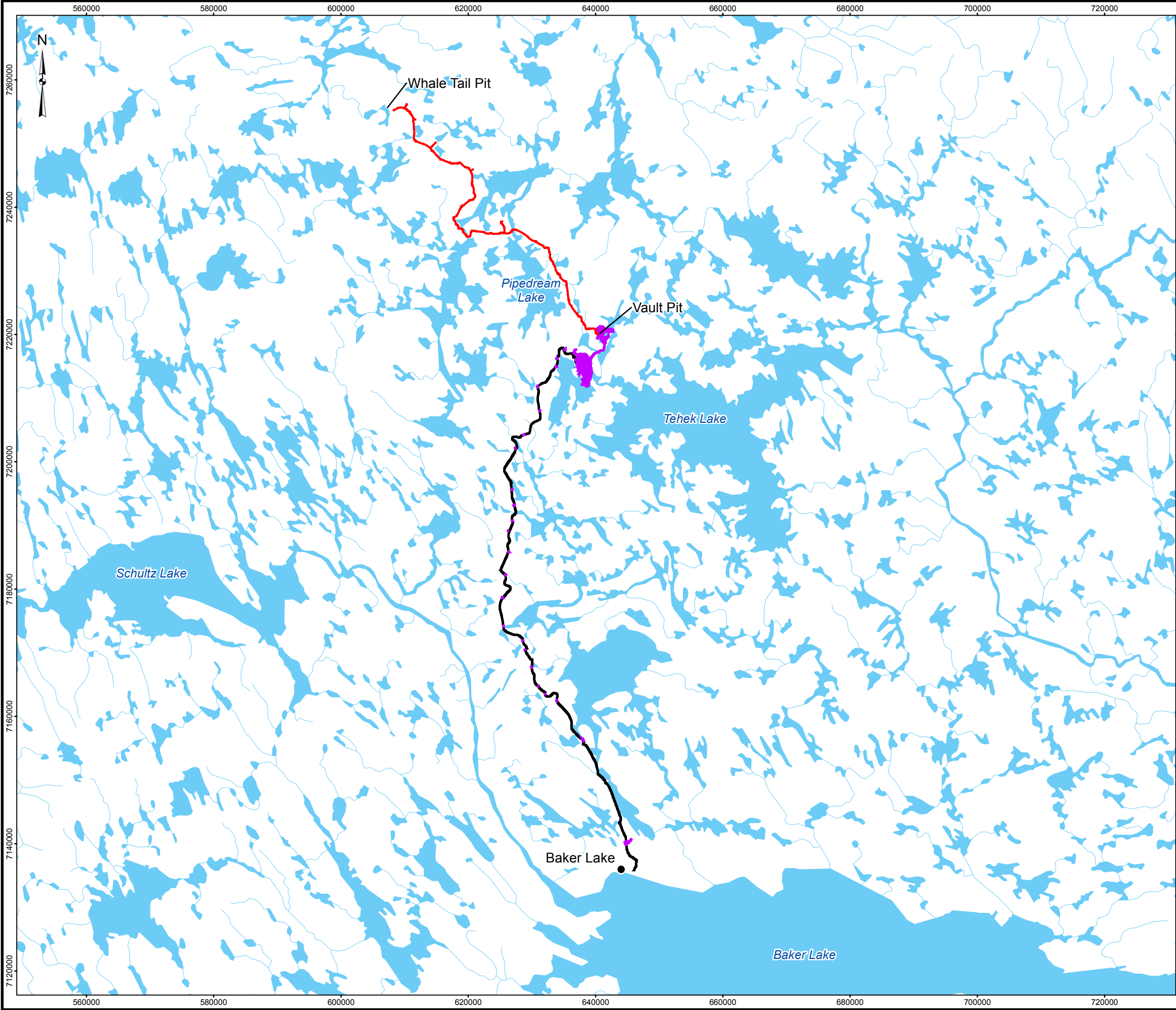
1.0 INTRODUCTION

Agnico Eagle Mines Limited – Meadowbank Division (Agnico Eagle) is proposing to develop Whale Tail Pit, a satellite deposit located on the Amaruq property, in continuation of mine operations and milling of the Meadowbank Mine. The Amaruq Exploration property is a 408 square kilometre (km²) site located on Inuit Owned Land approximately 150 kilometres (km) north of the hamlet of Baker Lake and approximately 50 km northwest of the Meadowbank Mine in the Kivalliq region of Nunavut (Figure 1-1). The property was acquired by Agnico Eagle in April 2013 subject to a mineral exploration agreement with Nunavut Tunngavik Incorporated.

The Meadowbank Mine is an approved mining operation and Agnico Eagle is looking to extend the life of the mine by constructing and operating Whale Tail Pit (referred to in this document as the Project), which is located on the Amaruq Exploration property. As an amendment to the existing operations at the Meadowbank Mine, it is subject to an environmental review established by Article 12, Part 5 of the *Nunavut Land Claims Agreement* (NLCA). Baseline data have been collected in support of the Environmental Review to document existing conditions and to provide the foundation for a qualitative and quantitative assessment of project operations and the extension of the mine development, to be evaluated in the Environmental Impact Statement (EIS) for the Project.

Agnico Eagle retained Golder Associates Ltd. (Golder) to complete the Inuit Qaujimajatuqangit (IQ) baseline study associated with the Project.

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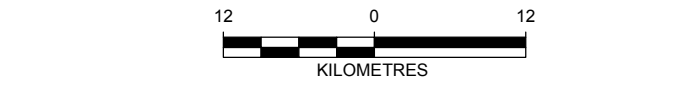
LEGEND

- COMMUNITY
- PROPOSED HAUL ROAD
- ALL WEATHER ROAD
- MEADOWBANK INFRASTRUCTURE
- WATERCOURSE
- WATERBODY




REFERENCE

1. HAUL ROAD OBTAINED FROM AGNICO EAGLE MINES LIMITED. 2015-10-14 FROM 6103-117-230-200_R0.dwg
2. WATERCOURSE AND WATERBODY DATA OBTAINED FROM CANVEC © DEPARTMENT OF NATURAL RESOURCES CANADA. ALL RIGHTS RESERVED.
3. INSET MAP DATA OBTAINED FROM ESRI
DATUM: NAD 83 CSRS PROJECTION: UTM ZONE 14



PROJECT		AGNICO EAGLE MINES LIMITED: MEADOWBANK DIVISION WHALE TAIL PIT PROJECT	
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TITLE				PROJECT LOCATION			
	PROJECT		1524321		FILE No.		
	DESIGN	JR	24 Sept. 2015	SCALE AS SHOWN		REV. A	
	GIS	CD	13 Nov. 2015				
	CHECK	JR	16 Dec. 2015				
	REVIEW	DRW	16 Dec. 2015	FIGURE 1-1			



1.1 Background

The Environmental Assessment Guidelines of the Nunavut Impact Review Board (NIRB), as they relate to proposed mine developments, stipulate that traditional knowledge (TK) be documented, considered, and integrated into all aspects of the project. In accordance with these requirements, Agnico Eagle has conducted a series of engagement activities to date, to gather IQ related to the Meadowbank Mine and associated exploration activities in the region, so that it can be considered and incorporated in all phases of the Project. Specifically, Agnico Eagle has completed TK/IQ workshops in support of the Meadowbank Mine project (Cumberland 2005), the all-weather exploration road (Agnico Eagle 2014) and the Project (Agnico Eagle 2016a). Additionally, Agnico Eagle has met with community stakeholders during construction activities between 2008 and 2015 to meet the Socio-Economic Monitoring Committee (SEMC) obligations, during community wellness engagement activities and reporting, and during many site visits with Elders, members of the Hunters and Trappers Organisation (HTO) and other stakeholders. Traditional Knowledge or IQ already gathered for the Mine site and all-weather exploration road is applicable to the addition of Whale Tail Pit and Haul Road. Supplemental IQ information specific to the Project was gathered during consultation and engagement activities conducted in 2015 ([NIRB 2015a, b](#)) and 2016 (Agnico Eagle 2016b,c,d,e) which are described in Section 2.0.

Agnico Eagle has taken an integrated approach to the collection and incorporation of TK/IQ for the Project that includes the following steps:

- reviewing the preceding TK/IQ information relevant to the Project area prior to beginning baseline studies in 2014;
- conducting a TK/IQ workshop with Baker Lake Elders in December 2014;
- conducting detailed baseline data collection around the proposed Whale Tail Pit and Haul Road, using western science methods that were informed and partially designed by TK/IQ workshop results, endorsed by local hunters and supported in the field by local Inuit; and
- facilitating the review and verification of TK/IQ information by Elders and HTO members during a site visit (Agnico Eagle 2015a) and during a follow-up TK/IQ workshop, group discussions and consultation meetings held in February 2016 (Agnico Eagle 2016a,b,c,d,e)

Figure 1-2 depicts the approach used for integrating TK/IQ into the baseline studies conducted for the Project; this approach has been endorsed by the Kivalliq Inuit Association (KIA) representatives (R. Vanengen, Agnico Eagle, 2015, pers. comm.). The following report summarizes the TK/IQ findings based on literature, available reports and recent consultation meetings, group discussions and follow-up TK workshop. The TK/IQ reported herein, has been integrated into the Environmental Review of the Whale Tail Pit and Haul Road Project.



Figure 1.2: Model Used for Integrating IQ into the Baseline Studies

1.2 Definition of Traditional Knowledge

Traditional knowledge is defined by the NIRB as a “cumulative body of knowledge, practice and belief, evolving by adaptive processes and handed down through generations by cultural transmission.” (NIRB 2007). Traditional ecological knowledge (TEK) is considered a branch of TK, and focuses on the body of knowledge and beliefs about “the relationship of living beings (including humans) with one another and with their environment” (Berkes 1993). Traditional knowledge systems have been described as being both cumulative and dynamic, building upon the experience of earlier generations and adapting to social, economic, environmental, spiritual, and political change (CEAA 2015; Usher 2000). The unified system of beliefs and knowledge characteristic of the Inuit is referred to as Inuit Qaujimajatuqangit, or IQ, which translates directly as “that which Inuit have always known to be true.” (Tagalik 2012).

The NIRB and others emphasize that IQ does not only include Inuit TK, but also the contemporary knowledge and values of Nunavut's communities, which is rooted in the daily life of Inuit people (Arnakak 2002; NIRB 2013). Rather than being exclusively “traditional” knowledge, IQ is more accurately defined as “the Inuit ways past, present and future”, and encompassing “the entire realm of Inuit experience in the world and the values, principles, beliefs, and skills which have evolved as a result of that experience (Arnakak 2002; Tagalik 2012). This continuum of IQ, of past informing present and future is a critical underpinning of the Inuit worldview (Pauktuutit 2006, as quoted in Tagalik 2012). Rather than being fixed in time, it is considered a dynamic system



that is continuously updated and enhanced by contemporary observations before being passed from one generation to the next (Thorpe 2000).

Inuit Qaujimagajatuqangit is more than simply a knowledge system tied to the natural environment; it provides cultural grounding, a sense of purpose and wellbeing, and is considered to be a significant contributing factor to the sustainability of Inuit in the Arctic (Tagalik 2012). In addition to being viewed within the contexts of knowledge and time continuums, the Inuit worldview must also be considered in the context of relationship continuums (Tagalik 2012). Relationship building is described as being central to IQ, and “*relies on respect for the value and place of every other living thing and our mutual interdependence with our past, present and future environments*” (Tagalik 2012).

This demonstrates the holistic nature of IQ, which is also evident in the following definition provided by NIRB:

“[Inuit Qaujimagajatuqangit represents the] guiding principles of Inuit social values including: respecting others, relationships, and caring for people; development of skills through practice, effort and action; working together for a common cause; fostering good spirit by being open, welcoming, and inclusive; serving and providing for family and/or community; decision making through discussion and consensus; being innovative and resourceful; and respect and care for the land, animals and the environment” (NIRB 2007).

Inuit Qaujimagajatuqangit remains an integral component to the Inuit worldview today because of the continued importance of traditional land use activities to Inuit identity and culture, and the reliance on the traditional economy for cultural and community wellbeing (Maksimowski 2014). The principles of IQ play an important role in the decision making and policies of the NIRB, and have an important contribution to make in environmental assessments, especially in identifying the potential effects of a particular development on traditional land use and resources (Flynn 2013, Byam 2013). Inuit Qaujimagajatuqangit is an important complement to scientific studies, and TEK is of particular relevance, since it provides “*a broader and deeper understanding of local environmental processes, at a finer and more detailed geographical scale, than conventional scientific knowledge can offer*” (Usher 2000).

Due to the holistic nature of IQ, it encompasses all aspects of Inuit culture. The IQ documented in this baseline report relates to both contemporary and traditional knowledge, activities and land use, community wellbeing, and local understanding of wildlife, fish, vegetation, climate and weather, and cultural sites. Hereinafter, TK will be referred to as IQ in this baseline report.



2.0 METHODS

Information for the IQ baseline came from a variety of sources, including a literature review of publicly available sources and information provided directly by Elders, land users, and other Baker Lake community members through participation in the 2015 field programs for the Project, a consultation meeting and site visit held on September 8, 2015, a TK workshop held in 2014 and follow-up workshop in 2016, and group discussions and consultation meetings held in 2016. The literature review included the following publicly available sources that are relevant to the Project area and primarily from Baker Lake Elders and land users:

- **The Inuit Land Use and Occupancy Project (Freeman 1976)** described TK for northern Canada during three distinct chronological periods, based on interviews with hunters and trappers, and includes an illustration of the extent of land use by Baker Lake hunters and trappers.
- **The Nunavut Atlas (Riewe 1992)** describes and maps TK collected through interviews in the late 1980s and early 1990s, and includes a description of the geographical extent of traditional land use for the community of Baker Lake, as well as TEK of wildlife and fish.
- **The Effects of Exploration & Development in the Baker Lake Area, Volumes 1 & 2 (IDS 1978)** was a research project based on interviews with Baker Lake community members and examined the extent of land use by Baker Lake hunters, trappers, and domestic fishermen and the relative importance of particular areas for different harvesting activities. The study also documented TK related to important wildlife and fish habitats, including migration routes.
- **Inuit Nunamiut: Inland Inuit (Mannik 1998)** is a book consisting of a collection of 26 interviews conducted with Elders from Baker Lake in 1989 and 1990. It describes the life experiences of the Elders growing up in the Kivalliq region and Baker Lake area, including their traditional way of life and land use.
- **Kiggavik Project EIS, Tier 3 Technical Appendix 3B- Inuit Quajimajatuqangit Documentation (AREVA 2011)** provides information on Inuit knowledge and land use based on interviews, focus groups, and community review meetings with Baker Lake community members regarding their knowledge of the Kiggavik region.
- **Meadowbank Gold Project, Baseline Traditional Knowledge Report (Cumberland 2005)** provides a comprehensive TK baseline with information based on a literature review and three rounds of interviews with Baker Lake community members, including Elders, youth, and women. The results include information on TK and land use in the Meadowbank Mine area.
- **Proposed All-weather Exploration Road from the Meadowbank Mine to the Project site-Baseline Traditional Knowledge Report (Agnico Eagle 2014)** was prepared based on the results of a two day consultation workshop with Baker Lake Elders, and provides TK of the area located between the Back River and the Meadowbank Mine.
- **Resource Management and Inuit Knowledge of Barren-Ground Caribou (Kendrick and Manseau 2008)** examines how hunters' and Elders' observations and knowledge of barren-ground caribou in the communities of Arviat and Baker Lake can increase our understanding of caribou populations and contribute to complex management decisions.



INUIT QAUJIMAJATUQANGIT BASELINE - WHALE TAIL PIT PROJECT

- **Uqalurait: An Oral History of Nunavut (Bennett and Rowley 2004)** is a compilation of Inuit Traditional Knowledge of Nunavut, before moving into settlements.
- **Inuit Qaujimajatuqangit of Climate Change in Nunavut (Government of Nunavut 2005)** is based on a study conducted in 2001 by the Government of Nunavut to document IQ related to climate change and its impacts in the communities of Baker Lake and Arviat, to inform the planning, development, and implementation of the *Nunavut Climate Change Strategy*.
- **Inuit Knowledge of Caribou Habitat Background Report (Bernauer 2015a)** summarizes Kivalliq IQ of caribou water crossings and caribou calving grounds provided by Baker Lake Inuit.
- **Inuit Qaujimajatuqangit of Caribou Habitat Workshop Report (Bernauer 2015b)** is a report that was prepared based on the results of a workshop with the Baker Lake Hunters and Trappers Organization in September 2015, to discuss protection of caribou habitat.
- **Changes in Weather Persistence: Insight from Inuit knowledge (Weatherhead 2010)** is a study that examines how indigenous knowledge can be linked with scientific knowledge to provide insight into climate change, using an example of IQ from the community members of Clyde River and Baker Lake, Nunavut, related to changing weather patterns.
- **Uranium Mining, Primitive Accumulation and Resistance in Baker Lake, Nunavut: Recent Changes in Community Perspectives (Bernauer 2011)** is a Masters of Arts (M.A.) thesis that examines the changing perspectives and attitudes among members of Baker Lake regarding mining in their territory.
- **Well-being and Mining in Baker Lake, Nunavut: Inuit Values, Practices and Strategies in the Transition to an Industrial Economy (Maksimowski 2014)** describes research conducted in support of a M.A. thesis, and explores the values, practices, and conditions that shape individual, family, and community well-being in the context of the Meadowbank Mine and mining in Baker Lake, including the maintenance of traditional land use values and activities.
- **Community Experiences of Mining in Baker Lake, Nunavut (Peterson 2012)** is a M.A. thesis that describes how the Baker Lake community members have had mixed experiences with the development of the Meadowbank Mine.
- **Contributions of Inuit Ecological Knowledge to Understanding the Impacts of Climate Change on the Bathurst Caribou Herd in the Kitikmeot Region, Nunavut (Thorpe 2000)** focuses on how Inuit ecological knowledge of climate change can contribute to our understanding of climate change impacts on the Bathurst caribou herd in Nunavut. The information provided by Elders on the movements, behaviour, and habitats of the Bathurst caribou herd is of a general nature and is therefore relevant to this baseline report.

Inuit Qaujimajatuqangit was collected by discipline field crews from local assistants during their participation in the 2015 field programs, as it was provided. Inuit Qaujimajatuqangit information was only recorded by field crews if permission was granted. A consultation meeting was held on September 8, 2015 (referred to as the 'fall 2015 consultation meeting' throughout report) with thirteen Elders and land users from the Hunters and Trappers Organization, the Community Lands and Resources Committee (CLARC), and the KIA, as well as representatives from Agnico Eagle (see Appendix A).



INUIT QAUJIMAJATUQANGIT BASELINE - WHALE TAIL PIT PROJECT

The purpose of the fall 2015 consultation meeting was to consult with Baker Lake community members and stakeholders on the Project and seek their feedback, concerns, and requests for mitigation. During the meeting, an overview of the results of the biophysical and archaeological 2015 field programs was presented, followed by a site visit to three archaeological sites located on or near the Project footprint. Participants also had the opportunity to review some of the IQ gathered during the 2005 and 2014 TK studies as illustrated on maps, and to provide additional IQ information relevant to the study area, which was subsequently marked on the maps and recorded.

Follow-up community consultation meetings and group discussions were held from February 3-5, 2016 in Baker Lake. The overall goal of these meetings was to inform the community about the Project, and to collect traditional knowledge, socio-economic information, and Project related concerns. An effort was made to gather IQ information and hear the concerns from a diversity of community members and representatives.

A group discussion was held during the day on February 3, 2016 with seventeen students from Jonah Amitnaqq, the local high school (grades 9-12) in Baker Lake. A letter was sent to the principal of the high school in advance outlining the goal of the meeting and requesting the selection of a diversity of students of both genders and all academic levels who would be interested and willing to participate. The focus of this meeting was to determine what the students know about the mining industry, jobs in the industry, and how to communicate with this age group. Another group discussion was held during the evening on February 3, 2016 with eight women from Baker Lake who were selected based on their availability and willingness to participate. The focus of this meeting was to discuss the women's perceptions of the positive and negative effects of the mine.

A consultation meeting was held on February 4, 2016 during the day with six members of the CLARC and one staff member, and the participants were selected by the committee. Another consultation meeting was held on February 4, 2016 during the evening with six members of the HTO, who were selected by the organization. A follow-up TK workshop and consultation meeting was held on February 5, 2016 with thirteen Elders. The same Elders who participated in the December 2014 TK workshop were invited to attend the workshop, and several additional Elders participated, all of whom had living experience in the area between the Back River and the Meadowbank Mine. A youth representative also participated. The goal of the follow-up TK workshop was to provide an opportunity for the Elders to review the TK information gathered for the Project area to date as provided on maps, to ensure that their information had been accurately reported and to capture any gaps in information. Additional IQ information was gathered and any issues and concerns raised were addressed and recorded.

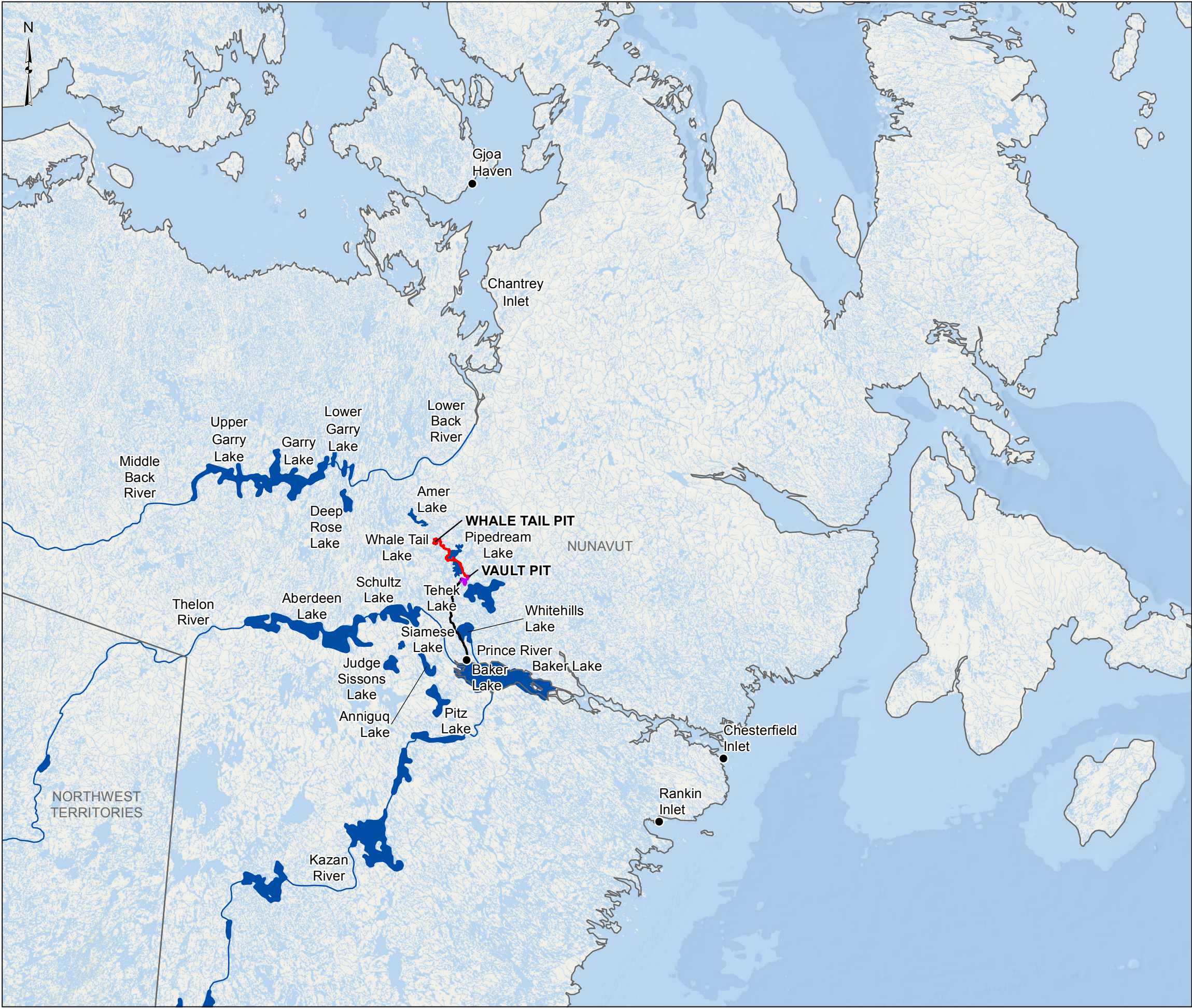
All of the meetings held in February 2016 were facilitated by a third-party consultant from Outcrop Nunavut and Nanuk Enterprises of Rankin Inlet. A representative from Agnico Eagle assisted with providing Project information, responding to Project specific questions, and recording information for the meetings with the Elders, CLARC and HTO. An Agnico Eagle representative and community representative assisted with facilitating and recording information for the youth group discussion, and two community representatives assisted with recording information for the women's group discussion. One or two interpreters assisted with all of the meetings, facilitated by the use of headsets and translation equipment. Following the meetings, the notes were compiled and summarized; each meeting is cited individually throughout this document. The baseline results focus on IQ gathered from Baker Lake community members, which is the nearest community to the Project area, and includes information gathered from Elders and other land users, and is generally representative of the 1950s to the present day. Two figures were produced that illustrate all the IQ information relevant to the Project area



INUIT QAUJIMAJATUQANGIT BASELINE - WHALE TAIL PIT PROJECT

(Figures 3-1 and 3-2) that was collected during engagement activities for the Meadowbank Mine (Cumberland 2005), exploration access road (Agnico Eagle 2014), and the Project (Agnico Eagle 2015a, 2016a,b,c,d,e). Rivers and lakes referenced in this baseline report are illustrated in Figure 2-1.

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LEGEND



- COMMUNITY
- PROPOSED HAUL ROAD
- ALL WEATHER ROAD
- WHALE TAIL PIT INFRASTRUCTURE
- MEADOWBANK INFRASTRUCTURE



- REFERENCE**
1. HAUL ROAD OBTAINED FROM AGNICO EAGLE MINES LIMITED. 2015-10-14 FROM 6103-117-230-200_R0.DWG
 2. BASE DATA ESRI, DELORE, GEBCO, NOAA NGDC, AND OTHER CONTRIBUTORS
 3. INSET MAP DATA OBTAINED FROM ESRI

DATUM: NAD 83 PROJECTION: CANADA ALBERS EQUAL AREA CONIC



		AGNICO EAGLE MINES LIMITED: MEADOWBANK DIVISION WHALE TAIL PIT PROJECT			
PROJECT RIVERS AND LAKES					
	PROJECT		1524321		FILE No.
	DESIGN	CM	28 Oct. 2015	SCALE AS SHOWN	
	GIS	CDB	28 Oct. 2015	REV.	0
	CHECK	CM	10 Jun. 2016	FIGURE 2-1	
	REVIEW	LH	10 Jun. 2016		



3.0 RESULTS

3.1 Regional Land Use

For centuries the Inuit lived a nomadic lifestyle, growing up in various camps on the lands in the Kivalliq region, and depending heavily on caribou for food, tools, and raw materials for clothing and shelter (Dana and Anderson 2014; Freeman 1976). In 1914, the Hudson's Bay Company established an inland trading post at the east end of Baker Lake to promote white fox trapping, which became an important part of Inuit subsistence activities (Freeman 1976). Inuit living in the Back River area spent their winters at isolated small camps all along the Back River and throughout the area south of Garry Lake to Deep Rose Lake, and traded at posts in Baker Lake and Gjoa Haven throughout the winter. Other Inuit lived in the lower Back River down to Chantrey Inlet, and also traded at the Baker Lake post (Freeman 1976). The Inuit from several different groups gradually started to move into the Baker Lake settlement during the famine years in the 1950s to be closer to government supply sources, or during the 1960s when the government was attempting to get all the children into schools (Agnico Eagle 2014; Freeman 1976).

The Elders of Baker Lake indicated that the Project area was used by local people in the past, including many of their own families, primarily as a travel corridor between Baker Lake and the Back River to access traditional land use sites, including for fishing, caribou and wolf hunting, and white fox trapping during the trade era (1915-1956) (Agnico Eagle 2014; 2016a,b,c). During these trips, the Inuit relied on a variety of traditional plants for multiple purposes, including for fuel used for fires, bedding, food, and medicine (Mannik 1998; Cumberland 2005; Bennet and Rowley 2004). To access the Back River, and further north to Gjoa Haven and Chantrey Inlet, two main travel routes were identified that overlap with the Project area. Travelling typically occurred during the winter as the frozen lakes facilitated easier access than the rocky uplands.

Travelling and camping activities primarily centered on accessibility to caribou, and when caribou were scarce, fish and then muskox provided important alternative food sources (Agnico Eagle 2014; Mannik 1998, NIRB 2015a). The Elders indicated that the caching of meat and fish was also important to the people living inland in the past, with the main caching areas located along the Back River. Caching sites were located in the Project area (i.e., the area between the Meadowbank Mine and the Back River; Agnico Eagle 2016a), although they were more likely to be found along the Back River (Agnico Eagle 2014). Camping also occurred at various lake sites near the Meadowbank Mine and in the Project area while travelling to harvesting sites, and permanent camp sites were used farther north of the mine site (Cumberland 2005; Agnico Eagle 2016a). Additionally, the Meadowbank Mine area and further north was noted to be spiritual and had gravesites located randomly throughout the region (Cumberland 2005).

Today, hunting and fishing activities continue to be practiced near the Project area, primarily occurring opportunistically while people are enroute to other important traditional land use sites (Cumberland 2005; Agnico Eagle 2014). The Elders indicated that they continue to travel to the Back River area, which remains an important area for teaching children and grandchildren critical harvesting skills (Agnico Eagle 2016a). Use of the area between Baker Lake and the Meadowbank Mine for caribou hunting has increased in recent years due to the development of the all-weather access road (AWAR) (Agnico Eagle 2015c, 2016f, Peterson 2012). Baker Lake community members continue to maintain close ties with the land and hunting remains an important cultural activity; the subsistence wildlife harvesting of caribou, fox, wolf, and lake trout plays an important role in the contemporary well-being of the Inuit of Baker Lake (Makimowski 2014; Bernauer 2011). Additionally, the



Project area remains important spiritually, since the region continues to connect Baker Lake community members to the past and the lands of their grandparents and ancestors (Peterson 2012; Agnico Eagle 2016a).

3.2 Wildlife

3.2.1 Caribou

The Elders and land users of Baker Lake have consistently identified caribou as the most important traditional resource to the community. Caribou provided a major source of food, clothing, and tools for generations, and continues to play an important role in Inuit culture and community wellbeing (Cumberland 2005; Agnico Eagle 2014, 2016a; Mannik 1998; Bernauer 2011, NIRB 2015a). Historically known as the Caribou Inuit, the people who resided inland in the area between the Back River and Baker Lake depended on caribou for subsistence since they didn't have access to alternate sources of country foods, including seals, walruses, whales, and some species of waterfowl (Cumberland 2005; Agnico Eagle 2014, NIRB 2015a). Several studies have highlighted the importance of caribou to the subsistence economy of Baker Lake over the years (Freeman 1976; IDS 1978; Mannik 1998; Peterson 2012; Maksimowski 2014). In Freeman (1976), 99% of Baker Lake hunters interviewed indicated that they had hunted caribou during the period between 1956 and 1974, while in IDS (1978), 91% of interviewees noted that they had hunted caribou during the past several years. Baker Lake Elders interviewed for the Meadowbank Mine and Kiggavik Projects re-iterated the importance of caribou as the primary food source that sustains their community, reporting that some hunters depend on harvesting caribou every week to feed their families (Cumberland 2005; Areva 2011; NIRB 2015a).

Caribou harvesting remains the most wide-ranging harvesting activity practiced in the area and is conducted year-round (Areva 2011; Cumberland 2005; Agnico Eagle 2014; Bernauer 2015a). In the past, caribou were hunted anywhere they were encountered in the region, and the meat was stored in stone caches during the fall and spring, which were especially relied upon during the winter when caribou were scarce (Agnico Eagle 2014). The Elders described how families cached dried meat or caribou skins and then marked the location with rocks so they could be found again during the winter months (Agnico Eagle 2015a, 2016a). Fresh caribou meat continues to be cached today during the fall when the temperature is below zero, and the caches are marked with caribou antlers for later retrieval. However, caching has become less successful over the last 10 years due to the increased frequency with which grizzly bears and wolverines are locating and destroying them; therefore, people do not rely on them as frequently (Agnico Eagle 2014, 2016c).

Caribou were hunted at prime harvesting sites known as crossing places, where large numbers of caribou encounter rivers and lakes during their migration (Cumberland 2005; Bernauer 2015a, 2015b; Stewart et al. 2004). One Elder described the importance of crossing places in the past when hunters would target caribou using spears from their qajaqs (kayaks) *"...we wouldn't have to wait that long because when they come to the water they start crossing right away. After the caribou start swimming, when they can't get on land, and we know that they're in the middle of the lake or river, then we'd start chasing them. As the caribou would swim away, we'd chase them, keeping the front of the qajaq right close to the caribou, and then spear [them]"* (Mannik 1998).

Crossing places remain important caribou harvesting areas today, and game drive systems of small inuksuit (stone "men") are used to funnel the caribou into an area where they can be killed (Agnico Eagle 2014). Inuit Qaujimajatuqangit indicates that caribou are sensitive to disturbance at water crossings, and as a result these sites are greatly respected and certain traditional rules are followed. For example, the Elders stressed the



importance of not killing the first caribou herd that passed or the leaders of a herd, so that their scent would encourage other caribou to continue using the same route (Agnico Eagle 2014; Areva 2011; Bernauer 2015a, 2015b). Other rules include no hunting, caching of meat, camping, or disturbing the land on the side of the river where caribou enter the water (Bernauer 2015a, 2015b). Several caribou crossings were identified during the 2014 TK workshop along Uguklik Lake and Nutipilik Lake (Figure 3-1). Another crossing was identified at Hiatsuq Lake, also along another caribou migration route that the Elders identified. The Elders added that the word "*Hiatsuq*" means "hair" in Inuktitut, reflecting the importance of this site as a caribou crossing location where an abundance of caribou hair can be found during their migration (Agnico Eagle 2015a; Stewart et al. 2004). Another crossing place was identified along a large, long lake just south of the Project where caribou pass and then continue past the Meadowbank Mine site, as evidenced by the large amount of hair washed up on the shore; however, the specific location was not identified (Agnico Eagle 2016a).

Traditional land use mapped in IDS (1978) indicated that the area most frequently used to hunt caribou was within 10 km of Baker Lake and decreasing further north, with the Meadowbank Mine area considered low usage (between 1 to 32% of hunters reported use of the area). Harvesting sites mapped in Riewe (1992) showed that extensive caribou hunting from fall through spring occurred southwest of the Meadowbank Mine during the early 1990s, where caribou wintered in the Whitehills Lake and Tehek Lake areas (Figure 3-1). In an IQ study of caribou in 2001 to 2003, Baker Lake hunters indicated that spring and early fall harvesting activities occurred approximately 10 km north of town, while late fall and winter harvesting activities mainly occurred between 30 to 40 km southeast and north of town (Kendrick and Manseau 2008). Similarly, in 2008 Baker Lake hunters reported that they no longer travel as far as they used to hunt caribou, preferring to stay within approximately 40 miles (approx. 64 km) of the community because of caribou availability there (Areva 2011). However, hunters have been known to travel up to 300 km northwest of town to hunt (Kendrick and Manseau 2008).