

STUDY ON LAND AND RESOURCE USE BY THE INNU AND NASKAPI

HOWSE PROPERTY IRON ORE PROJECT

HOWSE MINERALS LIMITED

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1 INTRODUCTION

This study complies with the guidelines of the Canadian Environmental Assessment Agency (CEAA) for an environmental and social impact statement on the HOWSE Project iron ore deposit, which is located on the mineral properties of Howse Minerals Limited (HML) in Labrador. This study addresses the Proponent's obligation to integrate traditional knowledge into its analysis of social and environmental effects by collecting information and data on the use of land and resources in the study area. In addition, the study includes concerns voiced by land users regarding the construction of infrastructure and facilities and the use of the site's industrial operations in the interest of collecting information on the use of the study area and its resources.

The Project affects three groups in particular, namely the MATIMEKUSH–LAC JOHN, UASHAT MAK MANI-UTENAM and KAWAWACHIKAMACH First Nations, who are the primary holders of Aboriginal and treaty rights in the Howse Project study area. We have divided the main parts of this analysis according to the two nations, the Innu and the Naskapi. There is a sensitive area called KAUTEITNAT at the edge of the project area that is of particular interest to these groups.

A traditional knowledge approach requires the participation and collaboration of Aboriginal users in their capacity as providers of key information and observers influenced by their apprehension and their understanding of the mining project. Consequently, direct interviews with these informants are an essential element of our research methodology.

The current study is a necessary complement to the environmental impact statement and constitutes the primary source of knowledge about natural and cultural heritage, as well as the use of the project area and its resources for traditional purposes (ACEE, 2014) and the potential repercussions on the three groups involved.

1.1 PROJECT DESCRIPTION

HML plans to develop the iron ore deposit at the Howse Project. The deposit is located in Labrador, between Irony Mountain (Kauteitnat), Pinette Lake and Phase 1 of TSMC's Direct Shipping Ore (DSO) project (Figure 1). The Howse Project is located 25 km northwest of Schefferville, Quebec. The mine is centred at coordinates 67°8'19.07"W, 54°54'31.18"N; the property's mineral rights are registered to Labrador Iron Mines (LIM) (49%) and HML (51%) in the form of two mining concessions, 021314M and 021315M, which replace concession 0201430M (Figure 1).

The Proponent believes that mining can begin shortly, as the Project does not require many new installations and some of the necessary infrastructure is already available (e.g., railway tracks, access road, camp, mining equipment and explosives storage area) near TSMC'S Phase 1 complex, which is currently under construction for the DSO project. The Howse Mining Project was not part of TSMC'S initial plans, but had been part of LIM's plans (LIM, 2009). Due to a delay in the construction of the DSO project (haul road toward Project 2a – DSO 4, Goodwood and

Sunny deposits – and Project 2b – DSO 4 Kivivic deposits), TSMC reached an agreement with LIM, allowing it to mine the Howse deposit in order to maintain its annual production.

FACILITIES AND INFRASTRUCTURE REQUIRED TO MINE THE HOWSE DEPOSIT

Open pit mine: surface area of approximately 72 ha with a maximum depth of 160 m. The annual production capacity of raw ore is expected to be 1.3 million tonnes (Mt) for the first year and 2.2 Mt per year until the end of the mine's service life in 2027. Maximum production is expected to be 10,000 tonnes per day, which should be reached in 2017.

Stockpiles: surface areas of approximately 66 ha for the overburden and 4 ha for topsoil. Stockpiles will be surrounded by drainage ditches linked to a sedimentation pond.

Waste rock dumps: surface area of approximately 67 ha. The dumps will be surrounded by drainage ditches linked to a sedimentation pond.

Crushing and screening facility: surface area of approximately 3 ha. Powered by generators, this facility will be built on a platform that will be 100 m wide by about 150 m long.

Access and haul road: the existing road built by the Iron Ore Company of Canada (IOCC) for former mining activities will be used (1.3 km) and an additional 2.0 km will be constructed to link the Howse Project to the current road network of TSMC'S DSO project. This road will be used by mining trucks and light vehicles.

Water management facilities: peripheral wells will be installed on the mine's perimeter to lower the water table below the level of the pit. Whenever necessary, dewatering will be carried out using diesel-powered pumps. Water from rainfall and melted snow will be collected in drainage ditches and sent to a sedimentation pond before being released into the environment.

1.2 STUDY OBJECTIVES AND CONSTRAINTS

Overall, the study will:

- 1) Identify current and past parameters relating to the land and use of the study area and its resources by the two Innu groups (Matimekush–Lac John and Uashat mak Mani-Utenam) and the Kawawachikamach group.
- 2) Compile a range of data on aspects such as toponymy, ecology, hunting and fishing, as they are named and assessed by the groups.
AND FINALLY,
- 3) Understand the concerns of Innu and Naskapi users with respect to the components of the Howse Project and their potential effects on traditional activities and community life.

Certain limitations or constraints became apparent when conducting this study. The most important of these is the Project's location, which is an area with several other former or current mining projects. This leads to confusion between the cumulative effects and the specific effects expected to result from the Howse Project. The impact of earlier projects is currently being considered with respect to the Howse Project and gives rise to the same concerns for the stakeholders we met with.

The other constraint applies to traditional activities practiced by elder informants who do not go to the study area frequently, but have perceptual knowledge of its current use and can share their prior knowledge of the area, which spans several decades. These elders recommended that we meet with younger users of the study area as they are more active there.

The segmentation of user groups into three categories (trapline holders, those affected by projects effects on a daily basis and the Naskapi who hold treaty rights) makes it very difficult to standardize the interviews into a single, uniform user profile and to draw different conclusions than those reached by previous studies conducted for other projects. Each user segment has its own interests: the people of Matimekush–Lac John claim that mining project effects affect their daily lives: those from Uashat mak Mani-Utenam are concerned about their traplines and the Naskapi worry about the joining of government-regulated interests with the non-government regulated lands of Labrador.

A number of studies (two Aboriginal traditional knowledge (ATK) studies linked to two impact statements) have been conducted in recent years and, although in high demand, ended up indicating similar concerns in the same areas. Stakeholder fatigue has proved to be a significant constraint. The length of the interviews, considering the amount of information being sought, also proved problematic, undoubtedly due to limited time and available manpower.

2 METHODOLOGY

2.1 STUDY AREA

The study area was designed to cover some of the Project's peripheral areas in order to identify lands and water bodies used by the Innu and Naskapi. It includes some of the facilities and infrastructure from TSMC's DSO-Phase 1 complex and the Timmins pits, as well as a series of lakes: Lac des Neiges, Morley Lake, Goodream Lake, Triangle Lake, Curlingstone Lake, Lone Lake, Burnetta Lake, Rosemary Lake, Elross Lake and a section of the Howells River shoreline. These water bodies surround Irony Mountain in all directions. The study area includes several trails that provide direct access to the numerous land use sites. Two traplines (207 and 211) from the Saguenay beaver reserve are within the limits of the study area, and their owners are from Uashat mak Mani-Utenam (Figure 2).

2.2 ABORIGINAL TRADITIONAL KNOWLEDGE (ATK)

ATK is defined as: "knowledge that is held by, and unique to, Aboriginal peoples. [It] is a body of knowledge built up by a group of people through generations of living in close contact with nature. ATK is cumulative and dynamic. It builds upon the historic experiences of a people and adapts to social, economic, environmental, spiritual and political change. [ATK] must be understood to form a part of a larger body of knowledge which encompasses knowledge about cultural, environmental, economic, political and spiritual inter-relationships" (ACEE, 2012). The term ETK

(Ecological Traditional Knowledge) refers to an ATK subset which is “the sum of the ideas and conceptions that Aboriginals possess about their natural habitat¹” (Pouliot, 2014), meaning that it analyzes various aspects of the environment. In this case, ATK is an essential component in the analysis of the potential environmental effects of the Howse Project.

In addition, “ATK is a cumulative body of knowledge, know-how, practices and portrayals maintained and developed by a people whose history is interlinked with the natural environment” (Pouliot, 2014). ATK thus requires participation from the holders of such traditional knowledge. This is why it was necessary to conduct direct interviews with ATK holders.

2.3 IDENTIFICATION OF INFORMANTS

The informant selection process was achieved with the collaboration of Mr. David André of Matimekush–Lac John and Mr. George Guanish of Kawawachikamach. In the case of Uashat, the process was facilitated by Mr. André Michel. The selected informants were split into several subgroups. It should be noted that few women were able to take part in the interviews.

- Matimekush–Lac John
 - Six elders
 - Six young users
- Kawawachikamach
 - Two elders (including a woman)
 - Three young users
- Uashat mak Mani-Utenam
 - Two groups of families who hold traplines 207 (one woman was present) and 211 (two women were present)

All of the interviews were conducted in the meeting rooms of each community’s band council. Only one meeting took place in a Mani-Utenam residence (trapline 207).

2.4 DATA COLLECTION TOOLS

2.4.1 Interview Planning

One of the key tasks was to create a questionnaire that took the study objectives into account. We used the sample questionnaire in Clément’s study (2009 I, 2009 II) for TSMC’s DSO project and adapted it to this study’s requirements (Appendix 1).

The questionnaire considered the following items:

- Names of important areas and sites (toponyms)
- General use of lands and camps
- Annual cycle of activities (species harvested, length of outings, transportation)

¹ All of the quotations written in a language other than English were translated.

- Revenues from activities and land use costs
- Other users
- Wildlife (mammals, fish, birds, etc.)
- Flora
- Kauteitnat
- Potential effects of the Project on the use of the land and its resources

As previously mentioned, in light of the length of the meetings and the number of informants present, it was not possible to discuss each item in detail. The following report is therefore limited to the information collected during these interviews. Furthermore, as mentioned below, for the last five years, mining operations have been taking place in the study area, which is primarily used as a passageway to other locations. As a result, some informants simply did not answer some of our questions about the study area in particular because they do not linger there. This is not due to a lack of interest for the study area, but because there was some redundancy in the consultation process.

Moreover, an interview consent form was signed by each of the elder informants from Matimekush–Lac John and Kawawachikamach to meet the ethical requirements of our study and to prove that their decision to take part in the interview process was free and informed. However, the form was not signed by young users and Uashat mak Mani-Utenam informants (Appendix 2). As a result, the names of the informants were kept anonymous in the following report.

2.4.2 Documentary Research

Over the years, multiple investigations and studies have been carried out in the Schefferville area. Many of them focused on the same subject, used the same methodological approach and reached specific conclusions relating to their particular issues.

- Government guidelines on impact statements for mining projects:

All of the Project's narrative reports proved useful in understanding the scope and scale of construction and development in the study area. The CEEA guidelines (ACEE, 2014) for an impact statement provided the regulatory framework and the ATK consideration requirements for the impact statement process. References to the conclusions of previous project impact studies, notably for the New Millennium Iron (NML) DSO project, revealed the Canadian Government's growing concern for the place of Aboriginals in the assessment process.

- Land use studies for impact statement purposes:

The "legendary" reference for the systematic evaluation of traditional land use was produced by Richard Laforest under the guidance of the Atikamekw and Montagnais Council; it is entitled *Recherche sur l'occupation et l'utilisation du territoire de Schefferville* (1983) and has always remained confidential. No equivalent study has been conducted

since. Recent ATK studies on the history of Matimekush–Lac John land use were largely inspired by it, using the ethnography, toponymy and geopolitical parameters from the 1983 study and integrating them into their land use reports and impact statements. Here we are talking about the two land use studies conducted by Daniel Clément for the New Millennium DSO 1 and 2 project impact statements (January and December 2009).

A confidential land use study of family traplines was also conducted in 1998 for the Innu Takuaikan Uashat mak Mani-Utenam (ITUM). While it could prove extremely useful to land relations between the Matimekush–Lac John and Uashat mak Mani-Utenam groups, special permission is required to examine it and we were unable to access it.

With respect to the Naskapi, Allan Cooke's historical study (1976) focuses on the great Naskapi migrations in northern Quebec until their definitive settlement in Schefferville, during the 1950s. In addition, Michael H. Weiler (January and December 2009) carried out two land use studies on the Naskapi for the same NML DSO 1 and 2 projects for which Clément conducted his own studies, as previously mentioned. These studies are of interest because they describe three land use surveys covering three different periods: 1983, 1993 and 2006.

Special Research Studies on Toponyms

The works of St-Onge (1979) and Paré (1990) relating to toponymy studies on the Schefferville Innu and Naskapi, respectively, were briefly reviewed. Moreover, Laforest's 1983 research on land use contains an unpublished list of regional toponyms, as does the 1998 ITUM family trapline study.

2.4.3 Interviews and Participatory Mapping

- The first interview sessions were carried out in Matimekush on September 25 and in Kawawachikamach on September 26, 2014. We used **focus groups or discussion groups** in both cases. The groups were composed of elders from the two communities who had access to a topographic map (scale of 1:50,000) of the study area. A presentation of the Project and the main issues took place prior to the discussions. The sequence of the meetings was as follows: analysis of the area and understanding of the study, identification of the main toponyms and camp locations, travel routes and means of transportation, activity cycles, area resources, importance of Kauteitnat, current and past project activity constraints, and future effects of the Howse Project. Note-taking was the means used to document the conversations with translation of Innu and Naskapi into English and French and of map data. The group interviews were driven by direct participation for the identification of areas, roads, water bodies and information relevant to project constraints on the map of the study area.
- The second interview sessions took place during the last week of October in Matimekush–Lac John and Kawawachikamach and involved discussion groups composed of young Innu and Naskapi users. The interview process was nearly identical to the one used for

the elders, but the results were slightly different. The discussions with young users had been suggested by the group of elders.

- The interviews with the holders of traplines 207 and 211 were conducted individually (with each family) and followed the same approach and the same sequence of questions. The information was documented with written notes and on the same map of the study area as the one used during the meetings with the other groups. These interviews took place at Uashat mak Mani-Utenam during the first week of November 2014.

2.5 DATA ANALYSIS

The process of gathering ATK data from the three groups on the impact of the Howse Project on their traditional activities encountered a number of information biases caused by past or ongoing mining projects, notably the DSO and IOCC projects. Several of the comments were made spontaneously by our informants and focused on the current and cumulative damages and effects of these projects. We tried to find a way to analyze the effects of the other projects in their context and thus make it possible to assess the true potential effects of the Howse Project in its own unique context.

The following approach allowed for an appropriate assessment of the extent of the data collected to meet the initial objectives:

- Structuring the factual data from the last five years on the use of the study area for traditional activity purposes by identifying the outings, camp sites and resources harvested during the outing;
- Documenting any and all information about Kauteitnat;
- Identifying the cumulative effects of other projects that have constrained traditional activities to date (roads, dust, infrastructure, etc.) on the periphery of the study area and on resources;
- Identifying user concerns with respect to the Howse Project and their questions about mitigation measures.

An overall analysis was carried out by compiling data from the two discussion groups held with the elders, the two discussion groups held with the younger representatives and the meetings with the two trapline holders in relation to the main items depending on the type of questionnaire (land use data, Kauteitnat, cumulative effects, impact of the Howse Project). The participatory mapping information facilitated the grouping of land use and other data on the study area. The information on cumulative effects and the impact of the Howse Project was grouped according to the results of the interview sessions.

3 HISTORY OF LAND USE IN THE STUDY AREA

3.1 HISTORIC PERIOD

According to Laforest (1983) and Clément (2009), **the first proof of land use** in the Quebec/Labrador peninsula and south-central region (Schefferville) dates back to 7000 BP and the first contacts. A number of populations were leaving maritime areas (end of the Maritime Archaic tradition, 3000 BP and the first contacts) and migrating inland via watersheds. The purpose of these migrations was to hunt caribou and fish at certain times of the year, before returning to the coast. The tradition of moving inland and returning to the coast began during this period, known as the Shield Archaic period, and was transmitted over time. These populations are the ancestors of the Montagnais-Naskapi (Laforest, 1983). Up until the first contacts, the region's use had improved on the economic, technological and spatial organization levels.

The first contacts with European groups took place in the late 15th century and the early 16th century when they reached the main Quebec-Labrador entry routes. Norman, Breton and Basque fishermen were therefore present on the St. Lawrence River at that time. As part of an effort to find a route to India, explorers reached Labrador or Newfoundland (Caboto, Gaspard Corte-Real and Jacques Cartier). Further expeditions were organized and revealed the potential for fur destined for the European market: Frobisher for Baffin Island and the Hudson Strait, Henry Hudson for Ungava Bay and the Labrador coast. Other explorers also established contacts with Amerindian groups to facilitate the acquisition of pelts. These Amerindians would play a role in the relations between European merchants and fur producers from inland areas (Laforest, 1983) and it was at that time that the trading post at Tadoussac was created. (Figure 3).

The colonization of land that occurred in the 17th and 18th centuries was caused by fierce competition between merchants involved in the fur trade (Clément: 2009). The Council of Québec created the Tadoussac Trade or King's Domain (*Domaine du Roi*), which extended from Murray Bay to Cap du Cormoran, including inlands up to the watershed delineation. This competition took place between tenants of the King's lands and the Hudson's Bay Company. Numerous trading posts were thus created both inland and on the coast, the most well-known being the *Seigneurie de l'Isle aux Oeufs* and *Seigneurie Mingan*, which developed outposts in Sept-Îles, Moisie and Mingan. Hamilton Inlet also proved highly important for relations with the area's Amerindians and its numerous concessions, which included the *Lac des Naskapis* (Ashuanipi Lake), Winokapau, North West and Fort Nascope trading posts. The Hudson's Bay Company managed Rupert's Land, with trading posts in Neoskweskau and Nemiscau (Laforest, 1983). This network of sites led to the migration of Amerindians toward the south-central region, where they became the main fur suppliers (Figure 4).

According to the first writings of missionaries and approximate interpretations by chroniclers of the period, the following seven **Amerindian populations migrated toward the south-central region (in the 17th and 18th centuries)** and were spread out between the coast and the region's inland areas:

- The **Montagnais** between Québec and Tadoussac;
- The Montagnais and the **Papinachois** around Betsiamites;
- The **Chisebec** and the **Oumamiouek** in the Moisie and Sept-Îles region;
- The **Cuneskapi** on Ashuanipi Lake;
- The **Ouchestigouetch** east of the latter;
- The Nitschikirinouets on Nichicun Lake (Figure 5).

These groups were composed of bands of families with 10 to 40 people (Laforest, 1983).

At the end of the 18th century, the monopoly of large merchant companies grew very rapidly over the northern and south-central regions, with fierce competition between the new North West Company, the Hudson's Bay Company and concession holders of the King's Domain. This led to the establishment of a number of trading posts in the Ungava region (Laforest, 1983). Despite the proliferation in trade, the abundance of caribou allowed Amerindian groups to operate independently from trade merchants. Two herds of caribou indeed migrated in the area and were sufficient to meet the bands' needs. The first "spent the summer on the western shore of Ungava Bay, but migrated in the autumn farther south to spend the winter as far away as Caniapiscou Lake. That herd corresponds to the current Herd of Caniapiscou, Delorme and Opiscotéo lakes. The second herd spent time on the Atlantic coast and in the autumn migrated west, crossing the George River. The George River herd still exists today" (Clément, 2009, p. 30). Caribou hunting became the source of a family-based social organization and of a land use system governed by the hunters' movements. An abundance of caribou affected relations with traders, because the Montagnais-Naskapi devoted all their energy to the hunt. However, fur-bearing animals were found elsewhere, mainly south of the caribou hunting grounds. Caribou was therefore the primary source of subsistence, and when groups turned to the trapping of fur-bearing animals, there was a risk of famine, because they moved away from their usual diet and from caribou migration areas (Laforest, 1983). In addition, as there were only a few beavers in the central plateau, this entailed the shortage of another means of subsistence.

In the mid-19th century, **the number of caribou in the central plateau declined**, and other species, most notably the beaver, also diminished significantly or disappeared entirely. Several forest fires decimated the region's caribou herds and affected natural migrations. Other causes could also be responsible for the scarcity of animal resources, such as natural phenomena or improvements in harvesting technologies. Cases of families suffering from famine were reported in Fort Chimo, Fort Rupert, Nichicun, Caniapiscou and near Koksoak River (Cooke, 1979). Dozens of families starved to death as a direct result of changes in caribou migration. On the other hand, trading posts were having a hard time supplying hunters with ammunition, which they demanded be traded in exchange for furs. However, the hunters were faced with a problem: they had no furs and consequently no ammunition to hunt the rare caribou (Laforest, 1983). Fort Nascopie also faced great difficulties because the Innu were unable to conduct their usual trades. Because of the scarce resources and food shortages, the Innu tried to find other means of ensuring their survival. They either turned to the fur trade or migrated toward the coasts of the St. Lawrence and of Hamilton Inlet in Labrador, toward the sea. Those who headed in the direction of the St. Lawrence travelled via the Manicouagan, Trinité, Sainte-Marguerite and Moisie rivers.

The distribution of Amerindian groups in the 19th Century in the south-central region was reconfigured according to watersheds, ecological regions and groups of migrating caribou:

- **Petesekapau Unnut:** Band from Petesekapau Lake, in the north
- Meneyik Unnut: Menihék Lake
- Kaniapeshkau Unnut: Caniapiscau Lake
- **Tshemanipistuk Unnut:** Sainte-Marguerite River, to the south
- **Mista Shipu Unnut:** East of Sainte-Marguerite River, now commonly known as Moisie River
- **Mishikamau Unnut:** To the northeast, Mishikamau Lake, a crossing point toward Labrador
- Wesakwopetan Unnut: Near Shelter Bay (Figure 6)

Other Innu bands settled along Mingan River, North West River, Davis Inlet, George River and Nichicun Lake. The bonds between these bands were tight due to the migration of game, weddings, trade and kinships (Laforest, 1983). For their part, the Naskapi could be found near Fort Chimo and Fort Nascope (Cooke, 1976).

3.2 MODERN PERIOD 1900-1950

The land use system described above was to be the subject of adjustments in the 20th century because of new development factors, the establishment of Indian reserves and the creation of beaver reserves.

The closing of the Fort Nascope trading post in 1868 due to long-term supply problems was a major event that would lead to changes in the land use habits of the above-mentioned groups in the central plateau. One group turned toward Fort Chimo (probably Naskapi-Montagnais people north of Fort Nascope), which had re-opened in 1866. Other families headed to the Sept-Îles, Mingan and North West River posts (Laforest, 1983). Families from the Caniapiscau, Petitsikapau and Nichicun bands joined the Sainte-Marguerite group, while those from the Michikamau and Ashuanipi bands settled with the Moisie families. The latter spent their summers at the Moisie and Sept-Îles trading posts and at the Uashat mission.

The Sept-Îles reserve was created in 1909. Families continued to set up their summer camps in Moisie and Uashat. In 1926, there were an estimated 60 Innu families in Uashat and 200 Innu in Moisie, but they had administrative ties with the Sept-Îles band. There were more than 800 individuals in 1950 (Laforest, 1983). The grouping of Innu from this reserve into two different locations was the result of migration areas and the position of the Sept-Îles trading post. The designation of their identities is quite revealing of their allegiances. The explanations provided by Mailhot and de Vincent (Laforest, 1983) reveal the following identity trends based on migration routes and summer camps: the Innu from the Sept-Îles reserve are called UASHAUNNUT and originally lived near Sept-Îles Bay. Those who went up Sainte-Marguerite River are known as the TSHEMANIPISTUK UNNUT and migrated toward Caniapiscau Lake. The Moisie Innu, for their part, are called MISTA SHIPU UNNUT, meaning the Innu who use the “Great River”; they went as far as the George River. The Innu who lived on the reserve could use either the Sainte-Marguerite or Moisie rivers to reach their lands. Part of the Mista Shipu Unnut was split into

families and had lands around Menihék Lake. They maintained relations with nearby bands, most notably those from North West River in the Michikamau region. This is significant because Michikamau Lake is a commercial buffer zone.

The period covering the first half of the 20th century gave a considerable boost to the trapping of fur-bearing animals, an activity that relied heavily on trading posts for the supply of domestic goods and products. New land use strategies were developed and the upper parts of watersheds and of the central plateau were once again occupied (Laforest, 1983). The Innu continued their traditional activities and the territory was divided according to the abundance of resources. There was an increase in both the dependence on trapping activities and in competition between traders (Hudson's Bay Company and other private companies) due to the opening of new inland trading posts. One such post, Fort McKenzie (1916-1948), opened at the source of Swampy River and drew families from Ungava, the Gulf of St. Lawrence and Hudson's Bay. This competition encouraged the Innu to take part in the fur trade. However, a new phenomenon occurred, namely the appearance of white trappers who ventured inland as a way to earn money, especially in the North West River region of Labrador. As a result, traditional land use was modified. The first government subsidies, which were handed out in 1910, as well as seasonal job offers were also crucial events in the lives of the Uashat Innu.

Another defining moment was the 1949 creation of the Mani-Utenam Reserve, established to relocate both the bands living in Sept-Îles and the Innu living in Moisie to this site in order to facilitate their integration in the agglomeration of the city of Sept-Îles. The Saguenay beaver reserve was also created in 1954 and included Matimekush and John Lake, but the landowners were all from Uashat at the time the reserve was established. Before Schefferville was founded, only people from Uashat mak Mani-Utenam (Mista Shipu Unnut) used to migrate to the area. The new Indian Act (1952) forced the federal government to implement housing, health, education and social security programs, thus providing incentives for the Innu to leave their land and move away from their traditional activities (Figure 7).

In the early 1950s, mining development took off in Schefferville with the mining of iron ore. This development would require the building of transport (railway) and port facilities in Sept-Îles. These mining operations led to the creation of the city of Schefferville, near Knob Lake, in order to house workers, as well as the industrial and commercial facilities required to meet IOCC's needs. This offered appealing opportunities for the Innu, who could take part in the building of the railway and find employment. Knob Lake thus welcomed a large number of Innu when operations began, which indisposed the company and its workers due to pollution, and the Innu were given land at John Lake in 1956. That same year, 175 Naskapi from Fort Chimo settled near the railway installations. The company then demanded that the Naskapi be moved to the John Lake site with the Innu, which was a very strange request considering the migration habits of the two bands and their different origins. At the time, the status of these Innu linking them to their original bands of Uashat mak Mani-Utenam was not recognized by the federal government. It was only in 1968 that the Schefferville Innu were officially recognized as an autonomous band. They were relocated to a site at Pearce Point, but several families chose to stay behind in John Lake. Today, they can

be found at the Matimekush Reserve (Laforest, 1983). The Naskapi were also relocated to the edges of that reserve until they obtained their own village in Kawawachikamach.

Before the advent of mining, **land use from 1900 to 1950** was characterized by the movement patterns of the various Innu groups. The region of Schefferville was used by the Mista Shipu Unnut group, which is a Moisie subgroup of the Uashau-Innuat, a band formally recognized by the federal government. In June, they travelled from the north to the south to reach the different summer camps, and then from the south to the north for the great fall migration. This route led from the mouth of the Moisie River up to Menihék Lake and was punctuated by long portages. Throughout the migration, the large group was divided into smaller family groups according to the location of their lands. At Menihék Lake, a number of secondary routes were used to reach the different destinations. This lake was the main centre for migrations to other destinations that started at the mouth of the Mista Shipu (Moisie) (Laforest, 1983). The lake is located a few kilometers south of Schefferville, a city that was a thriving at the time. It is no accident that the Innu were present when the iron ore was discovered.

The annual cycle was the following:

- The summer ascent: The Mista Shipu migrated toward Menihék Lake with breaks to hunt for small game and fish and headed from there to other destinations.
- The fall hunt: Camps were set up near water bodies to hunt caribou.
- Wintering: Trapping of fur-bearing animals and small game, as well as caribou hunting depending on abundance.
- The spring descent: In April, they descended toward the spring meeting sites, hunting otters along the way to Menihék and Ashuanipi. Migratory bird hunting was the primary spring activity before travelling on the Mista Shipu river.
- Navigating the sea: Toward the Moisie, Sainte-Marguerite and Uashat sites.

3.3 LAND USE BY THE INNU SINCE 1950

Numerous changes occurred when the IOCC established itself in Schefferville. It brought about a shift to a sedentary lifestyle for part of the Mista Shipu Unnut in Knob Lake, along with the possibility of being closer to sites where they could conduct their traditional activities. The industrial facility provided the company with an opportunity to group the Innu together at John Lake. Government interventions and the presence of other Canadians nearby would also have a strong influence on the social model being established in terms of land use. These new changes would alter the traditional land use model that had been in use for decades.

3.3.1 Constraining Changes

As stated by Clément (2009), who echoed the argument made by Laforest (1983), political, economic and social factors accounted for the changes in the land use habits of the Matimekush–Lac John Innu.

The creation of the Saguenay beaver reserve in 1954 and the splitting of the territory into individual traplines were considered a direct repudiation of the Mista Shipu Unnut's land management system by the State. The policy, which was ostensibly to protect resources, effectively meant that the State took control of their land and resource management. This territorial configuration went against their consensual right to share and belong to the land.

Another important event was the signing of the James Bay and Northern Quebec Agreement and the Northeastern Quebec Agreement, which had the effect of imposing a legal and administrative framework to third party Uashat mak Mani-Utenam and Matimekush–Lac John, who were not signatories to the agreements. This meant that families and their descendants no longer had control over the traditional management of these lands and had to follow someone else's rules.

A significant portion of the ancestral lands of Matimekush–Lac John and Uashat mak Mani-Utenam families is located in Labrador and is thus subject to the legislation of the Province of Newfoundland and Labrador. Until 1968, the Innu from both communities were considered residents of Labrador. However, the Province of Newfoundland and Labrador changed its position in 1968 and they have been considered residents of Quebec ever since. This change made it illegal to practice traditional activities in Labrador, even though the beaver reserve traplines are located in Labrador. This has been an ongoing contentious issue. The Innu were also subjected to new rules, such as the necessity to hold permits to hunt certain game. Caribou hunting has also been closely monitored.

In both Quebec and Labrador, the Innu must comply with laws and regulations pertaining to the management of land and wildlife resources. The governments have allowed the creation of recreational sites and outfitting businesses, and have imposed multiple economic measures that have altered Innu land use. The invasion of this area has altered the traditional nature of the land use. As a result, the Innu occupy a significantly smaller territory than during the period from 1900 to 1950.

It should be mentioned that, originally, all the individual traplines of the Saguenay beaver reserve of the Naplekunnu (Innu living in Schefferville) were part of a single spatial unit that represented their land. However, the Matimekush–Lac John and Uashat mak Mani-Utenam Innu have now been combined into a single beaver reserve management unit. When the reserve was created, the Naplekunnu were listed as part of the Sept-Îles band. Naplekunnu traplines tend to be located north of Ashuanipi Lake. This is the result of the settlement of some users in Schefferville for mining development. Several Uashaunnut Innu have traplines near Schefferville, while those of the Matimekush–Lac John Innu are located far outside this area. It may seem confusing to determine why the Uashaunnut have their traplines near Schefferville or in Labrador while those of the Naplekunnu are located well outside the boundaries of the mining area. The answer lies in how land use was traditionally structured and individual choices made to remain close to employment opportunities. Many Innu did not move to the site of their trapping ground, choosing instead to remain in Uashat mak Mani-Utenam.

3.3.2 Travel Routes

At the time, land use by the Matimekush–Lac John Innu takes place from a fixed point, namely Schefferville. The migration movement no longer follows the former traditional annual cycle of ascending and descending for long periods of time, but has become a process of going back and forth to supply sites some distance away. The routes contain few camps; the Innu reach their sites in one day. The previous transportation network changed once settlement occurred, but now contains additional transport options, such as trains and roads built by the company, or snowmobiles and motorized canoes. Traffic near Schefferville is dense, but gradually eases as you move away from the city. According to Laforest (1983), there are many travel routes, but they are poorly documented, unlike in earlier times.

3.3.3 Annual Cycle

The economic, political and social changes disrupted the Innu's way of life and transformed the ways in which the land was used, as well as the annual cycle of activities. Nevertheless, hunting and trapping still remained important for the economy of the Matimekush–Lac John people. The annual cycle was as follows:

- Fall prior to the freeze-up: Caribou hunting both north and south of Schefferville
- Fall after the freeze-up: Trapping of fur-bearing animals nearby and in remote areas
- Wintering: Few activities, the main preoccupation being the status of caribou migration
- End of winter: Caribou hunting and trapping resume
- Spring: Waterfowl hunting and net fishing during the spring break-up
- Summer: Fishing on the numerous lakes and rivers nearby and farther away

3.4 LAND USE BY THE NASKAPI SINCE 1956

As previously mentioned, in 1956 the Naskapi arrived in Schefferville from Fort Chimo to profit from mining opportunities and because, according to Cooke (1976), government officials had forced their hand. For several decades, the federal government had provided them with supplies while they lived in the Fort McKenzie and Fort Chimo settlements. When they arrived in Schefferville, the federal government and the IOCC decided to group them together, with the Innu at John Lake and subsequently at Matimekush, when it became a reserve. As of 1956, land and resource use was shared between the two groups according to internal sharing arrangements. This period of sharing would last nearly 20 years. However, the Northeastern Quebec Agreement slightly destabilized this harmony by imposing priority interests regarding land and resource management in a way that benefitted the Naskapi, at the expense of the Innu (Laforest, 1983, Clément, 2006). Nevertheless, the traditional cohabitation and use of ancestral lands and resources remained well-established and stable. Michael H. Weiler conducted three land use studies of the region by the Naskapi, and we will reproduce the key information gathered here. The author divided his analysis into categories: caribou hunting, fishing, waterfowl hunting, small game hunting, trapping, access routes and camps.

3.4.1 1954 to 1982

During this period, the Naskapi were first located at John Lake (1956 to 1972) and later at Matimekush (1972 to 1984). Caribou were the Naskapi's primary means of subsistence. The George River herd was being replenished after having nearly disappeared at the turn of the century. The Naskapi had some difficulty adapting to their new sedentary way of life; some of them participated in the local mining economy while others tried to survive through wildlife harvesting and government subsidies (Weiler, 2009).

Caribou Hunting

Although the presence of caribou fluctuated and was unpredictable at the beginning of the period, hunting was still a significant source of the Naskapi food supply (Weiler, 2009) and the meat was shared with other community members. The hunt required the building of camps, even though it took place in the vicinity of Schefferville. Several hunters used trucks and snowmobiles to carry hunting products. Caribou hunting was conducted in three areas of the broader Schefferville area:

- On parts of the ridge between Schefferville and Howells River, including the northern part of Sunny Mountain and Greenbush and the western side descending into the Howells River valley;
- In the area west of Howells River, including the western part of the valley and the wooded section of the adjacent plateau;
- In the Attikamagen Lake area and the series of lakes to the north of it.

Of these three areas, the largest density of caribou was recorded further north, on Sunny Mountain/Greenbush, which is used primarily in the fall. When the herd increased, the two other areas were used during winter if the herd had dispersed. According to Weiler (2009), no hunting data is available for sites near mining operations and facilities.

Fishing

Fishing was an extremely important source of food during the first years following the Naskapi relocation, in light of the decrease in the number of caribou. Fishing nets were used and the frequency at which catches were verified was quite demanding. Camps had to be set up to check the nets and stay near fishing areas for periods of time. Fishing areas were located in water bodies upstream from the Swampy Bay basin and Attikamagen Lake. The Elross, Fleming and Kivivic lakes in the Howells River valley were also popular locations. Despite its proximity, Howells River was not used frequently because of traffic and the security gate.

Small Game Hunting

Small game was harvested in addition to the other activities of fishing, berry picking and trapping. This type of hunting could also be conducted in areas near the community. The most productive season was winter, because of the presence of the Willow Ptarmigan. Small game hunting activities were carried out in the areas northwest, south and southwest of Attikamagen Lake.

Waterfowl

Migratory bird hunting was an important part of the food supply chain at the time: spring lakes were not yet secure, and caribou were less mobile and absent from the area. Migratory birds were appreciated in the spring and provided an opportunity to fill food caches. They were easy to kill as they migrated and landed in sites that were easily accessible. In the fall, during their return journey, they stopped to eat wild fruits on the shores of water bodies or on mountain ridges. The areas most frequently used were Attikamagen Lake, the upstream section of Swampy Lake and the Ferrum River basins near the Annabel, Gillard and Rouллоis lakes, and Harris Lake near the Howells and Goodwood rivers.

Trapping

Trapping did not play a major role in the way of life of the Naskapi until this period because of their mobility and preference for caribou. However, its importance in Innu activities grew whenever a source of income was urgently needed. Several trapping sites are well-known: one is the upper and central part of the Howells River basin, and another is around Baussac Lake and in the area northeast of the Basseau and Matemace lakes. Others are located in the area of the Swampy Bay and Ferrum rivers around the Gillard, Rouллоis and Grouvel lakes, and at Attikamagen Lake.

Camp Sites

Only two camp sites were identified during this period: one in Vacher Lake and the other in an area between the Peter and Matemace lakes, which would eventually become the site of the Kawawachikamach village.

Travel Routes

There were two main travel routes:

- From Howells River toward Ungava Bay with the Ashuanipi region, via the lower part of the Koksoak, Caniapiscau and Goodwood rivers in the north, and the Menihék and Ashuanipi lakes in the south;
- From Swampy Bay and its links to the Ungava region, via the lower Koksoak and Caniapiscau rivers with the Attikamagen and Petitsikapau lake plateau, and ultimately Michikamau Lake.

3.4.2 1982 to 1993

Several factors led to changes in the Naskapi's way of life. The building of the Kawawachikamach village during this period and the move to that location caused profound changes in the community's social, cultural and economic vision, as well as in its values and aspirations. The closing of the IOCC mine in 1982 disturbed the economic, physical, human and social environment of the new community. A number of constraints and benefits suddenly vanished. The caribou of the George River herd grew in size and could now easily cross the ridge during its fall migration. Such factors would change land use habits and the harvesting of species.

Caribou Hunting

With the great abundance of caribou and its migration through the ridge (Howells and Schefferville) in the fall, this area became the preferred hunting ground. The proximity of the caribou to the city and the fact that it could be reached through a number of IOCC routes attracted local hunters to this particular type of hunting, which did not require excessive costs or camps. The part of the ridge that included the Swampy Bay River basin to the east and a western section of the Howells River valley constituted the caribou hunting areas.

Fishing

Fishing activities are concentrated east of the Attikamagen Lake area and in the upper basin of Ferrum River where the Tait, Hayot, Roulois and Pluton lakes are located. Fishing activities were also recorded on both sides of the ridge, along the upper basin of Swampy Lake River and in lakes surrounding Howells River. Several lakes located near mining operations were avoided through fear of contamination.

Small Game Hunting

It has already been mentioned that this type of hunting was of secondary importance when there was an abundance of other harvesting activities. Little information was provided about this period.

Waterfowl

The only indication of migratory bird being harvested was along the water bodies of the Swampy Bay River basin, such as the Vacher, Guisot, La Miltière and De Miley lakes. This activity did not take place exclusively in the spring.

Trapping

There were two main preferred trapping areas. One is located in a part of the Swampy Bay River basin and the other is on the eastern shore of the Howells River valley. Most of the fur-bearing animals of interest were trapped in these locations and in the forest: marten, weasel, ermine, wolverine, lynx, squirrel, beaver, muskrat, mink and otter. The Red Fox, Arctic Fox and wolf could also be harvested.

Travel Routes

The previously described travel routes continued to be used.

3.4.3 2006 Survey

This survey only gathered data on the Howells River basin, not on other areas of interest to the Naskapi. It is worth mentioning that this part of the territory, which is near Schefferville, is a widely-used area (Weiler, 2009).

Caribou Hunting

The survey showed intense caribou hunting activities in the Howells River basin, with the exception of the vicinity of Schefferville. The densest concentration of caribou hunting activities was recorded along the ridge between DSO 2 and the Goodwood crushing facility. Another dense

area is located in the Howells River basin, between the Kivivic and Stakit lakes. During the fall migration, it is along these areas that the largest amount of hunting activities takes place when the caribou arrive in very large numbers via the numerous hills from which they can be observed. After the migration, several small groups of caribou remain behind, wintering and dispersed throughout the Howells River valley and in wooded areas west of the plateau. Hunting occurs long after the migration, during winter. After the decrease in the caribou population in the 1990s and its reappearance in large numbers in the area following the end of mining operations, hunting once again became accessible, and the Howells River area was considered a hunting ground. Given the proximity of the hunting area, this activity is inexpensive and does not require much time.

Big Game Hunting – Bear and Moose

The Black Bear was included in the hunting activities of the Naskapi and is an important part of their subsistence. It is only recently that moose appeared in the Schefferville area. They can live in the wooded section of the territory and most notably in the Howells River valley. The Black Bear population is very large in the valley and the Swampy Bay River basin.

Fishing

The survey revealed that Howells River and the lakes in its valley were the Naskapi users' favourite spots to fish the large quantities of Brook Trout and chub. Lake Trout, Northern Pike, Lake Whitefish and ouananiche are also found in several lakes. The informants stated that fish no longer existed in the lakes located near the former mining pits.

Small Game Hunting

The wooded area of the Howells River valley is conducive to the harvesting of ptarmigan, grouse, porcupine and the Snowshoe Hare. Porcupines nearly disappeared from the area, but returned a decade ago. The partridge, hare and porcupine are the three most harvested species around the Swampy Bay River.

Waterfowl

There are three ecological regions for waterfowl: the Howells River valley, the ridge and the Swampy Bay River. There is also Attikamagen Lake, which is the most well-known and most popular area; it is where activities are the most intense and productive. During the spring migration, the Canada Goose and duck are harvested in large numbers in Howells River and its surrounding lakes, where there are several Ashkui. During the summer, several Canada Geese and species of duck can be found in the valley. During the fall, the hills and the ridge host flocks of Canada Geese drawn by wild fruits, and shot by hunters.

Trapping

Trapping activities take place mainly in the Howells River valley, but also in other areas. The combination of the dense forest and water bodies provides natural conditions that are conducive to the proliferation of fur-bearing animals. The marten, weasel, squirrel and lynx are all present in these silvicultural areas. Conditions in these wetlands are also favourable for otter, mink and muskrat. On the other hand, the number of beavers is moderate, but is on the rise. There are

large quantities of wolves and Red Foxes in the valley and they are harvested in great numbers. Wolves are very active during the caribou migration. Moose also seem to be present in the area, but none were killed by informants. The situation is similar in the Swampy Bay River basin.

Wild Fruit Picking

The valley's microclimate is prone to a type of vegetation that encourages the growth of plants and fruits. Blueberries, bilberries, lingonberries, cloudberries and crowberries are all fruits that have proliferated, as have the tamarack, Labrador tea, birch, moss and special woods used to make tools and crafts. Several plants are also used for their medicinal properties. The fruit varieties all grow abundantly and are gathered in the Swampy Bay River basin.

Travel Routes

Howells River is one of the traditional north-south routes. There are also trails along the river that are used for snowmobile transportation. There is one such trail north of Rosemary Lake and another at Stakit Lake.

Camps

Several camps are located in areas containing animal and plant resources, notably at the Kivivic, Elross and Fleming lakes in the Howells River basin, as well as at the entrance to the central part of Stakit Lake.

These three surveys show that the areas favoured by the Naskapi between 1956 and 2006 are largely located around the Howells River valley and the Swampy Bay River basin. The Naskapi are also fond of the area that includes the ridge, which is located between the city and the other watersheds near Howells River. Harvesting activities seem to fluctuate as a result of the decrease in the number of caribou when the Naskapi first settled in Schefferville until herd numbers rose again after the IOCC closure. These activities are also facilitated by the presence of the road network.

4 TOPONYMY AND DESIGNATION OF TERRESTRIAL/AQUATIC SPECIES AND EDIBLE BERRIES IN THE STUDY AREA

This section will provide a list of toponymic elements identified during informant interviews, as well as the designation of species in the study area. For a number of reasons, we did not subdivide this content into the two languages. A Naskapi elder confirmed that:

- the majority of locations (sites, lakes, rivers and access routes) in the area were named by the Innu;
- the names of species are similar in both languages;
- the Naskapi use some watershed names that were given by English or French speakers instead of using Innu names in certain cases and the Naskapi language is mainly used for a number of toponyms outside of the study area and the region.

It is likely that the Naskapi named spaces, watersheds and sites in the Fort McKenzie, Fort Chimo and Ungava areas when they used these areas. However, the informants seemed comfortable with the linguistic mix (Innu/Naskapi) in the Schefferville area. The young Innu and Naskapi also use allophone names for roads, watersheds and operating sites. In the course of our interviews, the elders often used Innu toponyms while also referring to the allophone toponyms to be more specific and to clearly express their views. The influence associated with the naming of sites and the replacement of toponyms by those from allophone languages are always very clear during the development of a territory and is a recurring phenomenon in Quebec. The study area thus shows signs of external influence. We will only list the names of the locations, as well as the animal, fish and wild fruit species that were mentioned during the interviews.

Geographic Locations:

- **Kauteitnat:** Heart-shaped mountain (Irony Mountain)
- Menihek Shakainiss: Pinette Lake
- Messeku Nipi: Peat lake
- **Papateu Shipu:** Howells River
- **Kapashekuauiaass:** Small wooded area (toward Goodwood)
- **Tekutaut Meshkenu:** Mountain ridge road, company road
- Tshitshitua Mani Meshekenu: Virgin Mary road

Names of Land Animal Species:

- **Atik(u):** Caribou
- Amishk(u): Beaver
- Atshakash: Mink
- Matsheshu: Fox
- Nitshik(u): Otter
- Uapistan: Marten
- **Kak(u):** Porcupine
- Uapush: Hare

Fish:

- **Matamek:** Brook Trout
- **Uanan:** Ouananiche
- **Kukamess:** Lake Trout
- Tshinusheu: Pike

Migratory Birds:

- **Nishk:** Canada Goose
- **Muak:** Loon
- **Kuaikan:** Black Scoter

- **Auiu:** Long-tailed Duck
- **Inniship:** American Black Duck

Partridges:

- Innineu: Grouse
- **Uapineu:** Snow Partridge (Willow Ptarmigan)

Wild Berries:

- Inniminanakashi: Blueberry
- **Shikuteu:** Crowberry
- Uitshiminanakashi: Cloudberry
- Nissiminanakashi: Bog Bilberry

5 USE OF THE STUDY AREA BY THE INNU

The current use of land and Innu-Aitun (Innu traditional knowledge) reflect the economic factors of the period since the opening and closing of the IOCC mine, the development of Schefferville and the recent renewal of mining activities. Many of the Innu elders have stopped their traditional activities, but do not deny that they sometimes head to their more distant lands for journeys of various durations. They claimed that they have not been involved in recent activities conducted in the study area, but mentioned that the young users were very active there. The latter provided us with good information on the various uses of the sites in the study area for short seasonal activities, as well as for specific harvests. They view the area near Matimekush–Lac John as an alternative for the practice of Innu-Aitun and inexpensive harvesting activities.

The other informants that we met were the holders of traplines 207 and 211 from Uashat mak Mani-Utenam, next to the study area. While far away from mining areas, they clearly belong to the study area even though they do not maintain a sustained presence or carry out daily activities there. The informants provided us with information on the area's new structure of land use by family members, which attempts to harmonize everyone's rights and interests. The elder who owns trapline 207 came up with a new way to distribute the land from Menihek Lake to Ushkuass Lake into four or five territorial sectors shared among the children of brothers and brothers-in-law, to better reconcile trapline use by those who also live in Matimekush–Lac John.

It is important to understand that people living in Matimekush–Lac John are the most frequent users of the study area, which is located near the communities and can easily be accessed through the existing road network. By comparison, the users of Uashat mak Mani-Utenam come by train when temporarily staying at their traplines. Proximity to the study area is a factor that predisposes some users to the more regular practice of Innu-Aitun; those who live further away may have a more restricted presence, but nevertheless retain their land use rights (Figure 8).

5.1 TRAVEL ROUTES

The study area contains a series of roads built by the IOCC. These roads, some slightly altered and others upgraded for the current TSMC and LIM operations, are used by the Innu for their traditional activities. Two major gravel roads cross the study area. The first and most northern is called the Tshitshitua Mani Meshkenu, or Virgin Mary road; it begins in Schefferville and leads up to the Annabelle and Leroy lakes. The other, known as Teketaut Meshkenu, mountain road or Greenbush Meshekenu, runs parallel to the other road and also begins in Schefferville. It leads up to Le Fer Lake and crosses the mountain ridge where the main IOCC iron ore sites were located. Once it reaches KAUTEITNAT, which it borders on its eastern side, it is divided into two segments that lead toward Greenbush in the northeast and toward the Howells River valley in the west. The latter segment, which goes to Papateu Shipu (Howells River), is frequently used by the Innu for a number of traditional activities. A side trail unites these two roads (Tshitshitua Mani Meshkenu and Teketaut Meshkenu) and crosses the planned Howse mine site up to Kauteitnat. There is also another existing road that originates from Schefferville and heads in a southwest direction to Wishart Lake. From that location, the Innu use ATVs or snowmobiles to reach Papatau Shakaikan (Stakit Lake) in the west. Informants also use small access roads such as the small Pinette Lake road or other abandoned trails to reach the gravel road that leads to Elross Creek. On the road used by TSMC for the DSO project, there is a security gate and a security escort to take users past the mining operations. A bypass road had been planned by TSMC, but it is not yet operational.

5.2 MEANS OF TRANSPORTATION

The configuration of roadways, as shown on the general reference map, makes pick-up trucks the preferred mode of transportation. Other means of transportation are also used according to the season, harvest or lack of roads:

- Four-wheel drive pick-up trucks: are the main means of transportation, suited to the existing gravel roads, with the capacity to carry people, food, harvests, and other supplies and equipment (ATV, canoe).
- ATV: is the most appropriate alternative for offroad travel and for getting to harvest sites that are not easily accessible (e.g., Pinette Lake) in late spring, summer and fall. Some use them the entire way for small excursions originating in Matimekush–Lac John.
- Snowmobile: is the preferred transportation method in winter. It is used for long excursions outside of the area, but it is also very useful for trips closer to the community and on certain lakes in the study area (Figure 8). It is also appropriate for ice fishing, winter trapping and caribou hunting.
- Motorized canoe: is useful for excursions to distant places that cannot be reached by truck. It is used for trapping and fishing.
- Traditional canoe: is useful as auxiliary equipment for trapping and fishing.

5.3 CAMPS

As previously mentioned, mining and community/municipality development factors have changed habits of mobility and land use for Innu-Aitun purposes. The setting-up of a long-term camp in the study area is no longer routine, as most users now pass through it for specific, short-term harvesting purposes, depending on the season and the sites visited. The distances covered between the site visited and their homes in Matimekush–Lac John are quite small (10 to 30 km). The accessibility provided by the gravel roads allows them to make daily return trips using their own means of motorized transportation. The study area is a place where animal, fish and plant species are relatively abundant and can be harvested easily. According to the elders interviewed, permanent wooden camps are located farther away, on lands where they used to practice traditional activities. The elders also stated that several permanent camps existed well before the company's arrival in the area. Many of these former camp sites can still be used today for daily fishing or hunting purposes, or for short journeys.

A few permanent camps still remain around Rosemary Lake and are used by several people for temporary and short-term stays; this seems to be the case for people from Uashat mak Mani-Utenam. Depending on the purpose of the activity and the season, users can remain there for longer periods of time. The use of tents is common, with white-cloth Innu tents made by Matimekush–Lac John artisans. The informants mentioned the presence of camp sites where tents can be installed, but where other types of shelters (basic cloth shelters supported by wooden stakes) can be built temporarily.

The general reference map shows the camps/tents mentioned by informants, but it is not comprehensive because of the numerous uses throughout the sector. Users do not assign fixed locations for themselves, with the exception of certain camps. Each camp site identified is used for one or more Innu-Aitun practices.

- 1) The Rosemary Lake area has been mentioned as a site containing both permanent and temporary camps. It is at the boundary of Papateu Shipu and close to other watersheds.
- 2) On the road from Kauteitnat leading to the shore of Papateu Shipu.
- 3) In the Papateu Shipu valley.
- 4) In the Triangle Lake area.
- 5) At Lac des Neiges.
- 6) At Inukshuk Lake.
- 7) A number of former camp sites identified at Goodream Lake, Dizzie Lake, Pinette Lake and between Inukshuk Lake and the company road.
- 8) A former camp next to the current security gate.

It can be assumed that if the caribou proliferate, the number of temporary camp sites in the study area will increase. However, the study area is not in an area where the practice of Innu-Aitun requires the building of permanent camps; tents are sufficient. This absence of permanent camps is due to the area's proximity to the community and the possibility of a quick trip by truck (or other means) to return home once the activities have been conducted.

5.4 ANNUAL ACTIVITY CYCLE

The organization of yearly activities reflected a major change in the annual cycle after 1982, namely the lack of a major source of subsistence in the area: caribou. Caribou hunting was a key element of the annual activity cycle following the creation of the city and the adoption of a more sedentary lifestyle by the Matimekush–Lac John community. This major change put certain activities on the same level in terms of their practice and priority, and resulted in a rebalancing of activities. As a result, the hunting of migratory birds and small game and fishing and trapping acquired importance based on time invested, interest and yield in terms of subsistence, while at the same time these activities were balanced according to season and opportunity. Young informants claimed that a lot of their time was being devoted to the search for employment once mining activities resumed, or that they held full-time jobs. They allocated their time among their jobs and hunting or fishing activities. The availability of these users therefore has an effect on the annual cycle.

In the fall, the activities of fishing and the hunting of small game (hare or partridge) and migratory birds returning south and spread throughout the area are balanced with the practice of Innu-Aitun activities in terms of time and interest, given the absence of caribou in the area. Some users can travel farther, outside the area (100 km and more to the west), if they are told that caribou were spotted. Trapping also takes place during the fall, but the furs of some riparian and silvicultural species are not yet ready to be sold because they are not sufficiently mature (according to the elders). However, beavers are harvested more for their meat than for the sale of their fur. The picking of lingonberries, which are also food for the Canada Goose, is very important for numerous families during that time of the year. A new species of big game, the moose, recently appeared in the area, but the Innu do not hunt it.

The same system used to balance activities also takes place **in winter**: small game hunting, fishing and trapping. Considering that employment activities typically decrease during this period, users say they practice these activities fully. Fishing is conducted on frozen lakes or on the shores of some rivers at the same time as trapping, especially for lynx. Small game hunting takes place frequently, usually whenever the opportunity arises.

In the spring, the return of the Canada Goose takes precedence over other activities and keeps the majority of the community occupied. Other duck species are also hunted and most activities are temporarily set aside until the Canada Goose has moved on.

Fishing starts again **in summer**, after the dangers associated with the thaw have passed. Waterfowl remain in the area. The picking of wild fruits is also important for some families.

This overview of annual cycle activities was not quantified by our informants with respect to the number of catches or time spent because of the opportunistic and often unplanned nature of such activities. As we will see, harvesting areas were only defined in the mind of each informant.

5.5 CARIBOU HUNTING

The Labrador and Quebec Innu hunt caribou from a group commonly known as the George River herd, but our informants told us that this herd has been decimated. According to them, after the closing of the IOCC mine some 20 years ago, there were so many caribou that they wandered freely throughout the Schefferville area. Caribou hunting was the main activity of the Innu in the fall, as the herd's northern migration passed through the area. During that time, caribou proliferated in the study area, and many sites were dedicated to this hunting activity. Hunted caribou were an essential constituent of the Innu food supply in Matimekush–Lac John and in Uashat mak Mani-Utenam. An informant told us that the herd was estimated at 800,000 heads.

Over the last five years (according to an average estimate of all the data collected), caribou have gradually disappeared from the region. Based on informant estimates, the George River herd now contains between 15,000 and 18,000 heads. The Innu are no longer familiar with the details of caribou migration routes. Some said that small groups had been spotted west of the region, but they did not specify if any animals had been killed. This phenomenon is intriguing for the Innu, who speculate on the reasons for its decline. Today, the important Innu-Aitun practice of hunting caribou no longer exists in the study area, which has undermined not only the Innu food base, but also the traditions associated with this type of hunting. It is now necessary to go farther in order to hunt caribou, and additional user costs are required given the absence of roads.

5.6 CANADA GOOSE AND WATERFOWL HUNTING

Canada Goose hunting is the primary spring activity. The hunt is organized by Innu groups who are related, and who occupy different water bodies waiting for flocks of Canada Geese. The latter are frequently found in three areas: all around Rosemary Lake, Triangle Lake and Pinette lake. Howells River is also an appropriate site, but as it is harder to reach in spring because of the thaw, the young do not make the extra effort and prefer Rosemary Lake instead. The young make return trips between the sites and the village, or sleep one night under a tent or in an available wooden camp. This hunting activity also starts again in the fall, when Canada Geese are spread out and easily caught because they land frequently. Canada Geese are also an essential part of Innu food subsistence. In the study area, the preferred site is primarily Rosemary Lake. In fact, informants stated that they actually preferred to go farther away in order to avoid mining activities.

Waterfowl is also hunted during nearly three seasons (spring, summer and fall). The goose, loon (spring), American Black Duck and Long-tailed Duck are the most harvested species. According to one of the elders, numerous sites are used by ducks to lay their eggs. Another elder said that the Innu do not collect eggs out of respect for reproduction; this was only done in the past when survival was at stake.

5.7 TRAPPING

According to the elders, numerous trapping activities are carried out around Matimekush–Lac John, but trapping is not as common as it once was. In the study area, beaver trapping is carried out late in the spring and some riparian (mink) and silvicultural (marten, fox) animals are harvested. The lynx is also present, but is difficult to trap.

Trapping seems to have lost some of its importance in the study area even if, from the elders' point of view, resources remain available. However, the daily back and forth to monitor traps is rather demanding and requires a lot of time, which is especially problematic for those with full-time jobs. Other elders said that the lack of caribou encourages people to resort to trapping, but outside the study area and farther down the Greenbush road and in its vicinity. The reasons given include the presence of permanent camps outside of the study area for longer journeys and the fear of contamination near mining sites. Beaver meat is prized by the Innu and is part of their regular diet. Furthermore, the animal trade is quite complex and, ultimately, the provider loses a lot of money when selling furs to an intermediary. An elder stated that this type of activity was practically a full-time job and that large quantities of furs were necessary in order to ship them to a place in Ontario where auctions (markets) were held. This was done some 20 years ago.

5.8 FISHING

Numerous water bodies are located in the study area and they contain a variety of fish resources. Fishing nets and rods are used to catch the different fish in summer and fall: a variety of salmonids as char, whitefish, Lake Trout and ouananiche. There are a number of fishing sites in the study area, notably in Rosemary Lake, Triangle Lake and lac des Trois Épinettes. Ice fishing is also conducted using a very special technique. Brook Trout (matamek) are the target of this type of fishing. Several groups of fishermen gather at the same time to do this type of fishing, which provides an additional element to their food supply.

5.9 SMALL GAME

Partridge, hare and porcupine are the most hunted small animals during fall and winter. Hunting techniques are specific to each species: the rifle for partridges, the use of sticks to knock out porcupines and the snare for hares. This type of hunting takes places when the opportunity arises during the harvesting of other species. These small animals can be found throughout the entire study area. The Innu really appreciate them, and they vary their food supply.

5.10 BERRY PICKING

Blueberries and cloudberry (in peatland areas) are the most-picked wild berries in summer. Raspberries can also be found in some locations. Lingonberries proliferate, but only in the fall. It is mainly women who do the picking while men carry the fruits back to the harvest sites. Informants

clearly stated that they still picked fruit in the study area, but more often in the vicinity of Rosemary Lake.

5.11 IRONY MOUNTAIN OR KAUTEITNAT

Kauteitnat, or “heart-shaped mountain”, is an important topographic centre for the Matimekush–Lac John and Uashat mak Mani-Utenam Innu. This mountain and its surroundings contain all of the attributes and advantages required for Innu-Aitun practices. The mountain itself constitutes **an ecosystem** that protects all its elements (Innu elder). Its morphology and the fact that it is elevated are signs of importance for the Innu and the elders in particular. It reaches an elevation of 3,000 feet, which is rather modest when compared to other mountains, and users can easily reach its peak. It is located in relatively flat terrain and is surrounded by water bodies with abundant resources. Kauteitnat used to be a part of the caribou migration route. Herds that originated from the southwest would stop there in the fall, and some small, scattered groups of caribou even stayed near the site until late winter. The Kauteitnat-caribou relationship is very revealing of Innu hunting habits and constitutes a survival myth, which is the necessity of such a relationship as a major cultural symbol for this Innu group. Kauteitnat belongs to all Innu and inspires the practice of rites of thanks for the benefits it provides. This makes it a sacred mountain that must be appreciated and protected.

Historically, the mountain was used as an observation promontory to locate caribou and, to a lesser extent, other species. Innu would head toward the summit to get a better view of the approaching caribou in the fall or spot the dispersed groups in winter. A Mani-Utenam elder said: “We were able to see steam from the breath of caribou as it dispersed into the cold air, even if they were very far away.” This observation post was so effective that it was used to gather information about this resource. Kauteitnat was also used as a point of orientation for hunters, who relied on this mountain to find their routes and their way. Kauteitnat is considered as an area that is sensitive to the integrity of the surrounding biodiversity.

The renewal of mining activities in the study area over the last five years has had an effect on the Matimekush–Lac John Innu, who are its primary users. This area is serviced by old roads from mining that took place between 1950 and 1980. The Innu are required to abide by the security gate for the DSO project and stricter security standards. The above portrayal of the use of the study area and the harvesting of resources is clouded by the absence of caribou, which is the primary resource for Innu-Aitun practices. Furthermore, this depiction shows that the resource is being replaced by a more active harvesting of other resources. Employment has also diluted the level of use by users. The situation varies, but users still show their interest in using this area, even in a fragmented manner, and in practicing their traditional activities. Informants have stated that there are sites where young students are brought to learn about traditional life and learn basic practices and harvesting techniques. This shows a concern about the necessity of transmitting this way of life and its characteristics. It is also worth noting that the elders are no longer active in the study area; they go farther afield and spend longer periods of time on their lands. The study area is thus used as a passageway to other harvesting areas.

6 USE OF THE STUDY AREA BY THE NASKAPI

The land use model used by the Naskapi in the study area is similar to the portrait established for the Innu, but comprises specific political, economic and social factors. Unlike the Innu, whose group is split between users originating from two communities, the Naskapi are a single entity living in a single community and constituting one Aboriginal nation. Their use of the region's harvesting areas is rather recent, dating back to the 1950s, when they were relocated to Schefferville. As the study area is located in Labrador, the provisions of the Northeastern Quebec Agreement do not apply. Their relations with other Innu users are courteous and friendly, and there are no cases where the use of the area has created conflicts. The area is shared in an informal manner and on a goodwill basis, without specific guidelines. According to the informants, a significant part of their activities take place in the Attikamagen Lake and Swampy Bay areas, but the Kauteitnat, Goodwood and Greenbush areas are also used and harvested.

6.1 TRAVEL ROUTES

With Kawawachikamach as their starting point, the Naskapi use the same existing travel routes as the Innu to access the various water bodies and sites located in the study area. They take the mountain road (Teketaut Meshkenu), which leads northeast up to Goodwood and Greenbush. This road crosses the mountain ridge where the IOCC's main iron mine sites were located. It then follows the eastern side of Kauteitnat, where it becomes two separate roads leading to Greenbush and the Howells River valley in the west. The part of the road leading to Papateu Shipu (Howells River) is used very frequently by the Naskapi. Another mining road crosses the planned Howse mine site and leads to Kauteitnat. There is also another existing road that leads southwest from Schefferville toward Wishart Lake and, from there, up to Papatau Shakaikan (Stakit Lake) in the west; it is accessed by snowmobile in winter.

6.2 MEANS OF TRANSPORTATION

The Naskapi are forced to use means of transportation adapted to the topographic configuration of sites and roadways, as shown on the map. There are four ways to travel in the study area: The four-wheel drive pick-up truck is the main means of transportation. It is suited to the existing gravel roads and can carry both people and the various equipment required for expeditions. The ATV is the most appropriate alternative for offroad travel and for getting to harvest sites that are not easily accessible in late spring, summer and fall. The snowmobile is used as a transportation method in winter, including on certain lakes in the study area (Figure 8). It is also appropriate for ice fishing, winter trapping and caribou hunting. The traditional canoe is very useful as auxiliary equipment for fishing and trapping.

6.3 CAMPS

Based on the data gathered, the Naskapi only have a few permanent camps in this area. They mainly use the study area as a means of getting to camps that are farther north or in the vicinity

of Attikamagen Lake and Swampy Bay, which was confirmed by Weiler's 2009 survey. The Naskapi claim that there are temporary camps on the road to Greenbush/Goodwood, in Kanishekemat and in Kapashekuiass (small woods), but they are located outside of the area. There is a zone where tents were erected on the eastern side of Kauteitnat several years ago, for the purposes of hunting caribou and Canada Geese. There is also a cluster of camps sites used to set up tents near Rosemary Lake. Other camps that the informants were familiar with are located on the eastern side of the Howells River basin. Some Naskapi apparently also used the Boot Lake area to erect tents.

Another interesting factor is that even if the principle of Innu traplines are respected by the Naskapi, the agreements provide the legal protection of these traplines. Based on the comments of some informants, the Naskapi harvest and practice their activities more easily in areas that they previously occupied or that they have been given since their arrival in Schefferville. Despite a longer Innu historical presence, the Kauteitnat area is well known to both Aboriginal communities.

6.4 ANNUAL ACTIVITY CYCLE

Our Naskapi informants did not explicitly refer to an annual activity cycle, but their situation and harvesting obligations force them to practice traditional activities throughout the seasons, according to the arrival, passing, migration context, location and presence of game.

- **In the fall:** As the main activity is no longer possible (there are no caribou), the hunting of the Canada Goose is important during the southward migration. There is also fishing and the hunting of partridges (grouse/Innineu). Some Naskapi also make incursions in the Kuujuaq area to hunt caribou from the Leaf River herd, according to the season.
- **In the winter:** The hunt for the Willow Ptarmigan (uapeneu) and trapping are important activities, but ice fishing also takes place. One elder mentioned that wooded areas and the mountain were favourable locations for partridges and hares.
- **In the spring:** The hunting of the Canada Goose and waterfowl resumes. It is an important occupation for the Naskapi, both within and outside the study area. Informants also mentioned that they went to different locations to avoid areas near mining activities.
- **In the summer:** Fishing, wild-berry picking and waterfowl hunting are the primary activities.

6.5 CARIBOU HUNTING

The Naskapi hunt caribou from the George River herd. They can also, on some occasions, hunt caribou from the Leaf River herd in the government-regulated lands of Ungava. Informants claimed that there had not been any caribou in the area for a few years. The rarity of the species has impacted their way of life. They had hunting grounds on the western side of Kauteitnat and used to hunt in groups. They must now find other ways to hunt caribou, but these are costly and require long journeys northward.

6.6 CANADA GOOSE AND WATERFOWL HUNTING

The hunting of Canada Geese is an important activity in the spring, when they arrive in large flocks. This hunt primarily takes place outside the study area. However, several groups did shoot Canada Geese along both sides of the Howells River basin, which seems to be a favourable location, according to informants.

The hunting of other waterfowl, such as the loon, the American Black Duck (Inniship), the Black Scoter (Kuaikan) or the Long-tailed Duck, is also much appreciated. It is done on certain lakes in the area.

6.7 SMALL GAME

The grouse is highly prized in the fall, as is the Willow Ptarmigan in winter. Needless to say, this type of hunting serves as a complement to other activities that are conducted at the same time. The study area is conducive to the presence of these species. Grouse are hunted along access routes in the fall and Willow Ptarmigans are hunted on small plateaus in the winter.

6.8 TRAPPING

Trapping activities are less common in the study area. Some Naskapi may lay traps here and there in wooded areas to catch martens, but they do so as they pass through the area to conduct a different activity. This is also true of the mink when they are fishing in riparian areas.

6.9 FISHING

The Naskapi head to the Curlingstone and Rosemary lakes and Howells River to fish salmonids such as Lake Trout and ouananiche. In the winter, ice fishing is conducted to catch Brook Trout. These activities are also carried out in Goodwood as well as in the Attikamagen and Swampy bay lake areas, outside of the study area.

6.10 BERRY PICKING

The Naskapi head to the edges of Kauteitnat to pick wild berries such as blueberries, raspberries and bilberries. Lingonberries are the main fruit collected there in the fall. Blackberries are also in high demand, and cloudberries are collected in peatland areas. These picking activities are mainly conducted in the summer, but lingonberries are inevitably collected intensively in the fall, at the same time that the Canada Geese and waterfowl pass through on their way south.

6.11 IRONY MOUNTAIN OR KAUTEITNAT

The heart-shaped mountain, or Irony Mountain (Kauteitnat), does not have the same symbolic or ritual signification for the Naskapi, who have only lived in the region for about 50 years. According

to an elder, Kauteitnat is a strategic site for the hunting of caribou and a repository of food resources for wildlife. It is well located and convenient, as well as being an excellent, very easily accessible observation site. This mountain is part of Naskapi heritage for the practice of traditional activities, and is unique not only in how it is used, but also for the concentration of wildlife that feeds, stops, mates and rests there.

As previously mentioned, the Naskapi share the study area with the Innu for their traditional activities, but these activities are not only conducted in this area (according to a young informant). The Naskapi have a steady presence in the area. They have the same attitude toward the harvesting of resources and use the same access routes as the Innu, but tend to go farther north, toward Greenbush. The Naskapi also use the same parameters as the Innu for their resource management system, but have fewer resting places, land-use sites and harvest sites. This is perhaps due to their propensity to occupy the same sites they used when they first arrived in the area. While the number of informants was smaller, the information received can only be taken as a general, albeit well-established, indicator.

7 INFORMANT CONCERNS – HOWSE PROJECT

The following is a list of Innu and Naskapi concerns and apprehensions as expressed by the informants. We have summarized the effects anticipated by participants, while trying to separate out the cumulative effects of other mining projects. Few measures were suggested by the participants to mitigate the potential effects.

7.1 CONCERNS

- The contamination of surface and underground water bodies: the study area is composed of numerous lakes, rivers and streams that are interlinked through the natural tributary flow process. According to informants, this aquatic network is lively and dynamic and its constituents are all connected. The planned project site is near this network, at the side of a mountain (Kauteitnat) with very particular winds and wind directions. The iron-bearing substances and particles carried by flows and generalized runoff can cause negative effects. In addition, there are a number of underground water sources in the area that could be contaminated through the infiltration of polluted runoff water into the groundwater. The contamination of this water would affect fish and riparian fur-bearing animals, as well as the aquatic ecosystem.
- The project's site and its waste areas are very close to Kauteitnat. The pit that will be dug could have an impact on the stability of the soils and sub-soils that support the eastern side of the mountain. One of the fears is that this side of the mountain could partially collapse, mainly as a result of vibrations and blasting.
- The dispersal of dust into the air can also cause pollution for users, as well as for animal and plant species. This aspect was a key topic of the discussions, as it can affect human health, species' appearance (such as the Willow Ptarmigan or White Partridge becoming orange), wild fruits, medicinal plants and the general landscape.

- Waste and tailings stored in fixed locations will be harmful in the long term if not handled appropriately.
- As a result of experiences with other mining pits, the informants stated that they would prefer if the pit was filled with solid matter once mining has ended.
- The stretch of road that links Tshitshitua Mani Meshkenu with the Tekutaut Meshkenu road and leads to Kauteitnat will disappear between Goodream Creek and the mountain. This hinders the movements of users who head to the mountain and, from there, use part of this road to reach Rosemary Lake and Howells River. If this stretch is eliminated, users will no longer be able to move between certain sites in a direct, efficient manner.
- The landscape surrounding Kauteitnat will be modified and as a result, the mountain, with its numerous symbols deeply rooted in Innu culture, will no longer be the same.
- The project will also modify caribou migration as soon as the herd returns. The informants claimed that they were convinced that caribou herds would no longer use these areas because of the noise and traffic. Other species will also be affected by these factors, and their behaviour and habits will change.
- The project will add new control and security measures to the existing ones, and they will restrict freedom of movement. The DSO security gate and road escort already restrict travel, which the informants dislike. The bypass road is not functional and has yet to be completed.
- The fly-in/fly-out system is also a significant concern. The informants do not know where people are coming from, and they worry that they could carry diseases and contaminate the local population.
- The positive benefits associated with the employment of Aboriginals are of little value if the company does not provide them with meaningful jobs or discriminates against them by giving them low-status jobs.

7.2 MITIGATION MEASURES

The concept of mitigation measures for the potential effects described above is poorly understood by the Innu and the Naskapi. They say that it is impossible to reduce effects to such a degree that they will be able to live comfortably with their daily presence and find them bearable (Innu elder). The effects are damaging and cause prejudice to community members and their activities and to the habitats of species (Innu elder). The Howse Project will surely have an impact because activities such as pit development, production, crushing and transportation will take place. An Innu elder stated: "We have already lived with mining activities in the past and now it feels like an old wound is being opened." Nothing was done to mitigate the effects of earlier activities on people and on nature. They therefore wonder whether it is possible to reduce the pit, waste, dust, contamination, traffic, noise and disappearance of species. They also mentioned that they were not engineers, so they cannot give advice on how to achieve this. They did, however, ask questions about how to reduce the impact of the above-mentioned effects:

- How can toxic spills in water bodies and underground water be stopped?
- How can dust be prevented from spreading throughout the landscape and in nature, threatening species and bothering people?

- How can we ensure that drilling and dynamiting will not affect the mountain's stability?
- How can we reduce ore transportation in the area, which occurs in various proportions?
- How can we ensure that production activities will not restrict the freedom of movement of local users?
- What can be done to prevent security from taking charge of users when they move through the area?
- At the time of the mine's closure, will the company fill up the pit?
- In the event that caribou no longer want to migrate toward these areas, what does the company intend to do?
- Will the economic benefits in terms of employment be more positive for outsiders than for people from the two communities?
- Why did the TSMC company not apply impact mitigation measures for the DSO project?

These questions can be taken as guidelines for mitigation measures or, at the very least, for analysis and clarification.

7.3 CUMULATIVE EFFECTS

Informants say that the effects of previous projects conducted between 1950 and 1980 continue to have an impact on their quality of life: the multiple, very deep pits that were not restored, the dangers associated with such pits, the impossibility of using these mining areas for their other activities, land degradation (it is no longer as it used to be) and the impact of iron concentrations all around water bodies are all residual effects that continue to affect the Innu and the Naskapi. These projects had an impact on the traditional life of the elders that we met, and younger community members also view them as a nuisance.

In terms of the TSMC/LIM DSO project associated with the Howse Project:

- The company told us that there would be no effects on air quality, but we are currently experiencing them;
- Truck traffic and dust emissions continue;
- The road has been blocked and security hinders people's freedom of movement;
- Species are endangered, such as certain fish and partridges that are turning orange;
- The same impact in its various forms will be transferred to the Howse Project;
- Near the old pits, there is no more life, and no possibility of reusing the land, except for roadways.

According to the informants, the cumulative effects have an ongoing impact on people and their environment. They say that the effects of the Howse Project will go on after the mine's closure.

7.4 FUTURE INVOLVEMENT IN THE PROJECT

Informants said that there has to be a greater interaction in the dissemination of information between the company's management and community members with regard to impact mitigation

measures and the creation of a group to monitor the actions to be taken, assess them and keep the population informed on their status. Financial agreements are not sufficient to offset the impact of such projects.

7.5 ADDITIONAL COMMENTS

A number of Innu informants say that this project must be the last one to take place in the region of Schefferville or on the traplines held by members of Uashat mak Mani-Utenam. They have been summoned to answer the same questions for many years now. The companies only want their consent. The Howse Project must be the last time that iron is removed from the region; it has already cost the environment too much. Despite past projects, a Naskapi elder said that “animals, fish and migratory birds have managed to survive even if there have been cycles, but we are now faced with great season, climate and wind changes. Snow falls later, the cold is less intense and wind directions are abnormal when they should be blowing in a specific direction during a given season.” This comment leads us to believe that major climate changes have now reached abnormal proportions in the area and have an impact on biodiversity. This may be the reason why there are no more caribou (Innu elder) and the behaviour of other species is changing.

8 CONCLUSION

This ATK study concerning land use in the study area has led to a certain number of findings. The Innu and Naskapi both know the study area very well and use it continuously, even though their attitude toward traditional activities has changed somewhat as a consequence of modernity, the constraints of sedentary activities and mining activities. This knowledge allows us to deduce that the cultural and land integrity of the study area has historically remained relatively unchanged, despite the jolts of industrial encroachment, modern life and globalization.

It is also worth noting that the Innu and the Naskapi have experienced the effects of former mining projects and seem to have found some kind of balance between the uncertainties of such projects and their ancestral ways of life. However, and in terms of the current projects, they are able to fully understand the issues affecting their lands and the activities, habitats and behaviours of certain species of game animals and birds in relation to the project’s main components. They can also ask informed questions and demand appropriate answers.

The Howse Project is located next to a sensitive area, namely KAUTEITNAT, which is viewed as an important symbol of Innu culture. The informants seemed to agree that if this mountain retains its natural integrity, the project can go forward, provided the company can provide assurances to that effect. In light of the comments collected, the safeguarding of the mountain’s integrity must also be accompanied by a series of other actions that aim to reduce the impact on water, air, soil and species. The elders were very clear about these matters.

The consultation process was conducted in a way that disseminated all of the information about the project. For our part, we wished to reflect the information we received on land use in the study

area as accurately as possible. We believe that this text accurately echoes the various comments made and that the interpretations made are true to the spirit of such comments.

LIST OF FIGURES

Figure 1: Location

Figure 2: Land Use Study Area

Figure 3: Quebec-Labrador Peninsula/South Centre

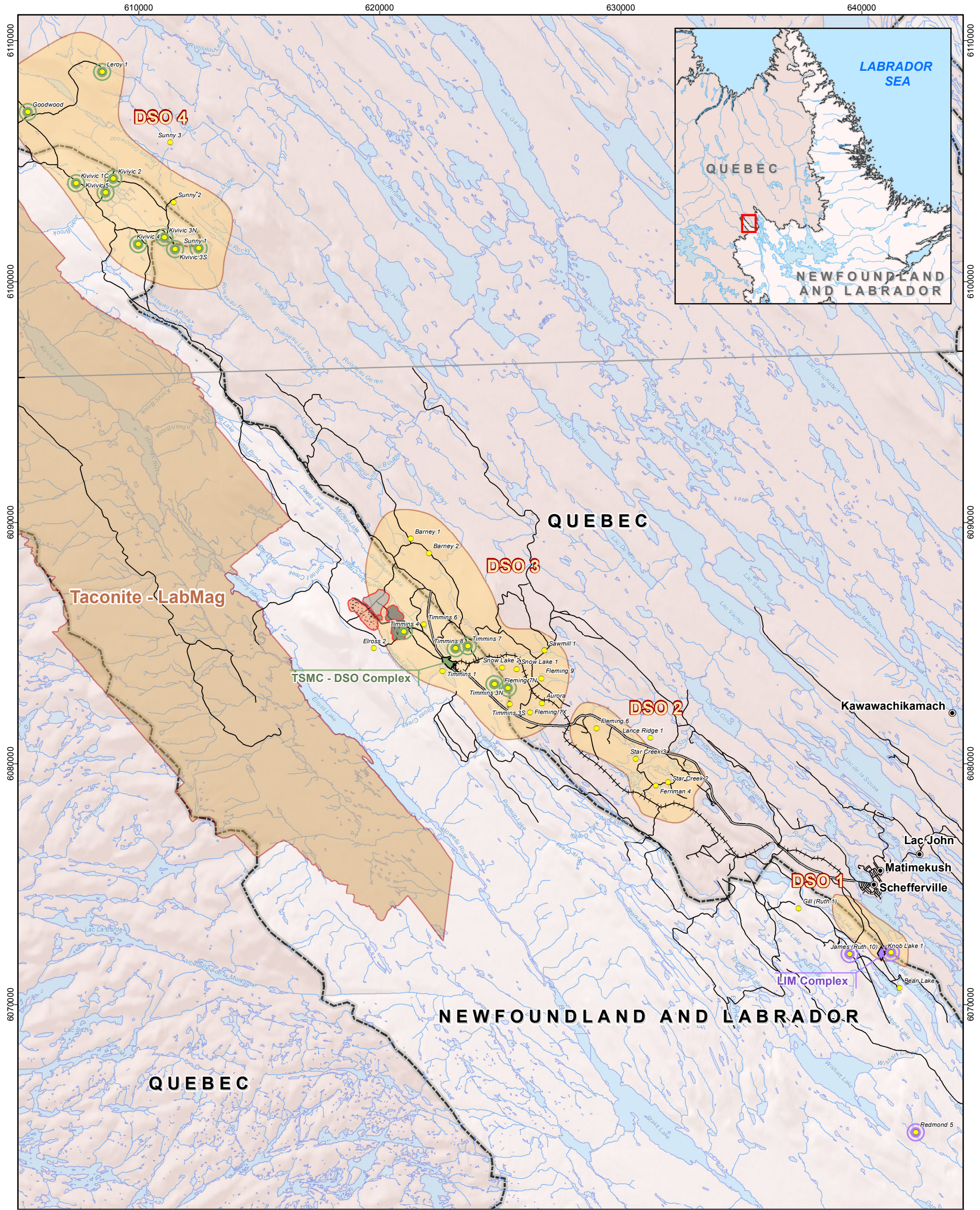
Figure 4: Trading Posts, Seigneuries and Concessions (17th and 18th century)

Figure 5: Amerindian Populations in the 17th and 18th Centuries

Figure 6: Indian Bands – 1850

Figure 7: Innu Families in Schefferville – 1960

Figure 8: Land Use and Traditional Aboriginal Knowledge



LEGEND

Infrastructure and Mining Components

- DSO - Deposit
- LIM Actual or Planned Deposit Operation
- LIM Complex
- TSMC Actual or Planned Deposit Operation
- DSO Complex - TSMC
- DSO - Other Site
- Taconite - LabMag

Howse Infrastructures

- Proposed Howse Pit
- Proposed Low Grade/Overburden Stockpile
- Proposed Crushing/Screening Facility
- Proposed Waste Rock Dump

Basemap

- Town
- Railroad
- Road
- Watercourse
- Water body
- Provincial Boundary

FILE VERSION, DATE, AUTHOR:
GH-0571.00, 2015-01-13, E.D.

0 2 4 6 8 10
Kilometers
UTM 19N NAD 83

SCALE: 1:150 000

SOURCES:

Basemap
Government of Canada, NTDB, 1:50,000, 1979
SNC Lavalin, Groupe Hémisphères, Hydrology update, 2013.

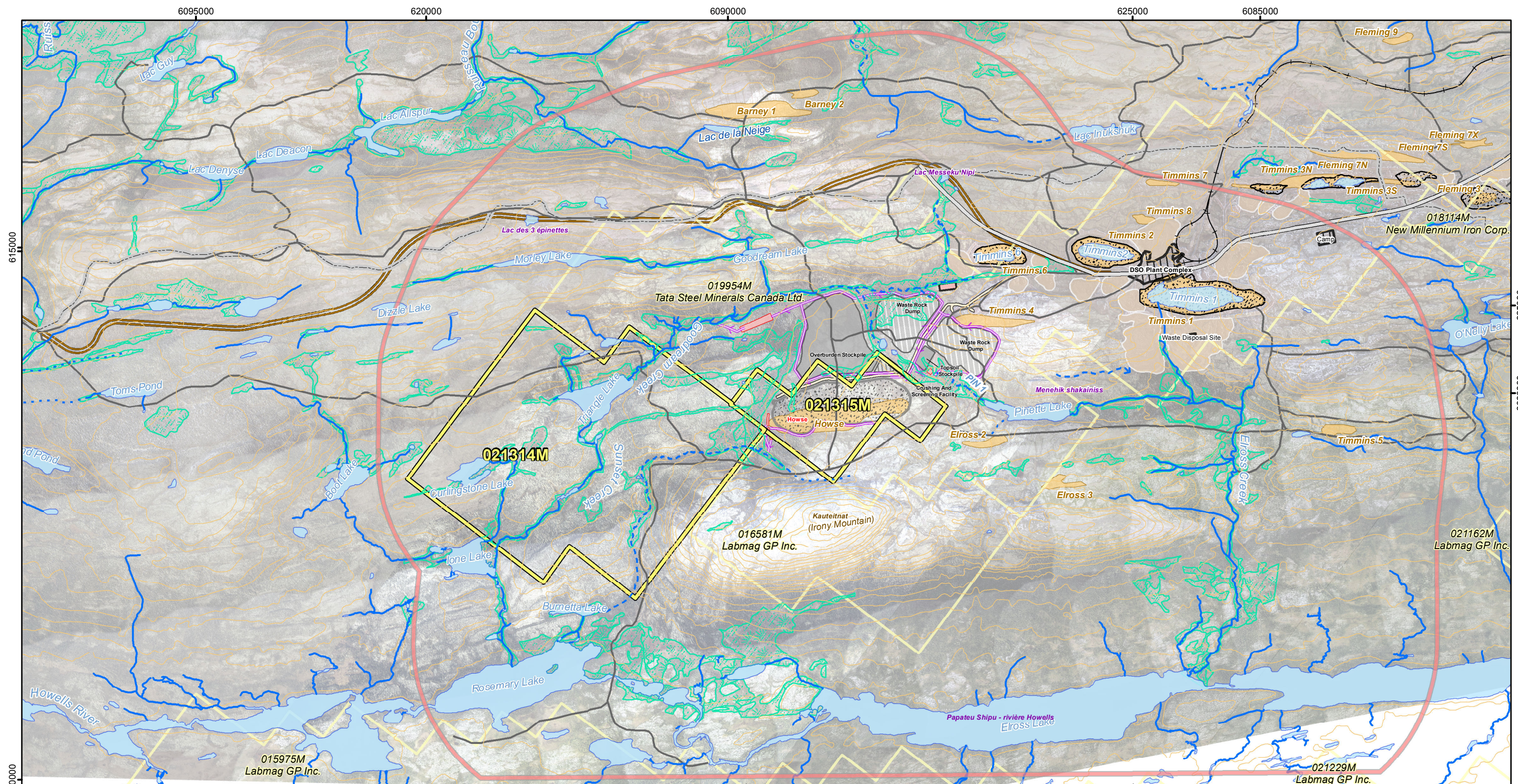
Infrastructure and Mining Components
New Millennium Capital Corp., Mining sites and roads
TATA Steel Minerals Canada Limited/ MET-CHEM, Howse Deposit
Design for General Layout., 2013

ENVIRONMENTAL IMPACT ASSESSMENT
HOWSE PROPERTY PROJECT

Location
Howse Minerals Limited

Groupe Hémisphères
13, rue Saint-Louis, Bureau 201, Lévis (QC) Canada, G6V 4E2
1453, rue Beaubien est, Bureau 301, Montréal (QC) Canada, H2G 3C6

Figure 1



LEGEND

Infrastructure and Mining Components

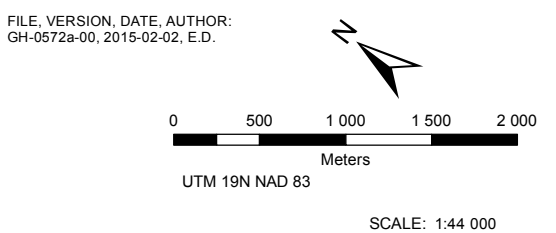
- Proposed Infrastructures**
- Proposed Howse Pit
 - Proposed Low Grade/Overburden Stockpile
 - Proposed Crushing/Screening Facility
 - Proposed Waste Rock Dump
 - Proposed Sedimentation Pond
 - Proposed Ditch and Outlet
 - Road to DSO Area 4
 - Proposed Mine Haul Road

- Existing Components**
- Existing Railroad
 - Existing Sedimentation Pond
 - DSO Howse - Claim
 - Labrador Iron Mines Limited (49%) / Howse Minerals Ltd. (51%)
 - Other Claim
 - Elross Lake Area Iron Ore Mine (ELAIO) Plant Infrastructure Footprint
 - Existing Dump
 - Existing Pit
 - Deposit

Basemap

- Permanent Watercourse
- Intermittent Watercourse
- Storm Runoff
- Disappearing Stream
- Artesian Spring
- Water body
- Contour Line (50 ft)
- Provincial Border
- Existing Road
- Main Access Road
- Wetland
- Local Study Area

*Hydronyms are oriented along the direction of water flow



SOURCES:
 Basemap
 Government of Canada, NTDB, 1:50,000, 1979 Government of NL and government of Quebec, Boundary used for claims
 SNC Lavalin, Groupe Hémisphères, Hydrology update, 2013
 Infrastructure and Mining Components
 New Millennium Capital Corp., Mining sites and roads
 TATA Steel Minerals Canada Limited/ MET-CHEM Howse Deposit Design for General Layout, 2013

ENVIRONMENTAL IMPACT ASSESSMENT
HOWSE PROPERTY PROJECT

Land Use Study Area
Howse Minerals Limited

GroupeHemispheres
 13, rue Saint-Louis,
 Bureau 201, Lévis (QC)
 Canada, G6V 4E2

1453, rue Beaubien est,
 Bureau 301, Montréal (QC)
 Canada, H2G 3C6

Figure
2

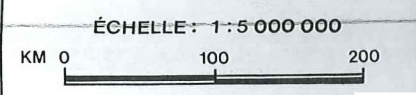
SCHEFFERVILLE

CARTE NO: 2

LA PÉNINSULE DU QUÉBEC-LABRADOR ET SA RÉGION CENTRE - SUD

LÉGENDE

- Limite de la péninsule Québec-Labrador
- Limite approximative de la région Centre-Sud
- Frontière du Labrador
- - - Ligne de partage des eaux



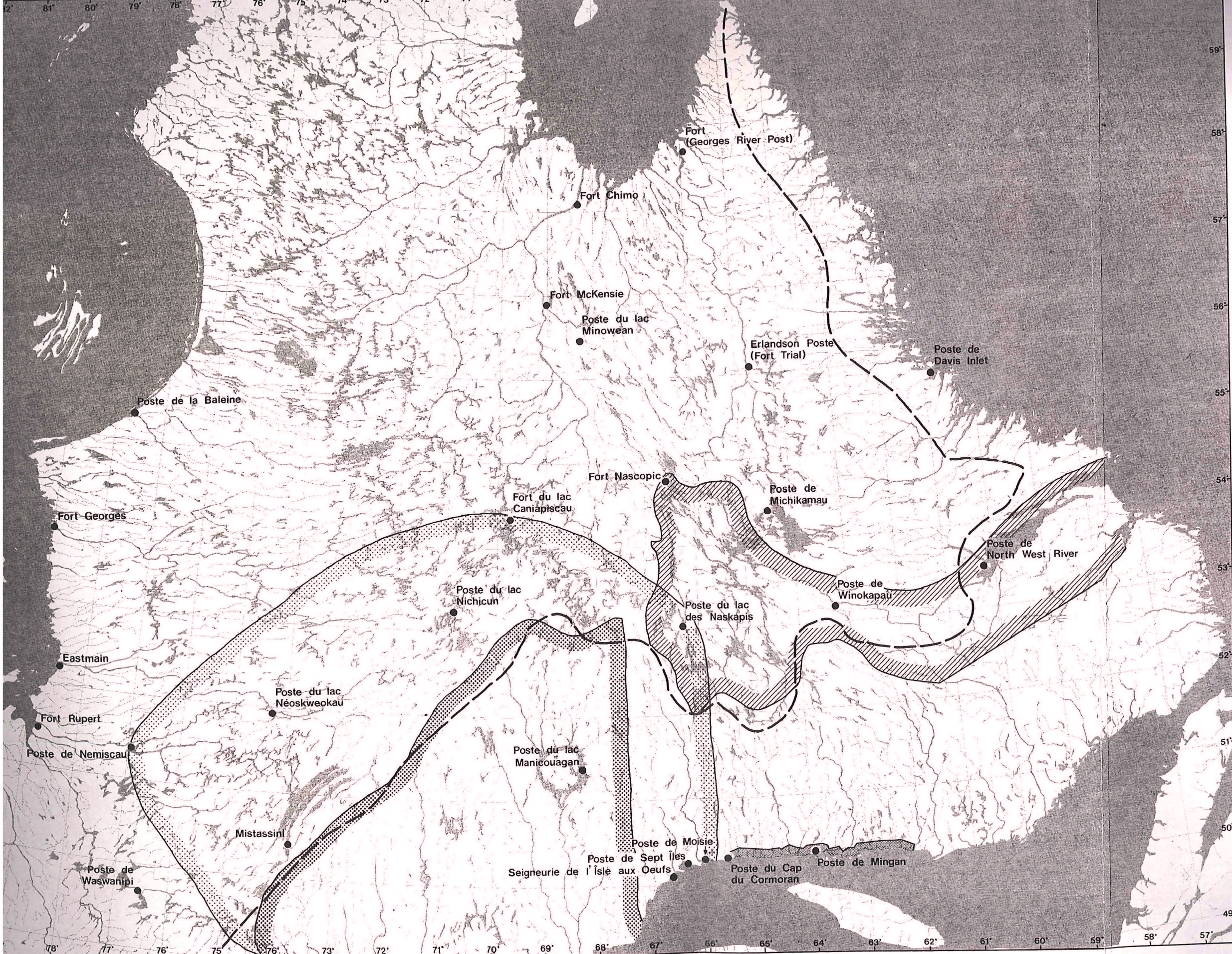
SCHEFFERVILLE

CARTE NO: 3

POSTES DE TRAITE, SEIGNEURIES ET CONCESSIONS AU QUÉBEC - LABRADOR

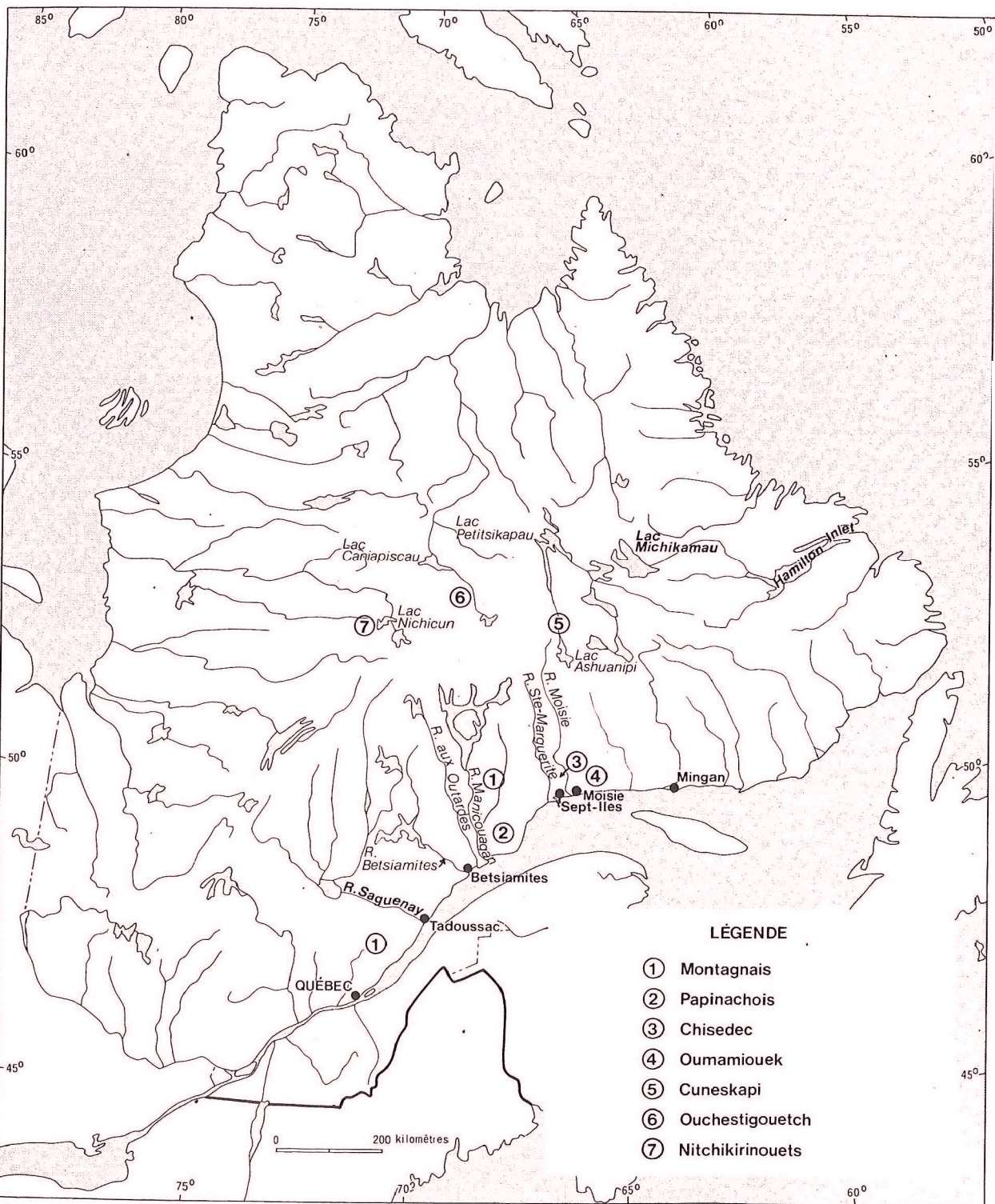
LÉGENDE

- Poste de traite
- Limite approximative de la terre de Rupert
- ▨ Limite approximative de la seigneurie de la terre ferme de Mingan
- ▧ Limite approximative de la concession faite à la veuve Formel à Hamilton Inlet
- ▩ Limite approximative du Domaine du Roi (1652)
- Limite approximative du Domaine du Roi (1733)



ÉCHELLE: 1:5 000 000
KM 0 100 200

IDENTIFICATION DES POPULATIONS AMÉRINDIENNES RÉGIONALES AUX XVIIÈME ET XVIIIÈME SIÈCLES



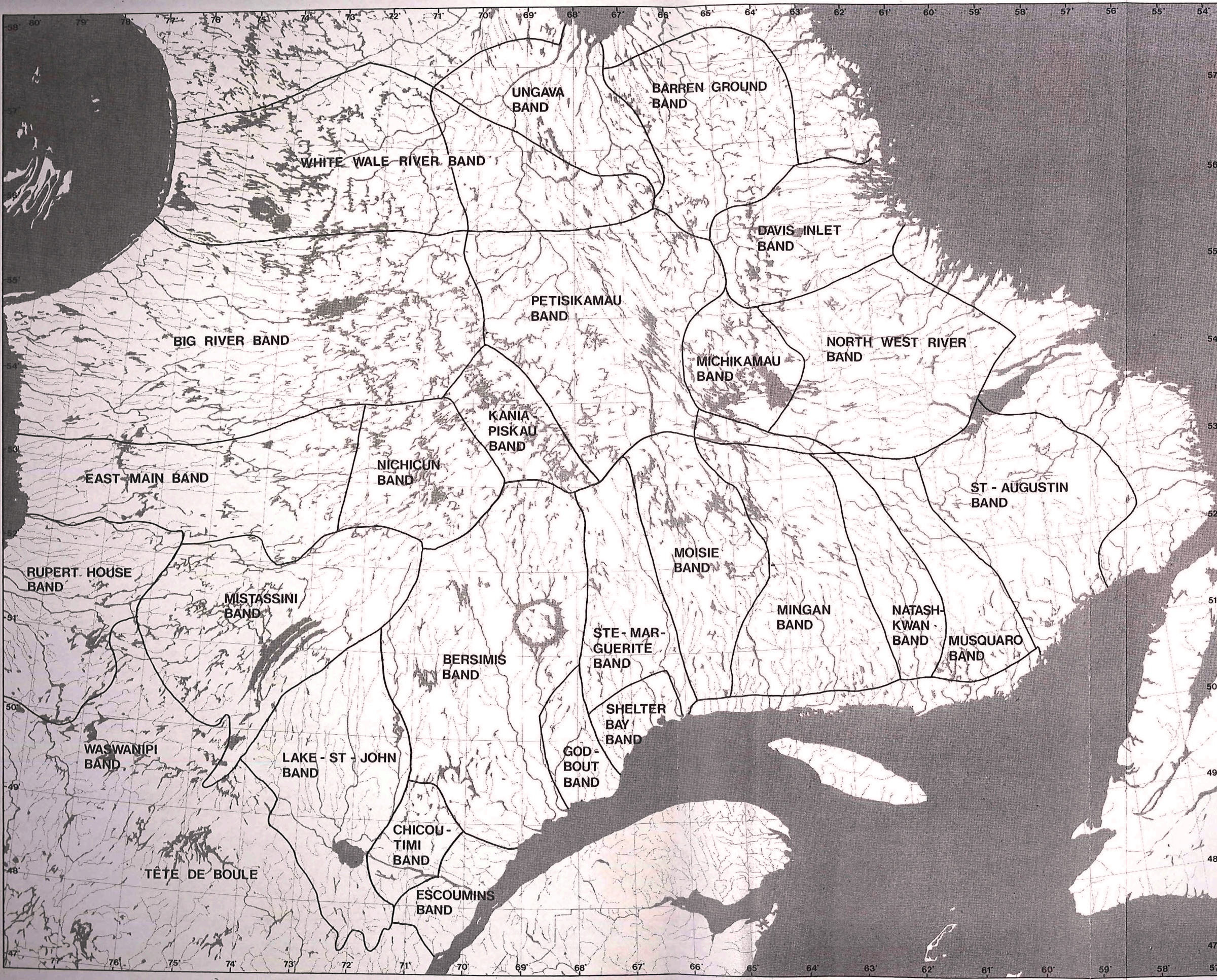
SCHEFFERVILLE

CARTE NO: 5

TERRITOIRES DES
BANDES INDIENNES
DE LA PÉNINSULE
QUÉBEC LABRADOR
VERS 1850

LÉGENDE

— Limite approxi-
mative des territoires
des bandes indiennes



ÉCHELLE: 1:5 000 000

KM 0 100 200

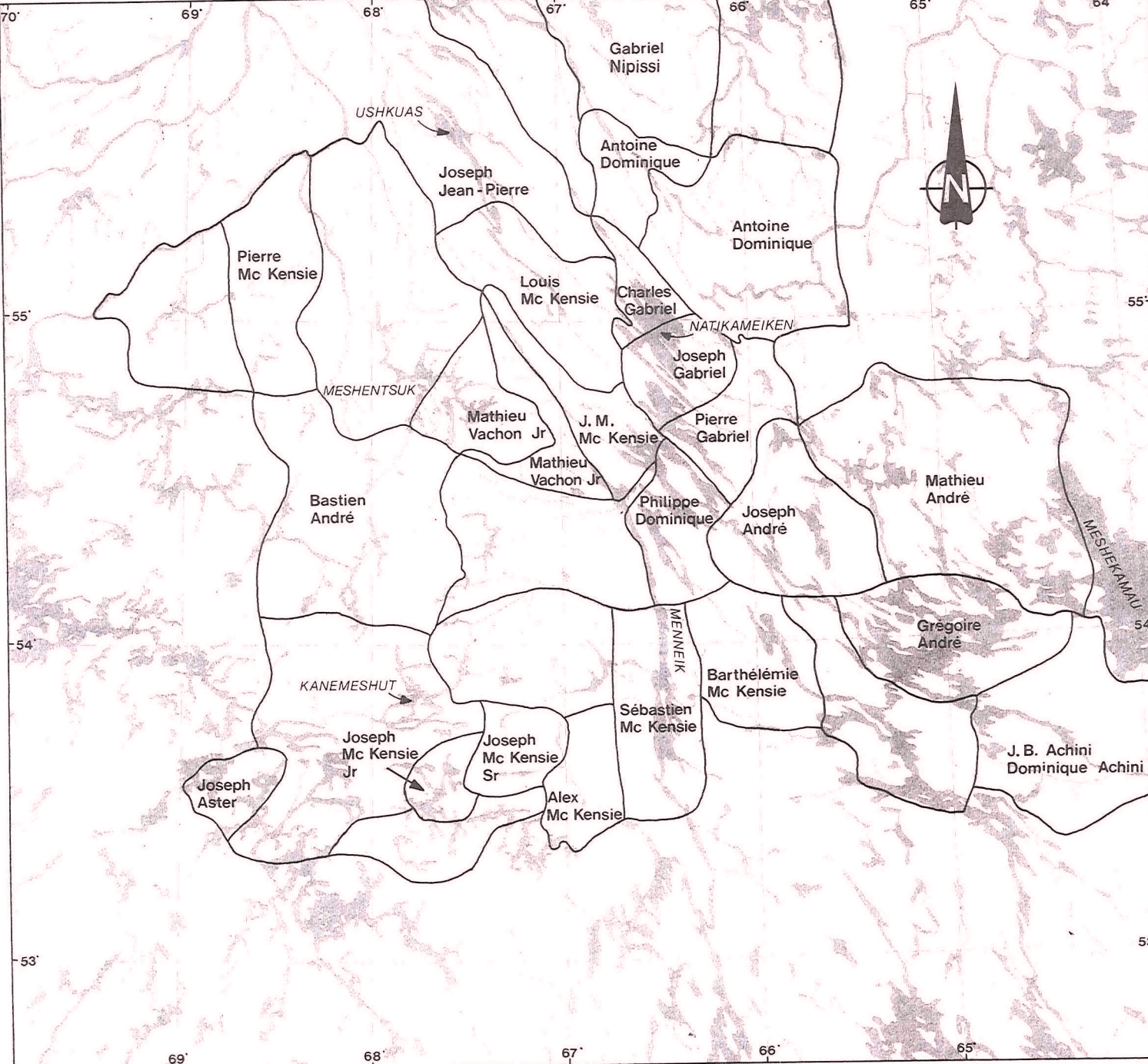
SCHEFFERVILLE

CARTE NO:14

TERRITOIRE DES FAMILLES MONTAGNAISES DE SCHEFFERVILLE EN 1960

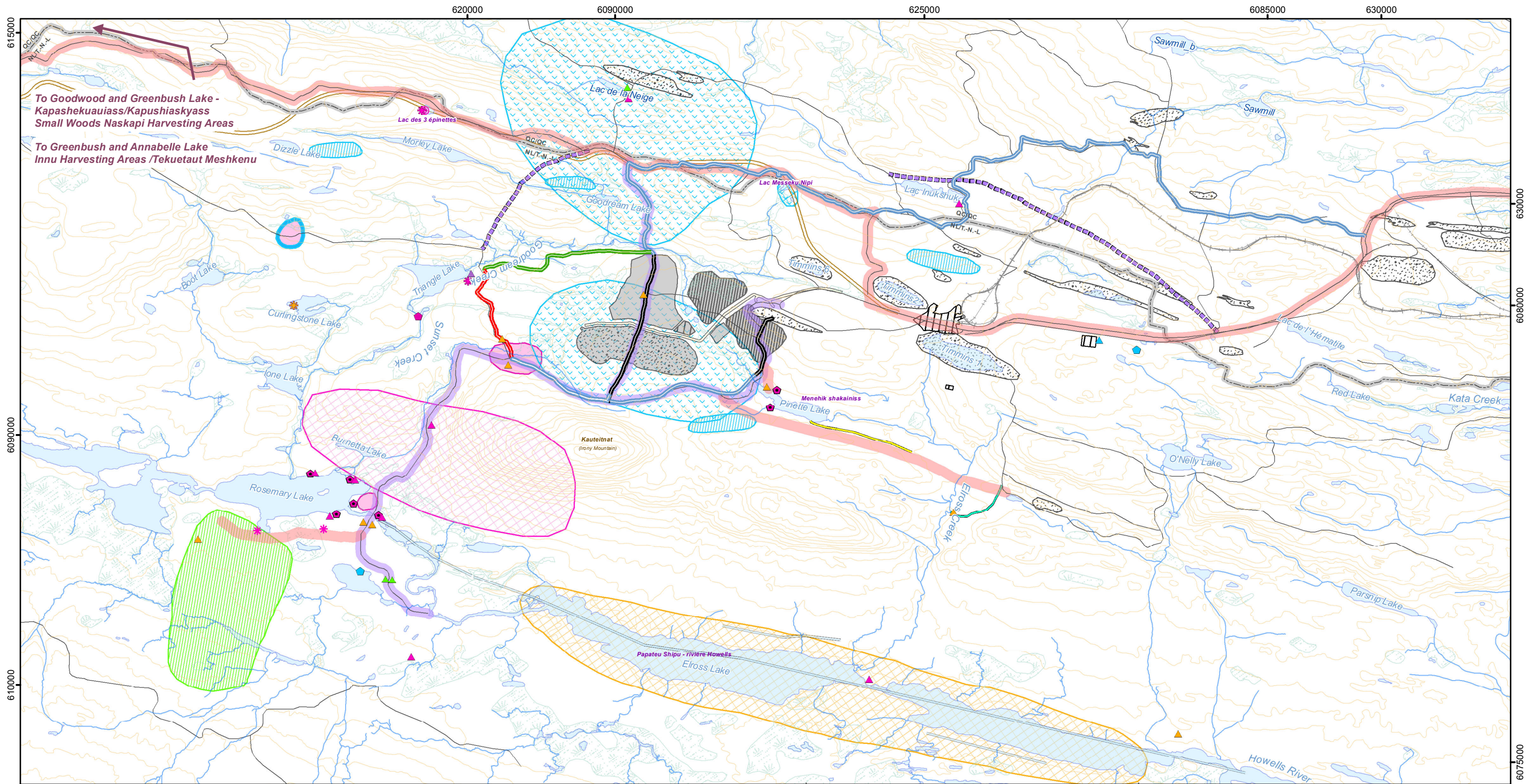
LÉGENDE

— Limite approximative
d'un territoire
familial



ÉCHELLE: 1:2 000 000

KM 0 20 40 60 80



LEGEND

Camps/ Tents

- ▲ Naskapi
- ▲ Innu
- ▲ Unknown Owner
- ▲ Naskapi - Old
- ▲ Innu - Old

Innu Harvesting Areas

- Hunting Area
- Camp Area

Naskapi Harvesting Area

- Goose Hunting

Innu Harvesting Locations

- ★ Beaver Hunting
- ★ Goose Hunting
- ★ Fishing
- ★ Trout Fishing
- ★ Canoe
- ★ Trout Fishing

Naskapi Harvesting Spot

- ★ Trout Fishing

Access Roads

- To remove
- Access Road - Itinerary
- Winter Skidoo Trail
- Partridge Harvesting Road - Itinerary
- Proposed ByPass Road
- Old Access Road
- ATV Road - Skidoo Trail

Old Innu Harvesting Site

- Caribou Killing Site
- Old Partridge Area
- Old Goose Hunting
- Old Berry Picking Area
- Old Camp Area
- Old Naskapi Harvesting Area
- Old Camp Area

Infrastructure and Mining Components

- Road to DSO Area 4
- Existing Railroad
- Deposit
- Proposed Howse Pit
- Proposed Topsoil/Overburden Stockpile
- Proposed Crushing/Screening Facility
- Proposed Waste
- Rock Dump
- Proposed Mine Haul Road
- Eloss Lake Area Iron Ore Mine
- Plant Infrastructure Footprint

Basemap

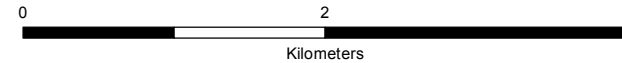
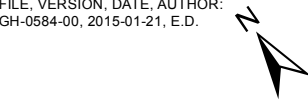
- Existing Road
- Contour Line (15 m)
- Provincial Border
- Watercourse
- Waterbody
- Wetland

Final Bypass Road

- Existing
- To Build
- To Improve

*Hydronyms are oriented along the direction of water flow

FILE, VERSION, DATE, AUTHOR:
GH-0584-00, 2015-01-21, E.D.



UTM 19N NAD 83

SCALE: 1:50 000

SOURCES:

Basemap and Land Use Components
Government of Canada, NTDB, 1:50,000, 1979
Government of NL and government of Quebec,
Mining Components
TATA Steel Minerals Canada Limited/
MET-CHEM Howse Deposit Design
for General Layout, 2013
Groupe Hémisphères, Hydrology and update, 2013

ENVIRONMENTAL IMPACT ASSESSMENT
HOWSE PROPERTY PROJECT

Land Use and
Traditional Aboriginal Knowledge

Howse Minerals Limited

GroupeHemispheres

13, rue Saint-Louis,
Bureau 201, Lévis (QC)
Canada, G6V 4E2

1453, rue Beaubien est,
Bureau 301, Montréal (QC)
Canada, H2G 3C6

Figure
8

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APPENDICES

APPENDIX I
Interview Questionnaire

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun**GUIDE D'ENTREVUE****Introduction**

Le formulaire de consentement doit être signé avant le début de l'entrevue.

- a) Présentation de l'équipe
- b) Brève description du projet
- c) Portée et objectifs du processus de l'étude d'impact environnemental et social
- d) Objectifs de cette entrevue concernant l'utilisation du territoire et des ressources, ainsi que le savoir traditionnel autochtone:
 - 1 Information générale sur l'utilisation du territoire et des ressources dans la zone d'étude;
 - 2 Identification et localisation des sites d'importance pour les activités traditionnelles, mais aussi des sites culturels et spirituels dans l'aire d'étude;
 - 3 Discussion concernant les perceptions, préoccupations et attentes liées au projet et à ses effets anticipés sur le territoire et les ressources dans l'aire d'étude.
- e) Questions / commentaires avant de débiter l'entrevue?

** Cette entrevue sera réalisée à l'aide de la carte de la zone d'étude

La plupart des questions doivent être répondues selon l'année de référence – août 2013 à juillet 2014 – et selon l'aire d'étude. Les exceptions sont mentionnées dans le questionnaire.

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun
GUIDE D'ENTREVUE

1. Identification des participants

Date: _____ **Heure début:** _____ **Heure fin:** _____

#Lot de piégeage : _____ **Titulaire actuel :** _____

Nom des participants	Liens (s)	Âge	Genre

Intervieweur: _____

Traducteur: _____

Lieu: _____

Enregistrée? _____

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

2. Noms des lieux et sites d'importance (toponymes)

- 2.1. Pouvez-vous identifier les sites qui sont particulièrement importants dans l'aire d'étude ? Les sites naturels (par exemple, les eaux des rivières ou des lacs qui ne gèlent pas l'hiver (askhui)), sites de chasse à la sauvagine, de chasse au caribou, de pêche), mais aussi les sites qui sont d'importance culturelle ou spirituelle (lieux d'enterrement, lieux de naissance, anciens camps, etc.).

# sur carte	Élément	Nom du lieu officiel	Nom (Innu Aimun)	Traduction

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun**GUIDE D'ENTREVUE****3. Utilisation générale du territoire et camps (avec la carte)**Titulaire du lot de piégeage

- 3.1. Quel est le rôle du titulaire du lot de piégeage?
- 3.2. Dans quelles circonstances avez-vous fréquenté l'aire d'étude au cours de l'année de référence?
- 3.3. Généralement, combien de personnes utilisent le lot de piégeage /aire d'étude?
- 3.4. Est-ce que l'utilisation du lot de piégeage / aire d'étude se limite à certains types d'activités?
- 3.5. Combien de personnes utilisent le lot de piégeage / aire d'étude en réalité?
- 3.6. Quel est le niveau d'effort que vous allouez aux activités traditionnelles? Temps plein, temps partiel, autre)?
- 3.7. Si on regarde la carte, pouvez-vous y inscrire l'endroit où se situent vos camps?
- 3.8. De quel(s) type(s) de camp s'agit-il?
- 3.9. S'agit-il de camps temporaires ou permanents?
- 3.10. Où se situent les sources d'eau potable à proximité de ces camps?
- 3.11. Comment vous rendez-vous à ces camps? (SVP, dessinez la route sur la carte. Si cela s'applique, distinguer selon les saisons).
- 3.12. Combien de temps vous faut-il pour vous rendre à vos camps? (pour chaque saison)
- 3.13. Quand vous allez à vos camps, combien de temps y restez-vous en général? (pour chaque saison)
- 3.14. Vous arrive-t-il de pratiquer des activités traditionnelles sans rester à votre camp (un aller-retour dans la même journée)? (pour chaque saison)
- 3.15. Y a-t-il des camps que vous avez abandonnés au cours des dernières années? Où? Pourquoi? (par exemple, le vieux camp près du lac Triangle, au sud du ruisseau Goodream?)

Autres utilisateurs

- 3.16. Dans quelles circonstances avez-vous fréquenté l'aire d'étude au cours de l'année de référence?
- 3.17. Quel est le niveau d'effort que vous allouez aux activités traditionnelles? Temps plein, temps partiel, autre)?
- 3.18. Si on regarde la carte, pouvez-vous y inscrire l'endroit où se situent vos camps?
- 3.19. De quel(s) type(s) de camp s'agit-il?
- 3.20. S'agit-il de camps temporaires ou permanents?

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun**GUIDE D'ENTREVUE**

- 3.21. Où se trouvent les sources d'eau potable situées près de ces camps?
- 3.22. Comment vous rendez-vous à ces camps? (SVP, dessinez la route sur la carte. Si cela s'applique, distinguer selon les saisons).
- 3.23. Combien de temps vous faut-il pour vous rendre à vos camps? (pour chaque saison)
- 3.24. Quand vous allez à vos camps, combien de temps y restez-vous en général? (pour chaque saison)
- 3.25. Vous arrive-t-il de pratiquer des activités traditionnelles sans rester à votre camp (un aller-retour dans la même journée)? (pour chaque saison)
- 3.26. Y a-t-il des camps que vous avez abandonnés au cours des dernières années? Où? Pourquoi? (par exemple, le vieux camp près du lac Triangle, au sud du ruisseau Goodream?)

4. Cycle annuel des activités

- 4.1. **À l'aide de la carte et du tableau ci-dessous:** Quelles ont été vos principales activités au cours de l'année entre les mois d'août 2013 et juillet 2014? SVP indiquez quels sont les éléments marqueurs saisonniers (gel, dégel, etc.).

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

CYCLE ANNUEL DES ACTIVITÉS
 Année de référence : août 2013 à juillet 2014
 (Section en gris: les questions seront posées plus tard dans l'entrevue)

# sur carte	Quand (mois)	Activité	Espèces récoltées	a) Combien de fois? b) Durée des séjours? c) Nombre de personnes?	Modes de transport	Le projet aura-t-il un impact sur cette activité? Comment?	Si oui, mesures de bonification / évitement / mitigation proposées?

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

# sur carte	Quand (mois)	Activité	Espèces récoltées	a) Combien de fois? b) Durée des séjours? c) Nombre de personnes?	Modes de transport	Le projet aura-t-il un impact sur cette activité? Comment?	Si oui, mesures de bonification / évitement / mitigation proposées?

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

- 4.2. Au cours des 5 dernières années, avez-vous noté des changements concernant les ressources que vous récoltez dans l'aire d'étude?
- Leur présence?
 - Leur distribution?
 - Leur abondance?
 - Leur qualité?
- 4.3. Selon vous, quelle(s) est/sont la/les cause(s) de ces changements et pourquoi?
- 4.4. Ces changements ont-ils affecté vos activités dans l'aire d'étude? Si oui, comment?
- 4.5. Y a-t-il des zones qui sont particulièrement sensibles dans l'aire d'étude? (ex : aire de reproduction, aire de mise-bas, aire de mue, etc.) Si oui, svp les indiquer sur la carte.
- 4.6. Quels sont les principaux facteurs qui déterminent le temps que vous passez à pratiquer des activités traditionnelles dans l'aire d'étude?

5. Revenus et coûts (pour l'année de référence, août 2013 à juillet 2014)

- 5.1. Avez-vous vendu certaines des fourrures que vous avez récoltées dans l'aire d'étude?
- 5.2. Si oui, combien la vente de ces fourrures vous a-t-il rapporté?
- 5.3. Quelle proportion des ressources que vous récoltez dans l'aire d'étude sert à la consommation familiale?
- 5.4. Avez-vous estimé les coûts liés à la poursuite des activités traditionnelles durant l'année de référence (véhicules, équipement, essence, autre)?
- 5.5. Avez-vous reçu du soutien financier d'un programme en particulier pour vos activités de récolte?

6. Autres utilisateurs du territoire

- 6.1. (Si applicable) Est-ce qu'il y a d'autres autochtones qui ont utilisé l'aire d'étude durant l'année de référence?
- 6.2. Si oui, comment décririez-vous vos relations avec les autochtones dans l'aire d'étude durant l'année de référence?
- 6.3. (Si applicable) Est-ce qu'il y a des non-autochtones qui ont utilisé l'aire d'étude durant l'année de référence (pourvoiries, chasseurs, trappeurs, pêcheurs, tourisme d'aventure)?
- 6.4. Si oui, comment décririez-vous vos relations avec les non-autochtones dans l'aire d'étude durant l'année de référence?

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

7. Faune présente dans l'aire d'étude

7.1. En utilisant la carte de l'aire d'étude, svp identifier les ressources qui y sont présentes selon votre connaissance, durant l'année de référence.

Espèces		O/N	# sur carte	# Récoltées?	Abondance (abondante, modérée, rare)	Commentaire
Mammifères						
Caribou sédentaire	Minashkuau-atik ^u					
Caribou migrateur	Mushuau-atik ^u					
Renard roux	Matsheshu					
Vison	Atshakash					
Martre	Uapishtan					
Orignal	Mush					
Ours noir et tanières	Mashk ^u					
Loup	Maikan					
Castor	Amishk ^u					
Lynx du Canada	Pishu					
Loutre	Nitshik ^u					
Rat musqué	Utshashk ^u					
Lièvre	Uapush					
Porc-épic	Kak ^u					
autres ?						
Poissons						
Ombre chevalier	Shushashui					
Ombre de fontaine	Matamek ^u					
Touladi	Kukamess					
Grand brochet	Tshinusheu					
Grand corégone	Atikamek ^u					
Ménomini rond	?					
Meunier noir	Makatsheu					
Ouananiche	Uanan					
Meunier rouge	Mikuashai					
Méné de lac	?					

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

Espèces		O/N	# sur carte	# Récoltées?	Abondance (abondante, modérée, rare)	Commentaire
Chabot tacheté	?					
Lotte	Minei					
Autres ?						
Faune aviaire						
Canard arlequin	Nutshipaushtikue-shish					
Garrot à œil d'or	Tshitshue mishikushk ^u					
Bernache du Canada	Nishk					
Oie des neiges	Uapishk					
Garrot (général)	Mishikushk ^a					
Plongeon catmarin	Ashu-muak ^u					
Cormoran (général)	Uapitukuan					
Garrot d'Islande	Mamatau-mishikushk					
Autres ?						
Autres						
Tétras du Canada	Innineu					
Gélinotte hupée	Pashpashtshu					
Lagopède des saules	Innapineu					
Lagopède des rochers	Kashkanatshish					
Grenouille	Umatshashkuk					
Salamandre	Utshishkatakak ^v Ushitshinauish					
Couleuvre	Atshinepuku					
Campagnol						
Souris	Apikushish					
Musaraigne						
Autres ?						

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

- 7.2. Est-ce que le caribou migre actuellement à travers l'aire d'étude ? Si oui, durant quelle(s) saison(s) ?
- 7.3. Avez-vous vu un troupeau de caribou de plus de 100 individus au cours des 5 dernières années dans l'aire d'étude ?
- 7.4. Si oui, à quelle fréquence et à quel(s) endroit(s) avez-vous observé ces troupeaux ?
- 7.5. Connaissez-vous des lieux de mise bas du caribou dans l'aire d'étude ou à proximité ?
- 7.6. Nous savons que le troupeau de caribous de la rivière George est en déclin dans l'aire d'étude. Avez-vous observé ce déclin ? Si oui, depuis quand ?
- 7.7. Selon vous, quelles en est/sont la/les cause(s) ? Pourquoi pensez-vous que ce/ces facteur(s) en est/sont la/les cause(s) ?
- 7.8. Est-ce que ce déclin a affecté vos activités de chasse au caribou ?
- 7.9. Connaissez-vous des endroits où se trouvent des tanières d'ours dans l'aire d'étude ou à proximité ?
- 7.10. Est-ce que les canards migrent dans l'aire d'étude ?
- 7.11. Est-ce que les oies migrent dans l'aire d'étude ?
- 7.12. Où s'arrêtent-ils/elles dans l'aire d'étude ? Quand ?
- 7.13. Avez-vous aperçu les espèces suivantes, rares ou en voie de disparition, au cours des 5 dernières années dans l'aire d'étude ? Si oui, à quelle fréquence ? À quel(s) endroit(s) ?
- Carcajou (Kuekuatsheu)
 - Renard arctique (?)
 - Coyote (Shitaikan)
 - Raton laveur (?)
 - Pékan (Utshek)
 - Caribou sédentaire (Minashkuau-atik^u)
 - Lièvre arctique (?)
 - Mouflon (Shakak^u)
 - Oiseaux de proie
 - Pygargue à tête blanche (Kauapishtikuanit-missu)
 - Aigle royal (Mitshishu ou missu)
 - Faucon pèlerin (?)
 - Hibou des marais (Kukuku)
- 7.14. Considérez-vous que d'autres espèces, mis à part celles mentionnées ci-dessus, sont en voie de disparition ou devenues rares dans l'aire d'étude ?

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

8. Flore

8.1. SVP identifier les plantes que vous avez récoltées (baies, plantes médicinales, bois, etc) durant l'année de référence et l'endroit dans l'aire d'étude où vous les avez récoltées.

Espèces	Quantité récoltée (petite, moyenne, grande)	# sur carte	Commentaires

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

9. Kauteitnat

- 9.1. À quand remonte vos premiers souvenirs de Kauteitnat?
- 9.2. Quels types d'activités étaient alors pratiquées à Kauteitnat et où (svp, indiquez le lieu sur la carte)?
- 9.3. Qui vous accompagnait?
- 9.4. À quelle fréquence visitiez-vous ce site?
- 9.5. Et maintenant? Allez-vous toujours à Kauteitnat? Si oui, à quelle(s) occasion(s)?
- 9.6. Quelles sont les activités (récoltes ou autre) que vous pratiquez à Kauteitnat? Où (svp indiquez le lieu sur la carte)?
- 9.7. Qui vous accompagne?
- 9.8. Comment décririez-vous l'importance et la signification (culturelle, spirituelle, rituelle et symbolique) de Kauteitnat?
- 9.9. Est-ce que la communauté a mis en place des mesures de conservation pour le site de Kauteitnat?

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

10. Effets potentiels du projet sur l'utilisation du territoire et des ressources

10.1. Vous avez écouté une brève présentation du projet. Comment pensez-vous que le projet pourrait affecter négativement ou positivement les activités traditionnelles que vous poursuivez ?

(Note : les sources d'impacts pour les deux phases du projet seront brièvement rappelées aux participants par l'équipe)

Effets potentiels anticipés	
CONSTRUCTION	OPÉRATION

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

- 10.2. Quelles espèces sont plus susceptibles d'être affectées par le projet dans la zone d'étude et comment (utiliser le tableau du cycle annuel des activités)?
- 10.3. Quels sont les enjeux principaux qui devraient être abordés dans l'étude d'impact environnemental et social concernant l'utilisation du territoire et des ressources dans l'aire d'étude ?
- 10.4. Avez-vous des préoccupations concernant les effets cumulatifs des différents projets miniers actuellement en développement sur l'utilisation du territoire et des ressources? Si oui, lesquels?

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

11. Mesures de mitigation

11.1. Quelles sont vos suggestions pour éviter les effets négatifs potentiels que vous avez identifiés?

11.2. Quelles sont vos suggestions pour atténuer les effets négatifs potentiels que vous avez identifiés?

11.3. Quelles sont vos suggestions pour maximiser les effets positifs du projet?

Mesures d'évitement et d'atténuation proposées	
CONSTRUCTION	OPÉRATION

Utilisation du territoire et savoir traditionnel autochtone (STA) – Innu Aitun

GUIDE D'ENTREVUE

11.4. Quelles sont vos attentes par rapport à la fermeture des sites miniers et de leur réhabilitation/remise en état?

12. Prochaines étapes

12.1. Aimeriez-vous être informé de l'avancement du projet? Si oui, comment ?

12.2. Aimeriez-vous être impliqué dans les prochaines étapes de la planification du projet ? Si oui, comment ?

13. Questions

13.1. Avez-vous d'autres commentaires, questions ou préoccupations concernant le projet?

Merci pour votre participation.

Land-use and Aboriginal Traditional Knowledge (ATK) INTERVIEW GUIDE
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Introduction

The Consent Form must be signed before the interview begins.

- a) Presentation of team
- b) Brief project description
- c) Scope and objectives of the environmental and social impact assessment process
- d) Objectives of this land- and resource-use / aboriginal traditional knowledge (ATK) interview:
 - 1. General information regarding land- and resource-use in the study area;
 - 2. Identify and localize sites of importance for traditional activities but also cultural and spiritual sites in the study area;
 - 3. Discuss perceptions, concerns and expectations related to the Project and its anticipated effects on the land and on resources in the study area.
- e) Questions/comments before we start?

** This interview will be carried out using a map of the study area

Some questions should be answered according to the reference year - August 2013 to July 2014 – and to the study area. Exceptions are specified in the questionnaire.

**Land-use and Aboriginal Traditional Knowledge (ATK)
INTERVIEW GUIDE**

1. Identification of participants

Date: _____ Starting time: _____ Ending time: _____

Name of Participants	Relationship(s)	Age	Gender

Interviewer: _____ Translator: _____

Location: _____ Recorded? _____

**Land-use and Aboriginal Traditional Knowledge (ATK)
INTERVIEW GUIDE**

2. Place names and sites of Importance (Toponyms)

2.1. Can you identify sites that are particularly important in the study area? Natural sites, (e.g. areas of ice-free open water (ashkui) on lakes or rivers during the winter, goose hunting sites, caribou hunting sites, fishing sites, etc.), but also sites of cultural and spiritual importance (e.g. burials, places of birth, old camp sites, etc.).

# on map	Feature	Official Place Name	Naskapi Place Name	Translation

Land-use and Aboriginal Traditional Knowledge (ATK) INTERVIEW GUIDE
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3. General land-use and camp locations

- 3.1. In what circumstances did you carry out activities in the study area during the reference year?
- 3.2. How many people use the study area?
- 3.3. Is the study area restricted to certain types of activities?
- 3.4. What is the level of effort that you devote to traditional activities (e.g. full-time, part-time, other)?
- 3.5. If we look at the map, can you indicate where camps are located in the study area and the place name?
- 3.6. What types of camps are they?
- 3.7. Are these temporary or permanent camps?
- 3.8. Where are the sources of potable water located near each camp?
- 3.9. How do you get to your camps? (Please draw routes on map – if applicable, differentiate between seasons.)
- 3.10. How long does it take you to get there? (differentiate by season)
- 3.11. When you go to these camps, how long do you generally stay? (differentiate by season)
- 3.12. Do you sometimes harvest resources without staying at a camp (day trips)? (differentiate by season)
- 3.13. Are there camp sites that were abandoned in the past few years? Where? Why? (for example, the old camp around Triangle Lake, south of Goodream Creek?)

**Land-use and Aboriginal Traditional Knowledge (ATK)
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4. Annual cycle of activities

- 4.1. **With map and inventory table below:** What were the main activities that you conducted in the study area during the year between the months of August 2013 and July 2014? Please indicate the markers of seasonal change (e.g. freeze up, open water, etc.).

Land-use and Aboriginal Traditional Knowledge (ATK)

ANNUAL CYCLE OF ACTIVITIES
 Reference year: August 2013 to July 2014
(Section in grey = questions will be asked later during interview)

# on map	when (month)	Activity	Species harvested	(a) How many times? (b) How long do you stay? (c) How many people go?	Modes of Transportation	Will Project have an impact on activity? How so?	If yes, proposed enhancement / avoidance / mitigation measures?

Land-use and Aboriginal Traditional Knowledge (ATK)

# on map	when (month)	Activity	Species harvested	(a) How many times? (b) How long do you stay? (c) How many people go?	Modes of Transportation	Will Project have an impact on activity? How so?	If yes, proposed enhancement / avoidance / mitigation measures?

Land-use and Aboriginal Traditional Knowledge (ATK) INTERVIEW GUIDE
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- 4.2. During the past 5 years, have you noted any changes in the resources that you harvest in the study area:
 - Their presence?
 - Their distribution?
 - Their abundance?
 - Their quality?
- 4.3. According to you, what is/are the cause(s) of these changes and why?
- 4.4. Have these changes affected your activities in the study area? If yes, how?
- 4.5. Are there particularly sensitive zones in the study area (e.g., calving areas, reproduction areas, spawning areas, moulting areas, etc.) If yes, please mark them on the map and indicate their names.
- 4.6. What are the main factors that determine how much time you spend practicing traditional activities in the study area?

5. Revenues/costs (Reference year: August 2013 to July 2014)

- 5.1. Did you sell any of the furs that you trapped in the study area?
- 5.2. If yes, how much income did you derive from selling them?
- 5.3. What proportion of the resources harvested in the study area is for family consumption?
- 5.4. Have you estimated the costs related to the pursuit of traditional activities during the reference year? (Vehicles? Equipment? Fuel? Other?)
- 5.5. Have you received support from the Hunting, Fishing and Trapping Support Programme or from other programmes? If yes, how so?

6. Other land-users

- 6.1. (If applicable) Did other aboriginal people use the study area during the reference year?
- 6.2. If yes, how would you describe your relations with aboriginal people in the study area during the reference year?
- 6.3. (If applicable) Did non-aboriginal people use the study area during the reference year? (outfitters, hunters, fishermen, adventure tourism)?
- 6.4. If yes, how would you describe your relations with non-aboriginal people in the study area during the reference year?

Land-use and Aboriginal Traditional Knowledge (ATK)
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7. Fauna present in study area

7.1. Using the study area map, please identify the resources that are present to your knowledge, during the reference year.

Species	Y/N	# on map	# Harvested	Abundance (abundant, moderately abundant, rare)	Comment
Game					
Sedentary caribou					
Migratory caribou					
Red fox					
Mink					
Marten					
Moose					
Black bear and dens					
Wolf					
Beaver					
Canada lynx					
Otter					
Muskrat					
Hare					
Porcupine					
Others ?					
Fish					
Arctic char					
Brook trout					
Lake trout					
Northern pike					
Lake whitefish					
Round whitefish					
White sucker					
Landlocked salmon					
Longnose sucker					
Lake chub					
Mottled sculpin					
Burbot					
Others ?					

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Species	Y/N	# on map	# Harvested	Abundance (abundant, moderately abundant, rare)	Comment
Waterfowl					
Harlequin duck					
Goldeneye					
Canada goose					
Snow goose					
Common loon					
Red-throated loon					
Cormorant					
Iceland gull					
Others ?					
Others					
Spruce grouse					
Ruffed grouse					
Rock ptarmigan					
Willow ptarmigan					
Frog					
Salamander					
Snake					
Woodland vole					
Mouse					
Shrew					
Others ?					

- 7.2. Do caribou migrate through the study area? If so, at what season(s)?
- 7.3. Have you seen a caribou herd of more than 100 in the past five years in the study area?
- 7.4. If yes, how often have you seen such a herd and where?
- 7.5. Are you aware of caribou calving sites in or near the study area?
- 7.6. We know that the George River caribou herd is declining in the study area. Have you noticed this decline? If so, since when?
- 7.7. According to you, what is/are the cause(s) of this decline? Why do you believe that this/these factor(s) is/are the cause(s)?
- 7.8. Has this decline affected your caribou harvest?
- 7.9. Are you aware of the presence of bear dens in or near the study area?

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- 7.10. Do ducks migrate through the study area?
- 7.11. Do geese migrate through the study area?
- 7.12. Where do they stop in the study area? When?
- 7.13. Have you seen the following rare or endangered species in the past five years in the study area? If yes, how often? Where?
 - Wolverine
 - Arctic fox
 - Coyote
 - Raccoon
 - Fisher
 - Sedentary caribou
 - Arctic hare
 - Skunk
 - Birds of prey
 - Bald eagle
 - Golden eagle
 - Peregrine falcon
 - Short-eared owl
- 7.14. Do you consider that other species, other than those mentioned above, are rare or endangered in the study area?

8. Flora

8.1. Please identify the plants that you harvested (berries, medicinal plants, firewood etc.) during the reference year and where in the study area you harvested them.

Species	Amount Harvested (small, medium, large)?	# on map	Comments

**Land-use and Aboriginal Traditional Knowledge (ATK)
INTERVIEW GUIDE**

Land-use and Aboriginal Traditional Knowledge (ATK)**9. Kauteitnat**

- 9.1. How far back in your memory do you remember Kauteitnat?
- 9.2. Back then, what were the types of activities that were carried out at Kauteitnat and where (please indicate location on map)?
- 9.3. Who accompanied you?
- 9.4. How often did you go?
- 9.5. What about nowadays? Do you still go to Kauteitnat? If so, on what occasion?
- 9.6. What are the activities (harvesting or orther) that you carry out at Kauteitnat? Where (please indicate location on map)?
- 9.7. Who accompanies you?
- 9.8. How would you describe the importance and significance (cultural, spriritual, ritual and symbolic) of Kauteitnat (Irony Mountain)?
- 9.9. Has the community put in place some site conservation measures for Kauteitnat?

Land-use and Aboriginal Traditional Knowledge (ATK)

10. Potential project effects on land- and resource-use

10.1. You have listened to a brief presentation of the Project. How do you think the Project may affect negatively or positively the traditional activities that you carry out?

(Note: sources of effects for both phases will be briefly reminded to the participants by the team)

Anticipated Potential Effects	
CONSTRUCTION	EXPLOITATION

Land-use and Aboriginal Traditional Knowledge (ATK)

- 10.2. Which species are most likely to be affected by the Project in the study area and how (use annual cycle table)?
- 10.3. What are the main issues that should be addressed in the impact study concerning land- and resource-use in the study area?
- 10.4. What are your views regarding the cumulative effects of the various projects currently being developed on land- and resource-use in or near the study area? If yes, which ones?

Land-use and Aboriginal Traditional Knowledge (ATK)

11. Mitigation Measures

11.1. What are your suggestions for avoiding the potential negative impacts that you have identified?

11.2. What are your suggestions for mitigating the potential negative impacts that you have identified?

11.3. What are your suggestions to maximise the positive effects of the project?

Suggested avoidance and mitigation measures	
CONSTRUCTION	EXPLOITATION

Land-use and Aboriginal Traditional Knowledge (ATK)
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11.4. What are your expectations in terms of site closure and site restoration/rehabilitation?

12. Next Steps

12.1. Would you like to be informed of the future stages of the Project? If so, how?

12.2. Would you like to be involved in the next steps of the Project planning? If so, how?

13. Questions

13.1. Do you have other comments, questions or concerns regarding the Project?

Thank you for your participation.

APPENDIX II
Consent Form

Étude d'utilisation du territoire et du savoir traditionnel autochtone (STA)

ÉNONCÉ DU PROJET ET DE L'ÉTUDE

Howse Minerals Limited (HML) (une filiale en propriété exclusive de Tata Steel Minerals Canada Ltd (TSMC) signataire d'une entente de co-entreprise non-constituée avec TSMC et Labrador Iron Mines (LIM)) propose le développement du *Projet de minerai de fer Howse* situé dans la Chaîne ferrifère Millennium au Labrador. Le site se trouve à environ 25 km au nord-ouest de Schefferville, Québec.

TSMC construit et opère déjà le *Projet de minerai de fer à enfournement direct DSO* à proximité du site du projet Howse. La construction et l'opération de la mine Howse s'appuiera sur des installations et infrastructures existantes qui ont été construites, ou qui le seront sous peu, dans le cadre du projet DSO. L'infrastructure déjà en place inclut :

- le camp de travailleurs;
- le concentrateur;
- la voie ferrée;
- l'équipement minier;
- une aire d'entreposage des explosifs.

La réalisation de ce projet entraînera des changements à l'environnement. Le projet comprend la construction d'une mine à ciel ouvert ainsi que des installations connexes telles que des piles de mort-terrain et de stériles, et nécessitera la construction d'une nouvelle route entre le site Timmins 4 et le site minier Howse. Le projet inclura les éléments suivants :

- 2 km de nouvelle route;
- Une mine à ciel ouvert;
- Piles de stockage de mort-terrain / dépôt meubles;
- Haldes de stériles;
- Installations de concassage et tamisage.

En même temps, le projet apportera des bénéfices économiques à la région en créant des emplois et des occasions d'affaires pour les membres des communautés avoisinantes, puisqu'il permettra la continuité des projets miniers mis de l'avant par TSMC et LIM respectivement.

Le projet a été inscrit conformément à la *Loi canadienne sur l'évaluation environnementale 2012* et à l'*Environmental Protection Act* de Terre-Neuve-et-Labrador.

Le Groupe Hémisphères s'est vu confié le mandat par HML pour la réalisation de l'étude des impacts environnementaux et sociaux (EIES) requise.

La Nation Naskapi de Kawawachikamach (NNK), la Nation Innu de Matimekush-Lac John (NIMLJ), l'Innu Takuaihan Uashat mak Mani-Utenam (ITUM), Innu Nation (IN), ainsi que le Conseil de la communauté NunatuKavut (NCC – anciennement la Nation Métis du Labrador) ont été informés de l'intention de HML d'entreprendre le projet Howse.

Selon notre mandat, nous devons prendre en considération les préoccupations et les attentes des communautés potentiellement affectées.

Vous êtes invité à participer à une entrevue avec les représentants de notre équipe. L'objectif de cette entrevue est de recueillir vos connaissances et vos opinions concernant :

- l'utilisation du territoire et des ressources, y compris de l'état actuel du territoire et des ressources qui s'y trouvent ;
- la manière dont le projet Howse pourrait transformer le territoire et les ressources, et plus particulièrement les conséquences de cette transformation sur les utilisateurs du territoire ;
- l'importance de Kauteitnat et la manière dont le projet Howse pourrait affecter l'endroit;
- les effets anticipés du projet sur le savoir traditionnel, les communautés et sur les membres des communautés (les impacts socioéconomiques);
- comment les effets anticipés pourraient être atténués ou gérés;
- les mesures de suivi environnementales et sociales en vue d'identifier les effets réels du projet.

L'entrevue prendra de 1 à 4 heures. Des cartes et d'autres supports seront utilisés pour colliger l'information. Avec votre consentement, l'entrevue sera enregistrée.

Votre participation à l'entrevue est volontaire. Vous n'avez pas à répondre à des questions si vous ne voulez pas. *Votre nom ne figurera dans aucun rapport.* Les seuls participants qui pourront être identifiés sont ceux qui œuvrent dans le secteur public et qui auront participé à l'entrevue dans le cadre de leur fonction.

HML a besoin de votre consentement pour utiliser l'information que vous fournirez dans le contexte de l'EIES. Si vous êtes d'accord pour participer à l'entrevue, veuillez lire et signer le formulaire de consentement ci-joint. Votre signature confirme que vous donnez le droit à HML d'utiliser l'information que vous fournirez strictement pour les fins de l'étude d'impact environnementale du projet. Veuillez en conserver une copie pour vos dossiers personnels.

Merci.

HML et le Groupe Hémisphères

Pitama tshe natu
tshissenitakanit eshk^u eka tapuetakanit tshetshi takuak ne
atusseun mak tshe minu
uitakanit aimun
CONSENTEMENT PRÉALABLE ET INFORMÉ

**Tshetshipannanut tshe natu-tshissenitakanit eshpaniuet uashka assi mak anite mamu ka
tananut
Tshe natu-tshissenitakanit tshe ishpish apashtakanit assi mak Innuat utshissenitamunnuau
Howse Minerals Limited (HML) * Kanutashinenanut atusseun Howse**

ÉTUDE D'IMPACT ENVIRONNEMENTALE ET SOCIALE (EIES)

ÉTUDE D'UTILISATION DU TERRITOIRE ET DE SAVOIR TRADITIONNEL AUTOCHTONE (STA)

HOWSE MINERALS LIMITED (HML) – PROJET DE MINÉRAI DE FER HOWSE

- Niminu-uaitamakuti tshe ishinakuak ne atusseun mak ne kanatu-tshissenitakanit ute ianishkushtakanit (kie tshissinuatshitakan), iapit ute tekuaq Howse atusseun. / J'ai reçu l'énoncé du projet et de l'étude ci-joint (lequel j'ai paraphé), qui inclut la description du projet Howse.
- Nimishta-minu-uaitamakuti ne ua utitaikanit ne kanatu-tshissenitakanit, kie niminu-tshiuenamakuti kueshte aimun. / J'ai été pleinement informé des objectifs de l'étude, et j'ai obtenu des réponses satisfaisantes à mes questions.
- Ninishtuten nin eka ui kueshte patshitinamani kueshte aimun, kie muk^u ishpish ui punian ne e uaitaman. / Je comprends que je peux refuser de répondre à toute question, et que je peux terminer la discussion à tout moment.
- Ninishtuten nika tshi natueniten passe aimuna ianimatshenitakuaki tshetshi uitakaniti tshetshi eka mishituepanitakaniti mak tshetshi miniu-kanuenitakaniti. / Je comprends que je peux demander à ce que certaines informations sensibles soient protégées et traitées de façon confidentielle.
- Ninishtuten tshe eka uiesh mashinaikana nukuak nitishinikashun. / Je comprends que mon nom ne figurera dans aucun rapport.

Eshi-natuenitakanit ute ish pimit ka-mashinateua, nitapueten tshetshi apashtakanit nitaimun ka patshitinaman ka natshishkakuiian ume ut ua aieshkuitishunanut *kanatu-tshissenitakanit tshe ishi-ishpish apashtakanit assi mak Innuat utshissenitamunnuau* tshe utinakanit tshetshi ut ueuetashtakanit kanatu-tshisenitakanit tshe ishpaniuet uashka assi mak anite mamu ka tananut ne e tshitapajtakanit kanutashinenanut Howse, ne atusseun e tshitapaitakanit, aimun tshe mishituepanitakanit.

Sous réserve des conditions ci-dessus, je consens à l'utilisation de l'information que j'ai fournie durant l'entrevue strictement aux fins de la préparation de l'étude d'utilisation du territoire et du savoir traditionnel autochtone qui sera utilisée pour la préparation de l'étude d'impact environnementale et sociale pour le projet de minerai de fer Howse, qui sera rendue publique en vertu de la *Loi canadienne sur l'évaluation environnementale (2012)*.

Tshitishinikashun e mamikashtet / Nom (majuscules):

Ute mashinatautishu / Signature :

Utishinikashun ka uauitshiuet e mamikashtenit / Nom du coordonnateur (majuscules):

Ute tshe mashinatautishut / Signature :

Eshpish tshishtuakanit / Date :

Tanite ka mashinatautisihuek^u / Lieu :

Land Use Study and Aboriginal Traditional Knowledge (ATK)

PROJECT AND STUDY STATEMENT

Howse Minerals Limited (HML) (a wholly-owned subsidiary of Tata Steel Minerals Canada Ltd (TSMC), signatory to an unincorporated joint venture with TSMC and Labrador Iron Mines (LIM)) proposes to develop the Howse Property Project in the Millennium Iron Range, western Labrador. The deposit is located 25 km northwest of Schefferville, Québec.

TSMC is already building and operating the Direct Shipping Ore Project in the vicinity of the planned Howse Property Project. The construction and exploitation of the Howse Deposit will rely on existing infrastructure and facilities that were built (or that will soon be built) for the purpose of the DSO Project. Infrastructure already in place includes:

- workers' camp;
- crusher;
- railways;
- mining equipment;
- explosive storage area.

Undertaking the Howse Property Project will bring changes to the environment. It will create one open pit and its related overburden stockpile and waste rock dump and will require the construction of a new road between Timmins 4 pit and the planned Howse deposit. The Project will include the following:

- 2 km of new road;
- Open pit;
- Overburden/ topsoil stockpiles;
- Waste rock dump;
- Crusher facilities.

At the same time, the Project will bring economic benefits to the region and will create employment and business opportunities for community members, as it will secure continuity of mining projects undertaken by TSMC and LIM, respectively.

The Project has been registered pursuant to the *Canadian Environmental Assessment Act 2012* and the Newfoundland and Labrador *Environmental Protection Act*.

Groupe Hémisphères has been awarded a contract by HML to conduct the required environmental and social impact assessments (ESIAs).

The Naskapi Nation of Kawawachikamach (NNK), the Nation Innu Matimekush-Lac John (NIMLJ), the Innu Takuaikan Uashat mak Mani-Utenam (ITUM), Innu Nation of Labrador (IN), and the NunatuKavut Community Council (NCC - formerly Labrador Metis Nation) have been informed of HML intention to develop the Howse Project.

As part of our mandate, we must take into account the concerns and expectations of the potentially affected communities.

You are invited to participate in an interview with representatives of our study team. The objective of the interview is to gather your knowledge and opinions concerning:

- Land- and resource-use, including the current condition of the land and its resources;
- How the land and resources may be affected by the Howse Property Project, particularly the consequences of those changes on land- and resource-users;
- The importance of Irony Mountain and how it could potentially be affected by the project;
- The anticipated effects of the Project on the ATK, on communities and community members (socioeconomic impacts);
- How the anticipated effects may be alleviated or managed;
- Social and environmental monitoring measures, to identify what the actual impacts of the Project are.

The interview will last between 1 and 4 hours. Maps and other media will be used to collect information. If you agree, the interview will be recorded.

Your participation in the interview is voluntary. You do not have to answer any questions that you do not want to answer. *Your name will not be used in any reports.* The only informants who may be identified are those who work in the public sector, when they speak in an official capacity.

HML needs your consent to use the information that you provide for the purposes of the ESIA. If you agree to participate in this interview, please read and sign the following consent form. Your signature confirms that you give HML permission to use the information provided strictly for the purposes of the Project's environmental assessment. Please keep a copy of the form for your records.

Thank you.

HML and Groupe Hémisphères

