LABRADOR – ISLAND TRANSMISSION LINK ENVIRONMENTAL ASSESSMENT

Socioeconomic Environment: Aboriginal Communities and Land Use Component Study

July 2011

nalcor energy
LOWER CHURCHILL PROJECT

LABRADOR – ISLAND TRANSMISSION LINK ENVIRONMENTAL ASSESSMENT
Environmental Component Studies: Introduction and Overview

Nalcor Energy is proposing to develop the *Labrador – Island Transmission Link* (the Project), a High Voltage Direct Current (HVdc) electrical transmission system extending from Central Labrador to the Avalon Peninsula on the Island of Newfoundland.

The Project was registered under the Newfoundland and Labrador *Environmental Protection Act* (*NLEPA*) and the *Canadian Environmental Assessment Act* (*CEAA*) in January 2009 (with subsequent amendments and updates), in order to initiate the provincial and federal environmental assessment (EA) processes. Following public and governmental review of that submission, an Environmental Impact Statement (EIS) was required for the Project. The EIS is being developed by Nalcor Energy, in accordance with the requirements of both *NLEPA* and *CEAA* and the *EIS Guidelines and Scoping Document* issued by the provincial and federal governments.

In support of the Project's EIS, Nalcor Energy has undertaken a series of environmental studies to collect and/or compile information on the existing biophysical and socioeconomic environments and to identify and assess potential Project-environment interactions. This environmental study program has included field surveys, associated mapping and analysis, environmental modeling, and the compilation and analysis of existing and available information and datasets on key environmental components. This report comprises one of these supporting environmental studies.

A general guide to these Environmental Component Studies, some of which are comprised of multiple associated reports, is provided on the opposite page.

The information reported herein will be incorporated into the Project's EIS, along with any additional available information, to describe the existing (baseline) environmental conditions and/or for use in the assessment and evaluation of the Project's potential environmental effects and in the identification and development of mitigation.

This study focuses on the relevant aspects of the proposed Project – including the proposed and alternative HVdc transmission corridors, marine cable crossings, and/or other Project components and activities – as known and defined at the time that the EA process was initiated and/or when the study commenced. Project planning and design are ongoing, and as is the case for any proposed development, the Project description has and will continue to evolve as engineering and EA work continue. The EIS itself will describe and assess the specific Project components and activities for which EA approval is being sought, and will also identify and evaluate other, alternative means of carrying out the Project that are technically and economically feasible as is required by EA legislation.

The EIS and these Component Studies will be subject to review by governments, Aboriginal and stakeholder groups and the public as part of the EA process.

Nalcor Energy – Lower Churchill Project

LABRADOR-ISLAND TRANSMISSION LINK: ENVIRONMENTAL COMPONENT STUDIES (CSs)

1) Vegetation CS	**Report 1a** **Ecological Land Classification**	**Report 1b** **Wetlands Inventory & Classification**
	Report 1c **Regionally Uncommon Plants Model**	**Report 1d** **Timber Resources**
	Report 1e **Vegetation Supplementary Report**	
2) Avifauna CS		
3) Caribou & Other Large Mammals CS	**Report 3a** **Caribou & Their Predators**	**Report 3b** **Moose & Black Bear**
4) Furbearers & Small Mammals CS		
5) Marine Environment: **Fish & Fish Habitat, Water Resources CS**	**Report 5a** **Marine Fish: Information Review**	**Report 5b** **Marine Flora, Fauna & Habitat Survey**
	Report 5c **Marine Habitats (Geophysical) Survey**	**Report 5d** **Water, Sediment & Benthic Surveys**
	Report 5e **Marine Surveys: Electrode Sites**	**Report 5f** **Marine Surveys: Supplementary**
6) Freshwater Environment: **Fish & Fish Habitat, Water Resources CS**		
7) Marine Environment: **Marine Mammals, Sea Turtles & Seabirds CS**	**Report 7a** **Marine Mammals, Sea Turtles & Seabirds: Information Review**	**Report 7b** **Marine Mammal & Seabird Surveys**
	Report 7c **Ambient Noise & Marine Mammal Surveys**	
8) Species of Special Conservation Concern CS		
9) Marine Environment & Effects Modelling CS	**Report 9a** **Strait of Belle Isle: Oceanographic Environment & Sediment Modelling**	**Report 9b** **Strait of Belle Isle: Marine Sound Modelling - Cable Construction**
	Report 9c **Electrodes: Environmental Modelling**	
10) Historic & Heritage Resources CS		
11) Socioeconomic Environment: **Communities, Land & Resource Use, Tourism & Recreation CS**	**Report 11a** **Communities, Land & Resource Use, Tourism & Recreation**	**Report 11b** **Current Levels of Accessibility Along the Transmission Corridor**
12) Socioeconomic Environment: **Aboriginal Communities & Land Use CS**		
13) Socioeconomic Environment: **Marine Fisheries in the Strait of Belle Isle CS**		
14) Viewscapes CS		

Environmental Component Study Required Under the EIS Guidelines: Comprising Reports (Shaded cells above)	
Avifauna: 2, 7a, 7b	Furbearers: 4
Caribou (and Predators): 3a	Timber Resources: 1d
Water (Quality and Quantity): 5a, 5d, 5e, 5f, 6	Marine and Freshwater Fish and Fish Habitat: 5, 6, 7, 13
Species at Risk: 8	Historic Resources: 10
Viewscapes: 14	Socioeconomics: 11, 12, 13
Environmental study reports submitted as additional background information: 1a, 1b, 1c, 1e, 3b, 9	

Labrador – Island Transmission Link

Socioeconomic Environment:
Aboriginal Communities and Land Use
Component Study

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Disclaimer

This study focuses on, and provides relevant information related to, each of the Aboriginal communities and organizations specified in the *EIS Guidelines and Scoping Document* issued to Nalcor Energy by the federal and provincial governments in May 2011. The contents of this study, and that of other related environmental assessment (EA) documents, do not necessarily reflect the views of Nalcor Energy with respect to the validity, nature or strength of claim of, or the existence or extent of any Aboriginal rights, including Aboriginal title, which have been, are or may be asserted by, any of these Aboriginal groups or organizations nor does Nalcor Energy take any position with respect to the scope, interpretation or operation of any of the provisions of the *Labrador Inuit Land Claims Agreement.*

Avis de non-responsabilité

Cette étude se concentre sur, et fournit de l'information pertinente liée à chacune des communautés et organisations autochtones spécifiées dans le document *Lignes directrices relatives à l'étude d'impact environnemental et document de détermination de la portée* transmis à Nalcor Energy par les gouvernements fédéral et provincial en mai 2011. Les contenus de cette étude et ceux d'autres documents d'évaluation environnementale (EE) connexes, ne reflètent pas nécessairement les points de vue de Nalcor Energy par rapport à la validité, la nature ou la force des déclarations, ou l'existence ou l'étendue de tout droit autochtone éventuel, y compris les titres ancestraux qui ont été, qui sont ou qui peuvent être affirmés par un quelconque de ces groupes ou organisations autochtones. De la même façon, Nalcor Energy n'adopte aucune position par rapport à la portée, l'interprétation ou l'application d'une quelconque des clauses de l'*Accord sur les revendications territoriales des Inuits du Labrador*.

EXECUTIVE SUMMARY

Background

Nalcor Energy is proposing to develop the *Labrador–Island Transmission Link (*the Project), a High Voltage Direct Current (HVdc) transmission system extending from Central Labrador to the Island of Newfoundland's Avalon Peninsula. The environmental assessment (EA) process for the Project was initiated in January 2009 and is in progress. An Environmental Impact Statement (EIS) is being prepared by Nalcor Energy, which will be submitted for review by governments, Aboriginal and stakeholder groups and the public.

This study provides information on relevant Labrador and Québec Aboriginal communities and their contemporary land use activities in Central and Southeastern Labrador, as socioeconomic baseline information for use in the Project's EA.

The Project

The Project involves the construction and operation of transmission infrastructure within and between Labrador and the Island of Newfoundland. At the time this study was prepared, Project planning and design were at a stage of having identified a 2 km wide corridor for the on-land portions of the proposed HVdc transmission line and 500 m wide corridors for the proposed Strait of Belle Isle cable crossings, as well as various alternative corridor segments in particular areas. This study includes consideration of both the Muskrat Falls and Gull Island corridor options in Labrador.

Study Focus

This study focuses on land use by a number of Aboriginal groups which reside in and/or claim Aboriginal rights and/or title to areas along or adjacent to the proposed transmission corridors in Central and Southeastern Labrador, including:

- Labrador Innu (Sheshatshiu and Natuashish, as represented by Innu Nation);
- Labrador Inuit (Nunatsiavut Government);
- NunatuKavut Community Council (formerly Labrador Metis Nation); and
- Innu and Naskapi of Québec:
    - Pakua Shipi,
    - Unamen Shipu,
    - Nutashkuan,
    - Ekuanitshit,
    - Uashat mak Mani-Utenam,
    - Matimekush-Lac John, and
    - Kawawachikamach.

Study Approach

This study provides a socioeconomic summary of each of the above listed Labrador and Québec Aboriginal communities and organizations, and a description of their contemporary land use activities in Central and Southeastern Labrador.

A wide and varied range of information sources were identified, compiled, reviewed and incorporated into this study, including published and unpublished literature, information and data provided to Nalcor Energy by the Aboriginal groups themselves, and the results of recent consultation activities and socioeconomic data collection initiatives completed for the EA by various Aboriginal groups in cooperation with (and through funding and resources provided by) Nalcor Energy.

Labrador Innu

Most Labrador Innu live in the communities of Sheshatshiu (Sheshatshiu Innu First Nation) and Natuashish (Mushuau Innu First Nation), although some also reside in Happy Valley-Goose Bay (HVGB) and elsewhere. Sheshatshiu, which is approximately 40 km northeast of HVGB, is the largest Innu community in Labrador. Natuashish is a smaller community on the northeastern coast of Labrador, 295 km north of HVGB and 80 km southeast of Nain. Labrador Innu living in Davis Inlet resettled to Natuashish in 2002 and 2003. The Labrador Innu population is approximately 2,200.

The Labrador Innu continue to practice traditional land use and harvesting activities within their traditional territory, where they have camps and cabins, travel, hunt, fish and gather. Based on available information, it appears that contemporary land use activities are mainly practiced along the Churchill River, near HVGB, in the Mealy Mountains area and in parts of Southwest Labrador. A trend toward expanded use of the existing Labrador road network for land use and harvesting by Sheshatshiu Innu is likely to continue. Since the 1960s, activities have become more and more focused on road corridors such as the Trans Labrador Highway (TLH) Phase I and Esker Road. Families that have a long-time association with the Mealy Mountains and the Eagle River plateau will likely spend more time there (possibly as part of the community-based harvest) now that TLH Phase III has been connected. Moreover, it seems unlikely, due to the current lack of caribou and other resources, that the area to the south and west of the plateau toward the Strait of Belle Isle where the proposed transmission corridors will be located, will see any significant or increased land use and harvesting by Sheshatshiu Innu. However, the Salmon River / Little Drunken River area has been used for caribou hunting, and the area at the south end of Minipi Lake was also used for the harvest of beaver, otter and muskrat.

Labrador Inuit

The geographical territory of Nunatsiavut extends from Cape Chidley, in the North, to the area south of Groswater Bay, and west to the Labrador-Québec border. The Labrador Inuit now reside primarily in the northern Labrador Inuit communities of Nain, Hopedale, Makkovik, Postville and Rigolet, and in the Central Labrador communities of North West River and HVGB. Each of the communities originated as either trading posts or stations for Moravian Missionaries in the late 18th and early 19th centuries. In September 2009, there were 4,932 Labrador Inuit beneficiaries living in the following eight communities: Nain, Hopedale, Postville, Makkovik, Rigolet, HVGB, North West River and Mud Lake.

Contemporary land use by the Labrador Inuit is focused on lands within Labrador Inuit Settlement Area (LISA). Contemporary land use activities include: hunting for seals, birds, rabbits, caribou and moose, as well as fishing

and trapping. The general Lake Melville area has been used and continues to be used extensively by Labrador Inuit for a broad range of traditional activities, including hunting, fishing, trapping, wood cutting and snowmobile travel. The proposed Project does not overlap with lands covered by the *Labrador Inuit Land Claims Agreement*.

NunatuKavut Community Council

The more than 6,000 persons who form the membership of the NunatuKavut Community Council (NCC) live throughout Labrador and elsewhere. Many live in the Upper Lake Melville area and Western Labrador, and along the south coast from Cartwright to L'Anse au Clair. HVGB supports a large NCC population, as do the smaller communities of Mud Lake, North West River, Cartwright, Paradise River, Black Tickle, Norman Bay, Charlottetown, Pinsent's Arm, Williams Harbour, Port Hope Simpson, St. Lewis, Mary's Harbour and Lodge Bay.

Members of NCC travel along many routes, in particular from the coast; however, travel along the TLH is the main mode of current travel for land use. Members of the NCC fish, trap, hunt birds, and hunt both big and small game in Central and Southeastern Labrador. Collection of regional contemporary land and resource use data, as a result of a Community Engagement Agreement between NCC and Nalcor Energy, is currently ongoing and data will be submitted when available.

Pakua Shipi

The Québec Lower North Shore's easternmost community, Pakua Shipi, is located on the western shore of the Saint-Augustin River, 550 km northeast of Sept-Îles. The community covers 0.03 km^2 of land and had a population of 329 persons in 2010.

Based on available data, the contemporary land use of the Innu of Pakua Shipi is practiced mainly near the community. However, during the fall and winter, some community members go for longer periods of time on the territory. Some travel routes, camp sites, hunting and trapping areas, as well one cultural site were identified along the proposed transmission corridor. Nalcor Energy is continuing to collect land and resource use information with the Innu of Pakua Shipi as part of the Phase II Community Engagement Agreement in order to obtain additional information on land use in the vicinity of the proposed transmission corridors.

Unamen Shipu

The Innu community of Unamen Shipu is located in Québec at the mouth of the Olomane River, approximately 400 km east of Sept-Îles and 250 km from Havre-Saint-Pierre, on the North Shore of the St. Lawrence River. The community covers an area of 0.7 km^2 and recorded a population of 1,095 people in 2010.

The contemporary land use activities of the Innu of Unamen Shipu are based on a long history and tradition of hunting, fishing, travel, gathering and establishing encampments. The contemporary land use activities of the Innu of Unamen Shipu are concentrated south of the Labrador-Québec border with few of the routes reaching Labrador and none overlapping with the proposed transmission corridors. There is also evidence of land use activities occurring along the TLH. Nalcor will continue the collection of land and resource use information as part of the recent Community Engagement Agreement with the community of Unamen Shipu.

Nutashkuan

The Innu community of Nutashkuan is located in Québec at the mouth of the Natashquan River in the Gulf of St. Lawrence, 336 km east of Sept-Îles. The community covers an area of 0.2 km^2 within the municipality of Natashquan and had a population of 1,001 members in 2010.

Travelling along traditional routes to set up encampments to practice hunting, trapping and fishing activities remains an important part of the traditional activities of the Innu of Nutashkuan. The contemporary land use activities of the Innu of Nutashkuan are mainly practiced southwest of the proposed transmission corridors, along the coast of the St. Lawrence River, at the mouth of rivers. Available data does not indicate contemporary land use by the Innu of Nutashkuan in or near the proposed transmission corridors.

Ekuanitshit

The Innu community of Ekuanitshit is located in Québec at the confluence of the Mingan and St. Lawrence rivers, 28 km west of Havre-Saint-Pierre on Route 138, on the North Shore of the St. Lawrence River. The community covers an area of 19.2 km^2 and had a population of 565 people in 2010.

The contemporary land use activities of the Innu of Ekuanitshit are mainly practiced southwest of the proposed transmission corridors, along the coast of the St. Lawrence River, at the mouth of rivers. In their submission to the Joint Review Panel for the Lower Churchill Hydroelectric Generation Project, representatives from Ekuanitshit indicated that there had been historic travel as far as North West River in Labrador. Available data does not indicate contemporary land use by the Innu of Ekuanitshit in or near the proposed transmission corridors.

Uashat mak Mani-Utenam

The Uashat mak Mani-Utenam First Nation is located in two communities: Uashat and Mani-Utenam. Located in the province of Québec, on the western outskirts of Sept-Îles, Uashat covers 1.2 km^2 of land. Mani-Utenam is 16 km east of Sept-Îles near the mouth of the Moisie River and covers an area of 5.3 km^2. In 2010, the Indian Registry had a total of 3,854 members for Uashat mak Mani-Utenam.

The Innu of Uashat mak Mani-Utenam continue to practice traditional activities within their traditional territory, where they travel, hunt, fish, gather and establish encampments. Based on available information, the contemporary land use activities of the Innu of Uashat mak Mani-Utenam are mainly practiced west of the proposed transmission corridors, along the coast of the St. Lawrence River, at the mouth of rivers and along Route 138. Available data does not indicate contemporary land use by the Innu of Uashat mak Mani-Utenam in or near the proposed transmission corridors.

Matimekush-Lac John

The Matimekush-Lac John First Nation is comprised of two communities: Matimekush and Lac John. Located in the province of Québec, approximately 510 km north of Sept-Îles, Matimekush is on the shore of Lac Pearce and has an area of 0.68 km^2. The Lac John community covers an area of 0.23 km^2 and is located 3.5 km from Matimekush and from the centre of Schefferville. The total population in Matimekush-Lac John in 2010 was 847 members.

The contemporary activities of the Innu of Matimekush-Lac John take place in all areas surrounding both communities, but are limited by territory restrictions such as the Saguenay Beaver Reserve, which assigned specific territories to trappers. Their land use activities are mainly practiced west of the proposed transmission corridors. Available data does not indicate contemporary land use by the Innu of Matimekush-Lac John in or near the proposed transmission corridors.

Naskapi Nation of Kawawachikamach

Kawawachikamach is a community located 15 km northeast of Schefferville, Québec. The community is situated on lands of category 1A-N, which were created through the Northeastern Québec Agreement (NEQA) and fall under federal jurisdiction. The community covers an area of 41.9 km^2 and the land is for the exclusive use and benefit of Naskapi Nation of Kawawachikamach (NNK). Kawawachikamach had a population of 695 in 2010.

Based on a review of the available literature and information provided by NNK, contemporary land use activities by NNK members occur near Schefferville and on the land set aside under the NEQA. Some travel routes and camp sites used by NNK members along the TLH Phase I in Labrador have also been identified. Available data does not indicate that NNK members use areas in or near the proposed transmission corridors.

SOMMAIRE

Labrador – Island Transmission Link

Environnement socioéconomique:

Étude sectorielle sur les communautés autochtones etl'utilisation du territoire

Contexte

Nalcor Energy propose de développer le *Labrador–Island Transmission Link (*le Projet), un système de transmission d'électricité à haute tension et courant continu (CCHT) s'étendant du centre du Labrador à la presqu'île Avalon, sur l'île de Terre-Neuve. Le processus d'évaluation environnementale (EE) du Projet a commencé en janvier 2009 et est toujours en cours. Une étude d'impact environnemental (EIE) est préparée par Nalcor Energy et celle-ci sera soumise aux fins d'examen par le gouvernement, les groupes autochtones, les parties prenantes et le public.

Cette étude fournit de l'information sur les communautés autochtones pertinentes du Labrador et du Québec, leurs activités contemporaines d'utilisation du territoire dans le centre et le sud-est du Labrador ainsi que de l'information socioéconomique de base aux fins d'utilisation pour le processus d'EE du Projet.

Le Projet

Le Projet comprend la construction et l'exploitation d'une infrastructure de transmission d'électricité à l'intérieur et entre le Labrador et Terre-Neuve. À l'époque de la préparation de cette étude, la planification et la conception du Projet en étaient à l'étape d'identification d'un couloir d'une largeur de 2 km pour les portions terrestres de la ligne de transmission proposée CCHT, de couloirs de 500 m de large pour les traversées proposées de câbles sous-marins au niveau du Détroit de Belle-Isle et de divers segments de corridors de remplacement dans des zones particulières. Cette étude comprend également la prise en compte d'options de corridors au niveau de Muskrat Falls et de Gull Island au Labrador.

Axe de l'étude

Cette étude se concentre sur l'utilisation du territoire par un certain nombre de groupes autochtones qui résident, et/ou font prévaloir des droits autochtones et/ou qui ont des titres ancestraux par rapport à des régions situées le long des corridors proposés de la ligne de transmission ou sur les régions adjacentes à ces corridors, dans le centre et le sud-est du Labrador, dont :

- Les Innus du Labrador (Sheshatshiu et Natuashish, représentés par la Innu Nation);
- Les Inuits du Labrador (gouvernement Nunatsiavut);
- Le Conseil communautaire NunatuKavut (anciennement Nation des Métis du Labrador); et
- Les Innus et Naskapis du Québec :
    - Pakua Shipi,

- Unamen Shipu,
- Nutashkuan,
- Ekuanitshit,
- Uashat mak Mani-Utenam,
- Matimekush-Lac John, et
- Kawawachikamach.

Approche de l'étude

Cette étude fournit un sommaire socioéconomique sur chacune des communautés et organisations autochtones du Labrador et du Québec susmentionnées et une description de leurs activités contemporaines d'utilisation du territoire dans le centre et le sud-est du Labrador.

Des sources importantes et diversifiées d'information ont été identifiées, compilées, examinées et incorporées dans cette étude, y compris de la littérature publiée et non publiée, de l'information et des données fournies à Nalcor Energy par les groupes autochtones eux-mêmes et les résultats des activités récentes de consultation et des initiatives de collecte de données socioéconomiques effectuées pour l'EE par divers groupes autochtones en collaboration avec Nalcor Energy (et avec du financement et des ressources fournis par Nalcor Energy).

Les Innus du Labrador

La majeure partie des Innus du Labrador vit dans les communautés de Sheshatshiu (Première nation Innu Sheshatshiu) et de Natuashish (Première nation Innu Mushuau), bien que certains résident également à Happy Valley-Goose Bay (HVGB) et ailleurs. Sheshatshiu, située à environ 40 km au nord-est de HVGB, est la communauté Innu la plus importante au Labrador. Natuashish est une communauté plus petite située sur la côte nord-est du Labrador, à 295 km au nord de HVGB et à 80 km au sud-est de Nain. Les Innus du Labrador vivant à Davis Inlet se sont réinstallés à Natuashish en 2002 et 2003. La population Innu du Labrador s'élève à environ 2 200 personnes.

Les Innus du Labrador continuent à pratiquer une utilisation traditionnelle du territoire et à se livrer à des activités de récolte à l'intérieur de leur territoire traditionnel sur lequel ils ont des camps et des cabanes. De la même façon, ils se déplacent, chassent, pêchent et récoltent sur ce même territoire traditionnel. En se basant sur l'information disponible, il semble que les activités contemporaines d'utilisation du territoire se déroulent principalement le long du fleuve Churchill, à proximité de HVGB, dans la région des montagnes Mealy et dans certaines parties du sud-ouest du Labrador. Une tendance observée envers une utilisation étendue du réseau existant de routes du Labrador pour l'utilisation du territoire et les récoltes par les Innus Sheshatshiu est très susceptible de se poursuivre. Depuis les années 60, les activités sont devenues de plus en plus axées sur les couloirs routiers tels que la route translabradorienne, phase I, et Esker Road. Les familles qui ont une longue association avec les montagnes Mealy et le plateau de la rivière Eagle passeront probablement plus de temps dans cette région (possiblement dans le cadre des récoltes communautaires), maintenant que la phase III de la route translabradorienne a été connectée. De plus, il semble improbable, en raison du manque actuel de caribous et d'autres ressources, que la région située au sud et à l'ouest du plateau se dirigeant vers le Détroit de Belle-Isle, c'est-à-dire là où les corridors proposés de la ligne de transmission seront situés, feront l'objet d'une utilisation du territoire significative ou rehaussée ou encore d'activités de récolte par les Innus Sheshatshiu. Cependant, la région de Salmon River/Little Drunken River a été utilisée pour la chasse au caribou et la région

située à l'extrémité sud du lac Minipi a également été utilisée pour les récoltes du castor, de la loutre et du rat musqué.

Les Inuits du Labrador

Le territoire géographique de Nunatsiavut s'étend de Cape Chidley, au nord, à la région sud de Groswater Bay, et à l'ouest de la frontière Labrador-Québec. Les Inuit du Labrador résident aujourd'hui principalement dans les communautés inuites du nord du Labrador de Nain, Hopedale, Makkovik, Postville et Rigolet, ainsi que dans les communautés du centre du Labrador de North West River et de HVGB. Chacune des communautés a commencé comme un poste de traite ou une station pour les missionnaires moraviens à la fin du 18^{e} siècle et au début du 19^{e} siècle. En septembre 2009, il y avait 4 932 bénéficiaires inuit du Labrador vivant dans les huit communautés suivantes : Nain, Hopedale, Postville, Makkovik, Rigolet, HVGB, North West River et Mud Lake.

L'utilisation contemporaine du territoire par les Inuit du Labrador est axée sur les terres concernées par la Région du règlement des Inuit du Labrador (région visée par le règlement). Les activités contemporaines d'utilisation du territoire comprennent : la chasse au phoque, aux oiseaux, au lapin, au caribou et à l'orignal ainsi que la pêche et le piégeage. La zone générale du lac Melville a été utilisée et continue à être utilisée intensément par les Inuits du Labrador pour une large gamme d'activités traditionnelles, y compris la chasse, la pêche, le piégeage, la coupe du bois et les déplacements en motoneige. Le Projet proposé n'a pas de recouvrement avec les terres couvertes par l'*Accord sur les revendications territoriales des Inuits du Labrador.*

Conseil communautaire NunatuKavut

Plus de 6 000 personnes constituent les membres du Conseil communautaire de NunatuKavut (CCN) et ces personnes vivent dans l'ensemble du Labrador et ailleurs. Un bon nombre d'entre eux vivent dans la région de la partie supérieure du lac Melville et dans l'ouest du Labrador, ainsi que le long de la côte sud, de Cartwright à L'Anse au Clair. HVGB soutient une grande population du CCN comme le fait les communautés plus petites de Mud Lake, North West River, Cartwright, Paradise River, Black Tickle, Norman Bay, Charlottetown, Pinsent's Arm, Williams Harbour, Port Hope Simpson, St. Lewis, Mary's Harbour et Lodge Bay.

Les membres du CCN se déplacent le long de nombreuses routes, en particulier le long de la côte. Cependant, les déplacements le long de la route translabradorienne sont le mode principal de déplacement actuel pour l'utilisation du territoire. Les membres du CCN se livrent à la pêche, au piégeage, à la chasse aux oiseaux et à la chasse et au gros et au petit gibier dans le centre et le sud-est du Labrador. La collecte de données régionales sur l'utilisation contemporaine du territoire et des ressources, en conséquence d'une entente d'engagement communautaire entre le CCN et Nalcor Energy, est actuellement en cours et les résultats seront soumis lorsque disponibles.

Pakua Shipi

Pakua Shipi, la communauté la plus à l'est de la Basse Côte-Nord du Québec, est situé sur la rive ouest de la rivière Saint-Augustin, à 550 km au nord-est de Sept-Îles. La communauté a une superficie 0,03 km^2 de terres et avait une population de 329 personnes en 2010.

En se basant sur les données disponibles, l'utilisation contemporaine du territoire des Innus de Pakua Shipi se fait principalement à proximité de la communauté. Cependant, durant l'automne et l'hiver, certains membres de la communauté se déplacent sur le territoire pendant des périodes prolongées. Certains axes de circulation,

sites de campement, zones de chasse et de piégeage ainsi qu'un site culturel ont été identifiés le long du corridor proposé de la ligne de transmission. Nalcor Energy continue à collecter de l'information sur l'utilisation du territoire et des ressources auprès des Innus de Pakua Shipi dans le cadre de la phase II de l'entente d'engagement communautaire afin d'obtenir de l'information supplémentaire sur l'utilisation du territoire dans les environs des corridors proposés de de la ligne de transmission.

Unamen Shipu

La communauté Innu de Unamen Shipu est située au Québec, à l'embouchure de la rivière Olomane, à environ 400 km de Sept-Îles et à 250 km de Havre-Saint-Pierre, sur la rive nord du fleuve Saint-Laurent. La communauté a une superficie de 0,7 km^2 et la population enregistrée en 2010 était de 1 095.

Les activités contemporaines d'utilisation du territoire des Innus de Unamen Shipu sont basées sur une longue histoire et une longue tradition de chasse, de pêche, de nomadisme, de récolte et d'établissement de campements. Les activités contemporaines d'utilisation du territoire des Innus de Unamen Shipu sont concentrées au sud de la frontière Labrador-Québec, un petit nombre seulement des routes d'activités atteignant le Labrador et aucune d'entre elles n'ayant un recouvrement avec les corridors proposés de la ligne de transmission. Il existe également des preuves d'activités d'utilisation du territoire le long de la route translabradorienne. Nalcor continuera la collecte d'information sur l'utilisation du territoire et des ressources dans le cadre de l'entente d'engagement communautaire récente avec la communauté d'Unamen Shipu.

Nutashkuan

La communauté Innu de Nutashkuan est située au Québec, à l'embouchure de la rivière Natashquan, dans le golfe du Saint-Laurent, à 336 km à l'est de Sept-Îles. La communauté a une superficie de 0,2 km^2 à l'intérieur de la municipalité de Natashquan et avait une population de 1 001 personnes en 2010.

Les déplacements le long des routes traditionnelles pour mettre en place des camps de chasse, de piégeage et de pêche restent une partie importante des activités traditionnelles des Innus de Nutashkuan. Les activités contemporaines d'utilisation du territoire des Innus de Nutashkuan se déroulent principalement au sud-ouest des corridors proposés de la ligne de transmission, le long de la côte du fleuve Saint-Laurent et à l'embouchure des rivières. Les données disponibles n'indiquent pas d'utilisation contemporaine du territoire par les Innus de Nutashkuan à l'intérieur ou à proximité des corridors proposés de la ligne de transmission.

Ekuanitshit

La communauté Innu de Ekuanitshit est située au Québec, à la confluence du fleuve Saint-Laurent et de la rivière Mingan, à 28 km à l'ouest de Havre-Saint-Pierre, sur la route 138 et sur la rive nord du fleuve Saint-Laurent. La communauté a une superficie de 19,2 km^2 et avait en 2010 une population of 565 personnes.

Les activités contemporaines d'utilisation du territoire des Innus d'Ekuanitshit se déroulent principalement au sud-ouest des corridors proposés de la ligne de transmission , le long de la côte du fleuve Saint-Laurent et au niveau de l'embouchure des rivières. Dans la soumission à la Commission d'examen conjointe pour le Projet de centrale hydroélectrique dans le cours inférieur du fleuve Churchill, des représentants de la communauté d'Ekuanitshit ont indiqué qu'il y avait des déplacements annuels historiques qui allaient aussi loin que North West River au Labrador. Les données disponibles n'indiquent pas d'utilisation contemporaine du territoire par les Innus d'Ekuanitshit à l'intérieur ou à proximité des corridors proposés de la ligne de transmission.

Uashat mak Mani-Utenam

La Première Nation de Uashat mak Mani-Utenam est située dans deux communautés : Uashat et Mani-Utenam. Située dans la province du Québec, àl'ouest de Sept-Îles, Uashat couvre 1,2 km^2 de terres. Mani-Utenam est située à 16 km à l'est de Sept-Îles, près de l'embouchure de la rivière Moisie, et a une superficie de 5,3 km^2. En 2010, le Registre des Indiens donnait un total de 3 854 membres pour la Première Nation de Uashat mak Mani-Utenam.

Les Innus de Uashat mak Mani-Utenam continuent de pratiquer les activités traditionnelles à l'intérieur de leur territoire traditionnel, c'est-à-dire le territoire où ils se déplacent, chassent, pêchent, récoltent et établissent des campements. En se basant sur l'information disponible, les activités contemporaines d'utilisation du territoire des Innus de Uashat mak Mani-Utenam se déroulent principalement à l'ouest des corridors proposés de la ligne de transmission, le long de la côte du fleuve Saint-Laurent, à l'embouchure des rivières et le long de la route 138. Les données disponibles n'indiquent pas d'utilisation contemporaine du territoire par les Innus de Uashat mak Mani-Utenam à l'intérieur ou à proximité des corridors proposés de la ligne de transmission.

Matimekush-Lac John

La Première Nation de Matimekush-Lac John est composée de deux communautés : Matimekush et Lac John. Située dans la province du Québec, à environ 510 km au nord de Sept-Îles, Matimekush se trouve sur le rivage du Lac Pearce et a une superficie de 0,68 km^2. La communauté de Lac John a une superficie de 0,23 km^2 et est située à 3,5 km de Matimekush et du centre de Schefferville. La population totale de Matimekush-Lac John en 2010 était de 847 personnes.

Les activités contemporaines d'utilisation du territoire des Innus de Matimekush-Lac John se déroulent dans toutes les régions entourant les deux communautés mais sont limitées par des restrictions territoriales telles que celles de la réserve à castors du Saguenay (Saguenay Beaver Reserve), laquelle a attribué des territoires spécifiques aux trappeurs. Leurs activités d'utilisation du territoire se déroulent principalement à l'ouest des corridors proposés de la ligne de transmission. Les données disponibles n'indiquent pas d'utilisation contemporaine du territoire par les Innus de Matimekush-Lac John à l'intérieur ou à proximité des corridors proposés de la ligne de transmission.

Nation Naskapi de Kawawachikamach

Kawawachikamach est une communauté située à 15 km au nord-est de Schefferville, Québec. La communauté est située sur des terres de catégorie 1A-N, qui ont été créées par la Convention du Nord-Est québécois (CNEQ) et se trouvent donc sous juridiction fédérale. La communauté a une superficie de 41,9 km^2 et le territoire est destiné à l'utilisation et au bénéfice exclusifs de la Nation Naskapi de Kawawachikamach (NNK). En 2010, Kawawachikamach avait une population de 695 personnes.

En se basant sur une revue de la littérature et de l'information disponibles fournies par NNK, les activités contemporaines d'utilisation du territoire par les membres de NNK se déroulent à proximité de Schefferville et sur le territoire mis de côté en vertu de la CNEQ. Certaines axes de circulation et certains sites de campement utilisés par les membres de NNK le long de la phase 1 de la route translabradorienne, au Labrador, ont également été identifiés. Les données disponibles n'indiquent pas que les membres de NNK utilisent des zones situées à l'intérieur ou à proximité des corridors proposés de la ligne de transmission.

ACRONYMS

ARINEQA	Agreement Respecting the Implementation of the Northeastern Québec Agreement
BAPE	Bureau d'Audiences Publiques sur l'Environnement
CAM	Conseil Attikamek-Montagnais
CCL	Combined Councils of Labrador
CEAA	Canadian Environmental Assessment Agency
CNQA	*Cree-Naskapi of Québec Act*
EA	Environmental Assessment
EIS	Environmental Impact Statement
FNQLHSSC	First Nations of Québec and Labrador Health and Social Services Commission
HVGB	Happy Valley-Goose Bay
IBA	Impacts and Benefits Agreement
IBDC	Innu Business Development Centre
IDLP	Innu Development Limited Partnership
INAC	Indian and Northern Affairs Canada
ITUM	Conseil Innu Takuaikan Uashat mak Mani-Utenam
LATP	Labrador Aboriginal Training Partnership
LCSC	Naskapi Local Community Service Centre
LIDC	Labrador Inuit Development Corporation
LIL	Labrador Inuit Lands
LIM	Labrador Iron Mines
LILCA	*Labrador Inuit Land Claims Agreement*
LISA	Labrador Inuit Settlement Area
LMA	Labrador Metis Association
LMN	Labrador Metis Nation
LSB	Labrador School Board
MDC	Metis Development Corporation
MUN	Memorial University of Newfoundland
NCC	NunatuKavut Community Council
NEQA	Northeastern Québec Agreement
NNK	Naskapi Nation of Kawawachikamach
RCMP	Royal Canadian Mounted Police
SADC	Southeastern Aurora Development Corporation
TLH	Trans Labrador Highway
TEK	Traditional Ecological Knowledge

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1.0 INTRODUCTION

Nalcor Energy is proposing to develop the *Labrador–Island Transmission Link*, (the Project) a High Voltage Direct Current (HVdc) transmission system extending from Central Labrador to the Island of Newfoundland's Avalon Peninsula.

The environmental assessment (EA) process for the Project was initiated in January 2009 and is in progress. An Environmental Impact Statement (EIS) is being prepared by Nalcor Energy, which will be submitted for review by governments, Aboriginal and stakeholder groups and the public.

This study provides information on relevant Labrador and Québec Aboriginal communities and their contemporary land use activities in Central and Southeastern Labrador, as socioeconomic baseline information for use in the Project's EA.

1.1 Project Overview

The proposed Project involves the construction and operation of transmission infrastructure within and between Labrador and the Island of Newfoundland. Nalcor Energy is proposing to establish an HVdc transmission system extending from Central Labrador to Newfoundland's Avalon Peninsula.

The proposed transmission system, as currently planned, will include the following key components:

- an ac-dc converter station near the lower Churchill River in Central Labrador, adjacent to the Lower Churchill Hydroelectric Generation Project;
- an HVdc transmission line extending across Southeastern Labrador to the Strait of Belle Isle. This overhead transmission line will be approximately 400 km in length with a cleared right-of-way averaging approximately 60 m wide, and consist of single galvanized steel lattice towers;
- cable crossings of the Strait of Belle Isle with associated infrastructure, including cables placed across the Strait through various means to provide the required cable protection;
- an HVdc transmission line (similar to that described above) extending from the Strait of Belle Isle across the Island of Newfoundland to the Avalon Peninsula, for a distance of approximately 700 km;
- a dc-ac converter station at Soldiers Pond on the Island of Newfoundland's Avalon Peninsula; and
- electrodes at each end of the HVdc transmission line in Labrador and on the Island, with overhead lines connecting them to their respective converter stations.

Project planning and design are currently at a stage of having identified a 2 km wide corridor for the on-land portions of the proposed HVdc transmission line and 500 m wide corridors for the proposed Strait of Belle Isle cable crossings, as well as various alternative corridor segments in particular areas (Figure 1.1).

It is these proposed transmission corridors and components that are the subject of Nalcor Energy's environmental study program. Project planning is in progress, and it is anticipated that the Project description will continue to evolve as engineering and design work continue. The EA of the Project will also identify and evaluate alternative means of carrying out the Project that are technically and economically feasible.

FIGURE 1.1

Larbrador-Island Transmission Link: Project Overview

In conjunction and in concurrence with the EA process, Nalcor Energy will be continuing with its technical and environmental analyses of the corridors, in order to identify and select a specific routing for the Project. The eventual transmission routes and locations will be selected with consideration of technical, environmental and socioeconomic factors.

At the time of the commencement of the EA and its associated environmental studies, the Labrador component of the Project included a converter station facility at Gull Island on the lower Churchill River, as well as a proposed transmission corridors extending from Gull Island to the Strait of Belle Isle. In mid-November 2010, Nalcor Energy advised the provincial and federal governments that it would also be assessing the potential option of locating the Project's Labrador converter station at or near the Muskrat Falls site on the lower Churchill River. If that were to be the case, the Labrador transmission corridor would potentially extend from Muskrat Falls to the Trans Labrador Highway (TLH) Phase 3, and then follow generally along the south side of the highway to approximately its southernmost point before meeting and continuing along the previously identified corridor from that location to the Strait of Belle Isle (Figure 1.1).

This study includes consideration of both the Gull Island and Muskrat Falls corridor options in Labrador.

1.2 Study Focus, Purpose and Objectives

A number of Aboriginal groups reside in and/or claim Aboriginal rights and/or title to areas along or adjacent to the proposed transmission corridors in Central and Southeastern Labrador, including the: Labrador Innu, Labrador Inuit (Nunatsiavut Government), NunatuKavut (formerly the Labrador Metis Nation) and various Québec Innu and Naskapi groups (Figure 1.2). This study provides information on each of the above listed Labrador and Québec Aboriginal communities and organizations, and their contemporary land use activities in Central and Southeastern Labrador as socioeconomic baseline information for use in the Project's EA. The following section generally describes these Aboriginal communities and organizations.

Labrador Innu

The approximately 2,200 Labrador Innu reside primarily in two communities - Sheshatshiu in Central and Southeastern Labrador and Natuashish on the Labrador northeast coast. The Mushuau Innu resettled from Davis Inlet to Natuashish in 2002-2003. Small numbers of Innu also reside in Happy Valley-Goose Bay (HVGB) and elsewhere.

The Labrador Innu have been registered under the *Indian Act* of Canada since 2002. The Sheshatshiu Innu and the Mushuau Innu of Natuashish are separate Labrador Innu Bands, and each community is currently a Reserve with an elected Chief and Council. Both communities are represented by Innu Nation in land claims negotiations and on other matters of common interest.

The Labrador Innu claim Aboriginal rights and title to much of Labrador. The land claim area overlaps the proposed transmission corridors and is the only such claim in the region that has been accepted for negotiation by both the federal and provincial governments. Negotiations are ongoing between Innu Nation and the Governments of Newfoundland and of Labrador and Canada.

On September 26, 2008, Innu Nation and the Government of Newfoundland and Labrador announced the signing of the *Tshash Petapen Agreement* (New Dawn Agreement), which resolved key issues relating to matters

FIGURE 1.2

Aboriginal Communities in Labrador and Eastern Quebec

between the province and Innu Nation surrounding the Innu Rights Agreement, Lower Churchill Impacts and Benefits Agreement (IBA) and Innu redress for the Upper Churchill Hydroelectric Development. Individual agreements based on the New Dawn Agreement were subsequently negotiated and initialed by Innu Nation, Nalcor Energy and the Government of Newfoundland and Labrador in early 2010. These agreements were ratified by the Innu people in June 2011.

The Lower Churchill IBA covers both the Lower Churchill Hydroelectric Generation Project and the Labrador-Island Transmission Link. Once in effect, it will provide benefits and address any adverse effects to the Labrador Innu as a result of these projects, including any potential effects on Innu communities, their land and resource use and other activities.

Labrador Inuit

The Labrador Inuit are an Arctic-adapted people who migrated across the Canadian Arctic from Alaska and reached Labrador in approximately AD 1300. The Labrador Inuit are culturally and linguistically related to Inuit occupying other regions of the Canadian Arctic. Labrador Inuit currently reside in communities on the Labrador north coast (Rigolet, Hopedale, Postville, Makkovik and Nain) and in Central Labrador (Mud Lake, North West River and HVGB). Inuit also reside in parts of Southern and Western Labrador, Newfoundland and elsewhere.

In 2005, the Labrador Inuit and the federal and provincial governments signed the *Labrador Inuit Land Claims Agreement (LILCA* or Agreement*),* which establishes land ownership, resource sharing and self-government in Nunatsiavut. The Agreement's more than 6,000 beneficiaries include individuals who have Inuit ancestry and those with residency in, or connection to, the Labrador Inuit Settlement Area. As illustrated in a later section of this report, the Project does not cross or overlap with land covered by the Agreement.

NunatuKavut Community Council

The Labrador Metis Association was established in 1985, and renamed the Labrador Metis Nation (LMN) in 1998. In 2010, the organization changed its name to the NunatuKavut Community Council (NCC). The NCC reports a membership of over 6,000, who reside primarily in Central Labrador and along the southeast coast. The organization's asserted Inuit land claim, which covers much of Labrador, has not been accepted for negotiation by the federal or provincial governments.

Innu and Naskapi of Québec

Innu and Naskapi groups within Québec include those that reside on the Lower North Shore and in the Schefferville area (Figure 1.2). All of the Québec First Nations, as listed below, have interests which extend into Labrador:

- Pakua Shipi (Saint-Augustin);
- Unamen Shipu (La Romaine);
- Nutashkuan (Natashquan);
- Ekuanitshit (Mingan);
- Uashat mak Mani-Utenam (Sept-Îles);
- Matimekush - Lac John (Schefferville); and
- Kawawachikamach.

While several of the Québec First Nations communities have land claims which are understood to extend into the territory of Labrador, these asserted claims have not been accepted for negotiation by the Government of

Newfoundland and Labrador. Innu and Naskapi people from Québec are known to undertake land use and harvesting activities in certain parts of Labrador.

1.3 Study Approach and Methods

A wide and varied range of information sources were identified, compiled, reviewed and incorporated into this study, including published and unpublished literature, information and data provided to Nalcor Energy by the Aboriginal groups themselves, and the results of recent consultation activities and socioeconomic data collection initiatives completed for the EA by various Aboriginal groups in cooperation with, and through funding and resources provided by, Nalcor Energy. For some communities, the information provided in this study, and that which will be used in the EIS, is based entirely on existing and available secondary sources.

The report provides a socioeconomic summary of each of the Aboriginal communities and organizations listed above, namely:

- Shehatshiu Innu First Nation and Mushuau Innu First Nation (as represented by Innu Nation);
- Labrador Inuit (Nunatsiavut Government);
- NunatuKavut Community Council; and
- Innu and Naskapi communities of Québec.

Each community or group is the focus of an individual and separate chapter in the report that follows. The information in each chapter includes the following:

1) **Community Description** (including: organization and administration; population and demographics; economy, employment and business; community services and infrastructure); and

2) **Contemporary Land Use** (including, as relevant and available: information sources; travel routes and camp sites; hunting and trapping; fishing; and places of cultural significance). The study focuses primarily on contemporary land use activities within and near the proposed transmission corridors in Labrador. However, it also takes a larger regional perspective, looking at the overall nature and extent of land use and harvesting activities by each community and organization.

This study has focused on, and provides relevant information related to, each of the Aboriginal communities and organizations that are specified in the EIS Guidelines and Scoping Document issued to Nalcor Energy by the provincial and federal governments in May 2011. It should be noted that the content of this study, and that of other related EA documents, does not necessarily reflect the views of Nalcor Energy regarding whether or not such groups possess Aboriginal rights or title in Labrador and/or the nature or degree of any such rights.

Other Aboriginal organizations, including those on the Island of Newfoundland, are considered integrally within the overall focus and results of other studies prepared for the Project's EA.

2.0 LABRADOR INNU

The following section includes a description of the two Labrador Innu communities of Sheshatshiu and Natuashish, including how the communities are organized and administered, their population and demographics, economy and community services and infrastructure. This is followed by a description of contemporary land use of the Labrador Innu, which focuses on known land and resource use such as hunting, trapping, fishing, camping and other culturally significant uses.

2.1 Community Description

Most Labrador Innu live in the communities of Sheshatshiu (Sheshatshiu Innu First Nation) and Natuashish (Mushuau Innu First Nation), although some reside in HVGB and elsewhere. Sheshatshiu, which is approximately 40 km northeast of HVGB, is the largest Innu community in Labrador. Natuashish is a smaller community on the northeast coast of Labrador, approximately 300 km north of HVGB and 80 km southeast of Nain. Labrador Innu living in Davis Inlet resettled to Natuashish in 2002 and 2003.

2.1.1 Organization and Administration

The Innu residing in Labrador first organized under the Naskapi Montagnais Innu Association (NMIA) in 1976. The NMIA, which changed its name to Innu Nation in 1990, functions as the governing body of the Labrador Innu (Higgins 2008). In November 2002, the Federal Government recognized both the Mushuau and Sheshatshiu Innu as bands under the *Indian Act* of Canada, with registration of their members as status Indians beginning thereafter (INAC 2011a). Innu living in Sheshatshiu are represented by the Chief and Band Council of Sheshatshiu Innu First Nation, while those living in Natuashish are represented by the Chief and Band Council of Mushuau Innu First Nation. The Chiefs of these Councils are on the Innu Nation Board of Directors (Innu Nation 2011).

The Labrador Innu claim Aboriginal rights and title to much of Labrador. The Federal Government accepted Innu Nation's land claim for negotiation in 1978 and signed a Framework Agreement with Innu Nation and the Government of Newfoundland and Labrador in 1996 (Labrador and Aboriginal Affairs 2010).

In September 2008, Innu Nation, the Government of Newfoundland and Labrador and Nalcor Energy initialed the New Dawn Agreement. The New Dawn Agreement is a bilateral agreement resolving key issues surrounding the Innu Rights Agreement (Figure 2.1), the Lower Churchill Impacts and Benefits Agreement (IBA) and Innu redress for the Upper Churchill hydroelectric development, and served as the basis for further negotiations on these Agreements (Labrador and Aboriginal Affairs 2010). These agreements were ratified by the Labrador Innu in June 2011.

2.1.2 Population and Demographics

The Labrador Innu population is approximately 2,200 (Innu Nation 2011). As of December 2010, there were 1,352 Innu living in Sheshatshiu and 773 Innu in Natuashish (INAC 2011b and 2011c).

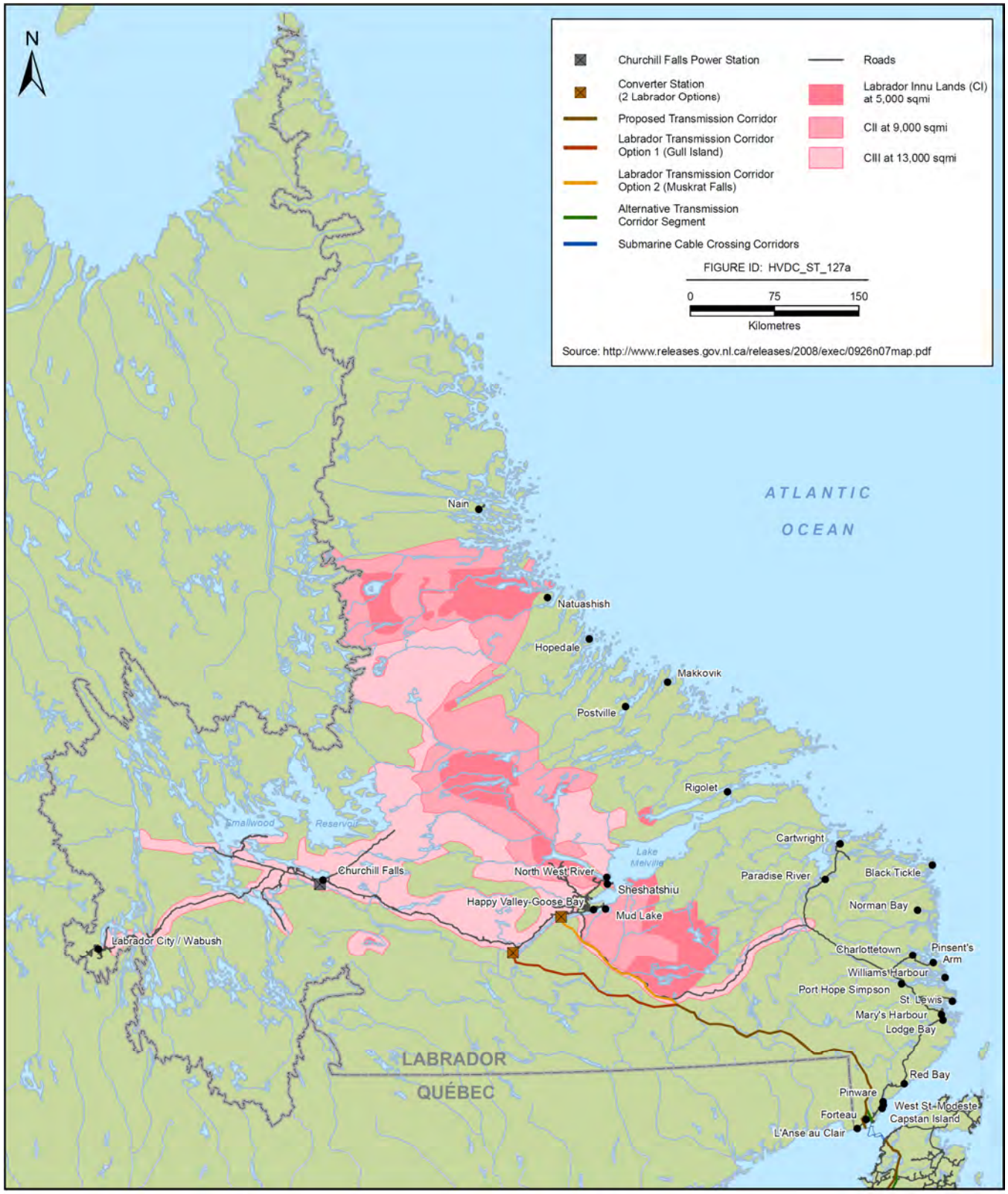

FIGURE 2.1

Labrador Innu: Tshash Petapen Land Selection

2.1.3 Economy, Employment and Business

Table 2.1 presents various economic indicators for the Innu of Sheshatshiu and Natuashish. Compared to that of the province, the participation rate of Sheshatshiu Innu in the economy was lower in 2006, while that of the Natuashish Innu was higher. The unemployment rate for both communities was higher than the remainder of the province in 2006 and the median income of Innu in these two communities was lower than that of the province (Statistics Canada 2007a and 2007b).

Table 2.1 Economic Indicators for the Innu of Sheshatshiu and Natuashish Compared to Provincial Data (Statistics Canada 1997a, 1997b, 2002a, 2002b, 2007a and 2007b).

Economic Indicator	Sheshatshiu			Natuashish*			Province of NL
	1996	2001	2006	1996	2001	2006	2006
Participation rate (%)	42.3	43.1	51.1	68.9	45.5	65.1	58.9
Employment rate (%)	-	30	36.5	-	43.9	47.7	47.9
Unemployment rate (%)	41.7	28.6	28.6	10	6.7	26.8	18.6
Median income ($)	11,452	10, 411	16,176	12,878	16,032	17,600	19,573

*Pre-2006 data for Natuashish are actually for Davis Inlet.

The Innu Development Limited Partnership (IDLP) was created by the Mushuau Innu and Sheshatshiu Innu Band Councils to represent the economic interests of the Innu people of Natuashish and Sheshatshiu while simultaneously respecting Innu rights, land use, and culture. The IDLP creates opportunities for employment and private business in Innu communities and provides training and education in order to expand economic capacity and create and maintain equity in all industries. IDLP is also involved in a number of business ventures which include, but are not limited to, Innu Mikun Airlines Limited Partnership, Innu Kiewit Constructors Limited Partnership and Labrador Catering Limited Partnership (IDLP 2011).

Innu of Labrador are invested in a diverse range of businesses, from technology and communications services to waste management, tourism and real estate services. The two industries with the largest number of businesses are the construction and industrial supply sectors (SCI 2007). The Innu Business Development Centre (IBDC), which was developed with the goal of improving and developing economic capacity within the Innu communities, aids in establishing businesses and contributes to the economic well-being of communities (Innu Nation 2011).

2.1.4 Community Services and Infrastructure

Sheshatshiu

The community of Sheshatshiu has one medical clinic; however, the Labrador Health Centre in HVGB serves as a referral centre for the community. Long-term care services are provided in HVGB, where the Long Term Care Home offers 50 beds for Level 3 and 4 care (LGH 2007).

Four schools service Sheshatshiu: two in HVGB, one in North West River and one in Sheshatshiu. These schools have a combined capacity of 1,300 students, and during the 2006-2007 school-year, there were 1,078 registered students and 84.5 full-time equivalent teachers (NL Statistics Agency 2010). As well, a Head Start program is offered at the Sheshatshiu daycare, Shakastueu Pishum Mithaup (NL Statistics Agency 2010), which has a capacity for nine children full-time (Oldford 2011).

Sheshatshiu has a modern arena with a gym, rink and community rooms, which is open year-round for hockey, skating and other activities (SCI 2007).

In 2006, there were 200 occupied dwellings in Sheshatshiu. According to the 2006 Census, 47.5 percent of these homes were in need of major repairs. The average value of privately owned dwellings in Sheshatshiu was $78,537 (Statistics Canada 2007a). Most homes in Sheshatshiu are owned by the Innu Band Council, which collects rent for all houses built since 1997 (Blowes 2011). Plans are in place to develop up to 100 new houses in the community by 2011 (CLEDB 2006).

Sheshatshiu is policed by the Royal Canadian Mounted Police (RCMP), with consultation and input from the community. The Sheshatshiu Innu First Nation Chief and the Innu Nation Grand Chief meet regularly with the RCMP, and a Policing Committee has been established with representatives from a variety of fields and backgrounds (Minaskuat 2009; SCI 2007). The RCMP have partnered with Health Canada to establish a Sheshatshiu Crisis Intervention Team. The purpose of the team is to support members of the community in times of crisis with support services such as suicide intervention (Minaskuat 2009).

A municipal fire department in North West River provides services to Sheshatshiu. It has a staff of 11 firefighters, ten of whom are volunteers (Michelin 2011). When necessary, the HVGB Fire Department provides assistance to North West River and Sheshatshiu (Webber 2011).

Natuashish

Natuashish is a new community, created in 2002 when the residents of Davis Inlet relocated to the site. There were 165 occupied private dwellings in Natuashish in 2006 (Statistics Canada 2007b). The community has one school: the Mushuau Innu Natuashish School, which had 216 registered students in 2007-2008 and 26 full-time equivalent teachers (NL Statistics Agency 2010). The Natuashish Recreation Committee runs a number of indoor activities in the school gym, such as Tae Kwon Do (for adults and youth), and there is an indoor arena that is open year-round (SCI 2007).

Labrador Grenfell Regional Health Authority partners with the Mushuau Innu Health Commission in the provision of health care. The clinic has three regional nurses, one personal care attendant, two child, youth and family services social workers and two community service workers. A physician visits the community every four to six weeks from HVGB, and a dentist visits periodically. Natuashish is also serviced by a community health nurse, a community health aid commission, community service workers, a diabetic worker and a home care coordinator (LGH 2007).

Policing for the community is the responsibility of the RCMP. There is one Corporal in charge with five constables working in the community. There are two police vehicles, three snowmobiles and two ATVs for members to use in the execution of their duties (Minaskuat 2009).

2.2 Contemporary Land Use

Traditionally, the Innu were a nomadic people whose movements throughout the interior and coastal regions corresponded to the seasons and cycles of the wildlife and other resources they relied upon. Although changes to Innu culture and patterns of land use and harvesting did occur during the 18th, 19th and the first part of the 20th century as a result of the fur trade (Tanner 1978), generally their traditional way of life continued until about 1960, when the Innu were settled permanently in communities. Despite the largely sedentary lifestyle that has developed since then, the Innu continue to attach great significance to time spent in Nutshimit (the country), which for many is seen as an opportunity for cultural, physical and spiritual renewal.

This section describes the contemporary land use of the Labrador Innu. Although the Innu have a long history of land use in Labrador, the focus of this section is on identifying land usage in and near the proposed transmission

corridors. The land use described in the following subsections include: travel routes and camp sites; hunting, trapping and gathering; fishing; and places of cultural significance.

2.2.1 Information Sources

Since 1998, Nalcor Energy has engaged Labrador Innu in consultation with respect to the proposed Lower Churchill Hydroelectric Generation Project and the Labrador-Island Transmission Link. Through a series of agreements concluded between February 2000 and August 2008, Nalcor Energy has provided funding to Innu Nation for participation in community consultation, IBA negotiations and an environmental task force. Part of this engagement has focused on the development of an understanding of contemporary and historic Labrador Innu land use. The primary research undertaken with Innu Nation has been supplemented by a good understanding of the Labrador Innu's historic and contemporary activities acquired through research of both published and unpublished sources, including:

- *Land Claims: Innu Nation of Labrador*, Labrador and Aboriginal Affairs (2010);
- *Innu of Labrador Contemporary Land Use Study*, Armitage (2010);
- Report to Innu Nation and Newfoundland and Labrador Hydro on the fieldtrip to Ushkan-shipiss, October 14, 2006, Armitage (2008);
- *Environmental Assessment Report Concerning the Third Phase of the TLH*, Armitage and Stoop (2003);
- Submission to the Federal Environmental Assessment Panel Reviewing Military Flying Activities in Nitassinan: *Homeland or Wasteland? Contemporary Land Use and Occupancy Among the Innu of Utshimassit and Sheshatshit and the Impact of Military Expansion*, Armitage (1989);
- *Trails to Remember* by Goudie (1991);
- Final Report of the Innu Nation Baseline Socio- Economic Research Project, *Ntapueu: I am Telling the Truth*, Innu Nation (1997);
- The technical report on *Innu of Labrador: Profile and Harvesting Practices* prepared for Department of National Defence for Environmental Impact Statement on Military Flying Activities in Labrador and Québec, MacLaren Plansearch (1994);
- The report on workshop held October 25 and 26, 2001 by Griffiths (2001): *Churchill River/Mista-Shipu Power Project: Potential Residual Environmental Effects on Innu and Innu Communities*;
- The article *Country Space as a Healing Place: Community Healing at Sheshatshiu* in: *Aboriginal Autonomy and Development in Northern Labrador* by Degnen (2001) in Scott (2001);
- *Land Use Interviews in Happy Valley-Goose Bay, Mud Lake, Cartwright, and Paradise,* Stopp (2002); and
- Submissions of Labrador Innu participants filed as part of the EA Public Hearings for the Lower Churchill Hydroelectric Generation Project.

The most recent information pertaining to Labrador Innu land use in the vicinity of the proposed transmission corridors was generated in a study conducted by Peter Armitage between August and October 2010: a copy of which is included in Appendix A. This study did not document all contemporary Labrador Innu land use; rather, it was derived from a sample of 26 land users who were considered representative of the Labrador Innu land users in the defined study area (Appendix A, Map 1). The *Hodgepodge Map*, an aggregate map of all data generated from individual map biographies, demonstrates the range of land use activities practiced by Innu respondents (Appendix A, Map 16).

2.2.2 Travel Routes and Camp Sites

Community living and access to funding has had notable effects on traditional activities, including how people travelled to and from seasonal hunting, trapping and fishing areas. Whereas in the past hunters and their families would have walked and travelled by canoe, preferred modes of contemporary transportation have become vehicles, snowmobiles and motorized boats. Available funding permitted aircraft to be chartered to transport people from their communities to interior harvesting areas (Stopp 2002). As a consequence of these changes, traditional Innu travel corridors and temporary camp locations are used less frequently (Armitage and Stopp 2003, Stopp 2002).

The Sheshastshiu Innu First Nation began facilitating an Outpost Programme in the 1970s. The Programme still finances, although at a lesser degree, a country-based harvest, referred to as Kakushpinanut, whereby Innu families travel to and from camps in the interior of Labrador to spend time hunting caribou and engaging in other traditional activities (Armitage and Stopp 2003).

Armitage (2010) found that in comparison to data collected in 2003 (Armitage and Stopp), many Sheshatshiu Innu no longer depend on the Outpost Programme for access to their cabins and harvesting activities. Rather, Armitage (2010) indicated that road accessible harvesting, camping and cabin occupancy are now the most important components of contemporary Sheshatshiu Innu land use. This trend, was noted nearly a decade ago in times when Outpost Programme funding was in short supply and road based camps were used instead. Thus, people were able to commute between their camps and cabins and engage in harvesting activities of brief duration such as on weekends and vacations. Consequently, traditional Innu travel corridors and temporary camp locations are used less frequently (Armitage 2010, Armitage and Stopp 2003, Stopp 2002).

Map 4 (Appendix A) compares the 2010 land use and harvesting study data with records from the Outpost Programme and the Innu Nation member cabin records, and identifies the location of the cabins throughout the area. Two Outpost Programme camp locations identified in the area south of Muskrat Falls were last occupied in 1993 (camp location 5) and 1984 (camp location 6). According to Outpost Data records, camp location 10, situated approximately 25 km from the proposed transmission corridor, was last occupied in 1985. The two camps shown for location 9 are said to have been occupied post-1990, although there are no specific data on their use (Armitage 2010). Other camp locations are recorded at and around Crooks Lake, as well as at and around Parke Lake, to the south of Lake Melville and to the east of the proposed corridor. Innu established camps, post-1990, at several lakes within the area marked as location 7, however, other land use data in this area was not recorded. Given that the cabin marked as location 8 was constructed following the completion of the TLH in December 2009 its use has likely been limited (Armitage 2010). Data collected during the 2010 study identifies three Innu cabins north of Gull Island (Appendix A, Map 5).

Since the mid-1990s, use of roads such as the TLH Phase I between HVGB and Churchill Falls for community-based harvesting has grown, while the use of remote camps by Sheshatshiu Innu has declined since the early 2000s (Table 2.2). For example, temporary camps for harvesting have been recorded at Pope's Hill, Gull Island, 'Mile 41' near Edwards Brook, Grand Lake Road and at the junction between TLH and the Twin Falls Road (Armitage and Stopp 2003).

During the 2010 study, travel routes, which included road, snowmobile, walking, canoe and motorboat routes, were recorded near the TLH Phase I (Appendix A, Map 13). A canoe route that branches west from Gull Island and continues southwest to Dominion Lake (Nipissu) was also recorded. Snowmobile and walking routes were identified in the Domionion Lake (Nipissu) area. More canoe and walking routes, lying between Dominion Lake (Nipissu) and the proposed transmission corridor, were also identified (Armitage 2010).

Armitage also recorded snowmobile, walking and canoe routes around Minipi Lake (Minai-nipi) (Armitage 2010). Snowmobile and motorboat routes were also recorded in the HVGB and Mud Lake areas (Appendix A, Map 13). Canoe, motorboat, walking and snowmobile routes were recorded in an area approximately 65 km east of the proposed transmission corridor, extending south from HVGB. The main areas of travel include snowmobile, walking, canoe and motorboat routes in the HVGB area, as well as in an area approximately 100 km north of where the TLH branches away from Gull Island towards Churchill Falls (Armitage 2010).

Table 2.2 Sheshatshiu Innu Road Camp Locations

Year / Season	Remote Camps	Camps Along TLH and Esker Road	Total Camps
2002 Spring	4	6	10
2001 Spring	4	10	14
2000 Spring	9	8	17
1999 Spring	9	3	12
1998 Spring	8	9	17
1997 Fall	7	0	7
1997 Spring	12	0	12
1996 Spring	14	0	14
1995 Fall	1	6	8
1995 Spring	14	0	14
1994 Spring	9	1	10
1993 Fall	10	0	10
1993 Spring	13	0	13
1991 Spring	7	0	7
1990 Spring	8	0	8

Source: Armitage and Stopp 2003

2.2.3 Hunting, Trapping and Gathering

Following permanent settlement in the 1960s, traditional land use and harvesting by the Sheshatshiu Innu changed dramatically. With government housing and the requirement that children attend school, women and children remained in the community for the majority of the year and men spent less time on the land hunting and trapping. Innu Nation (1997) indicated that approximately 42 percent of the Labrador Innu population participated in the country-based harvest, and that spring was the most popular hunting season. This same data indicated that in spring, 48 percent of those interviewed spent at least one week in the country hunting, fishing and gathering wild foods.

Land use and harvesting by Sheshatshiu Innu is still centred on a series of lakes situated at the headwaters of the Eagle River (*Nutapinuant-shipu*) to the east of the proposed transmission corridors. Up until the early 2000s, roughly half of the male population of the community who participated in the country-based harvest in that area were practicing harvesting activities on the Eagle River plateau (Degnen 2001 in Scott 2001). The preference for utilizing this plateau may be steeped in the historical and personal associations the Innu have with it (Armitage and Stopp 2003). For example, many Innu were born and buried there and many retain knowledge of its geography and wildlife resources. Consultation with the Sheshatshiu Innu showed that their use of the Churchill River had declined markedly subsequent to development of the upper Churchill River in the 1960s due to the perceived health problems associated with consumption of its fish and wildlife resources (Griffiths 2001).

Several sources have identified harvesting locations distributed across Central and Southeastern Labrador, with notable concentrations north and west of Churchill River, in the Mealy Mountains where caribou are hunted and

on the Eagle River plateau where waterfowl and other species are harvested (Armitage 1990, Armitage and Stopp 2003). Armitage and Stopp (2003) indicated that increased land use and harvesting activities in the area south and west of the Eagle River plateau toward the Strait of Belle Isle, where the proposed transmission corridors are located, is unlikely due to reductions in caribou populations and other resources found in this area.

Additional land use in other areas near the proposed transmission corridors include, as discussed in the previous section, Dominion Lake (Nipissu) and Lake Minipi (Minai-nipi). Outside the Project area, two other key areas used by Labrador Innu for land use and harvesting were identified by Armitage and Stopp (2003). One area is bounded by Winokapau Lake in the south, Smallwood Reservoir (formerly Mishikamau Lake) in the west, Seal Lake in the north and Nipishish Lake in the east. The second area is centered on three large lakes known as Shipiskan Lake (Ashuapamatikuan), Snegamook Lake (Ashtunekamuku) and Shapio Lake (Shapeiau) (Armitage and Stopp 2003).

In a recent report by Armitage (2010), a *Hodgepodge Map* is included to highlight the nature and extent of Labrador Innu land use in South and Central Labrador (Appendix A, Map 16). It is important to point out, however, that the number and distribution of land use locations shown for the lower Churchill River between Gull Island and Muskrat Falls, and along the TLH Phase I, were obtained from both current and existing map biography data, some of which is reported to date to as early as the 1970s (Armitage 2010). Consequently, it is not possible to confirm from Armitage (2010) the degree of contemporary land use and harvesting in that portion of the proposed transmission corridors.

Armitage (2010) indicated that large mammals hunted by the Labrador Innu include caribou, moose and black bear, although harvesting of moose and black bear is uncommon and has not occurred in the proximity of the proposed transmission corridors (Appendix A, Map 7). Between 1979 and 1987, caribou and black bear were harvested in areas along the south shore of Lake Melville and in the Mealy Mountains, at Disappointment and Hope lakes, and in the Metchin River system (MacLaren Plansearch 1994). Armitage did not report caribou kill sites in his 2010 report, as many were located in restricted hunting areas. However, caribou hunting took place in the area between Gull Lake (Tshiashku-nipi) and Churchill Falls. Additionally, a large caribou hunting area in the Salmon River / Little Drunken River area, which overlaps with the proposed transmission corridors approximately 100 km south of the proposed converter station site at Gull Island (Armitage 2010). Contemporary use of this area for caribou hunting by Sheshatshiu Innu could not be confirmed from other sources.

Small game was hunted in the area around Grand Lake and the Red Wine River as well as at a number of locations along and north of the TLH Phase I between HVGB and Churchill Falls. Other hunting areas were found to include a large tract of land south of Lake Melville on the Eagle River plateau and an area to the south of Muskrat Falls along the Churchill River. Between 1979 and 1987, small game was hunted from areas along the south shore of Lake Melville and in the Mealy Mountains, at Disappointment and Hope lakes, and in the Metchin River system. Small game and furbearers were hunted at the Naskaupi River (including, the watersheds of the Wachusk, Seal, Pocket Knife, Salmon, Portage, Namaycush and North Pole lakes), and along the north shore of Lake Melville to Mulligan Bay and Grand Lake. Furbearer trapping areas roughly correspond to those described above for small game, with the concentration in the area along the TLH Phase I and north to just above the Red Wine River (MacLaren Plansearch 1994). Along the Churchill River and the TLH Phase I, the following animals were recorded to be harvested: partridge, porcupine, rabbit, beaver, muskrat, otter, duck and goose. Near Dominion (Nipissu) Lake and at an unnamed lake about 10 km northeast of it, harvesting was found to include: partridge, porcupine, rabbit, beaver, marten, duck and goose (Appendix A, Maps 8, 9 and 10). Harvesting at Lake

Minipi (Minai-nipi) (between 30 to 40 km from the proposed transmission corridor) was found to include: beaver, otter and muskrat (Appendix A, Map 9).

Migratory waterfowl were hunted around Crooks Lake and Parke Lake east of the proposed transmission corridors along the TLH Phase I, at various locations on the shoreline of Lake Melville, along several roads between HVGB and Sheshatshiu and on the south side of Churchill River at Gull Island (MacLaren Plansearch 1994). Two key hunting areas were situated on the Eagle River plateau. Waterfowl were also harvested in the Mud Lake / Upper Lake Melville area and near Sheshatshiu and North West River (Armitage and Stopp 2003, Armitage 2010).

Detailed information collected for the year 1987 shows that while the country-based harvest still provided considerable food resources for the community and possibly cash through the sale of furs, the majority was being acquired through community-based harvesting activities of various wildlife and fish resources (Table 2.3).

Table 2.3 Estimated Numbers and Edible Kilograms of Food Produced by Sheshatshiu Innu in 1987

Species	Country Harvest	Community Harvest	Total Harvest	Total Edible Food Weight(kg)
Caribou	104	61	165	10,181
Bear	6	-	6	572
Moose	8	1	9	1,788
Beaver	206	19	225	1,778
Otter	49	-	49	233
Marten	313	26	339	n/a
Mink	83	-	83	n/a
Weasel	75	-	75	n/a
Red Fox	26	2	28	n/a
Cross Fox	-	1	1	n/a
Muskrat	170	12	182	116
Lynx	1	-	1	4
Wolf	5	-	5	n/a
Hare	527	661	1,188	998
Porcupine	44	23	67	319
Owl (gen.)	5	-	5	n/a
Spruce Grouse	1,269	539	1,808	633
Ruffled Grouse	-	40	40	14
Willow Ptarmigan	2,604	533	3,137	1,098
Canada Goose	743	37	780	1,638
Ducks (gen.)	650	50	700	539
American Black Duck	38	4	42	32
Common Pintail Duck	20	3	23	18
Harlequin Duck	9	-	9	7
Oldsquaw Duck	65	75	140	108
Merganser (gen.)	94	30	124	95
Loon (gen.)	22	2	24	26
Eider Ducks (gen.)	5	5	10	8
Common Eider	17	10	27	21
Scoters (gen.)	38	14	52	40
Scuaps (gen.)	22	6	28	22
Blue-winged Teal	4	-	4	3

Source: Armitage 1990

Berry picking is common throughout Labrador along access routes and in river valleys. Commonly gathered berries were found to include: blueberries, partridgeberries and bakeapples. Mid- to late-summer is the primary gathering time, although some berries are left to freeze under the snow for a second harvest in spring (Armitage 1989). The harvesting of blueberries occurs in dry open areas, with other berries harvested in marshy areas (Tanner 1978). Wild fruits were found to be gathered at a number of locations east and north of the proposed transmission corridor, including the area around Sheshatshiu, at the north end of Grand Lake and near the Red Wine River (MacLaren Plansearch 1994). Burnovers and open terrain are also popular harvesting locations. Goudie (1991) identified a large berry picking area in a former burn area adjacent to Muskrat Falls, indicating raspberries, blueberries, squashberries, bakeapples and partridgeberries as abundant in the area.

Medicinal plants are also harvested. Armitage (2010) reported a location where medicinal plants are gathered near Gull Island (Appendix A, Map 12). Different mixtures of plants and their components are used for different medicines. Some of the harvested plant components include the inner and outer bark of trees, roots, herbs, flowers, berries, mosses and lichens. According to Armitage (2008), medicinal plant species used by Labrador Innu include: balsam fir (*Abies balsamea*), bay bush (*Myrica gale*), birch (*Betula cordifolia* or *B. papyrifera*), black spruce (*Picea mariana*), Canada yew (*Taxus canadensis*), ground juniper (*Juniperus communis*), Labrador tea (*Rhododendron groenlandicum*), mushrooms (Puffball), northern mountain ash (*Sorbus decora*), poplar (*Poplus tremuloides*), tamarack (*Larix laricina*), white spruce (*Picea glauca*) and willow (*Salix* spp.).

2.2.4 Fishing

Between 1979 and 1987, fish were harvested from areas along the south shore of Lake Melville and in the Mealy Mountains, at Disappointment and Hope Lakes, in the Metchin River system, and at the Naskaupi River including, the watersheds of the Wachusk, Seal, Pocket Knife, Salmon, Portage, Namaycush and North Pole lakes (MacLaren Plansearch 1994).

Fishing was also recorded in the area around Grand Lake and Red Wine River, as well as at a number of locations along and north of the TLH Phase I between HVGB and Churchill Falls. Other fishing areas were identified south of Lake Melville on the Eagle River plateau, south of Muskrat Falls along the Churchill River, on the south side of the Churchill River at Gull Island, and on the north side of the river between Gull Island and HVGB. Between 1979 and 1987, it was also indicated that the Labrador Innu harvested trout and smelt from North West Point (Uhuniau), on Rabbit Island, near the mouth of Kenamu River, on Carter Basin, in Mulligan Bay and at the west end of Double Mer (MacLaren Plansearch 1994).

More recently, Armitage (2010) identified the location of fishing sites utilized by the Labrador Innu (Appendix A, Map 11). Three sites in the area along a 60 km stretch of the Churchill River between Gull Island and Muskrat Falls are identified on Map 11. In the HVGB and Mud Lake areas, fishing was found to occur mainly in the Mud Lake area. Two fishing sites in the area north of HVGB, approximately 15 km from Sheshatshiu, were recorded. Along the approximately 100 km stretch of highway, between the proposed converter station at Gull Island and the TLH towards Churchill Falls, three more sites were recorded. Many more locations were recorded in the area where the highway turns north towards Churchill Falls. In and around the Dominion (Nipissu) Lake area, three additional fishing locations were recorded (Appendix A, Map 11).

2.2.5 Places of Cultural Significance

Based on interviews and Innu Nation databases, Armitage (2010) described places of cultural significance, including birth, burial, death and gathering places, places of religious significance, one place of historical

significance, shaking tent ceremony locations and the location of the Land-based Family Treatment Programme Camp (Appendix A, Map 14).

Although several places of cultural significance are situated near the proposed transmission corridor, there is little overlap. Along the Churchill River between Gull Island and Muskrat Falls, birth and gathering places, shaking tent locations and one place of religious significance were recorded (Appendix A, Map 14). In the HVGB and Mud Lake areas, burial and death places as well as one place of religious significance and one shaking tent location were noted. Approximately 65 km east of the proposed transmission corridor, near Carter Basin and Gibeon Point in HVGB, Armitage (2010) recorded birth, burial and death places, places of religious significance and a shaking tent location (Appendix A, Map 14). East and south of this area many birth and burial places were recorded, as well as one location marking a death, one shaking tent location and three places of religious significance. Another place of religious significance is situated further south and east, approximately 30 km from the proposed transmission corridor.

Between HVGB and Sheshatshiu (about 25 km from Sheshatshiu), a place of religious significance and one each of a birth, gathering, and shaking tent location were recorded. Toward Churchill Falls along the TLH Phase I, a gathering place and a place of religious significance were identified (Appendix A, Map 14) (Armitage 2010).

Armitage (2008) identified two shaking tent places located at Ushkan-shipiss and Manitu-utshu. Both places involved gatherings of Innu families to participate in shaking tent (kushapatshikan) ceremonies. Historically, Innu families would travel to meet for the shaking tent ceremony, with its time and location predetermined. The shaking tent at Ushkan-shipiss was last performed in November 1969 by Uatshitshish (Shinipesht Pokue). The shaking tent at Muskrat Falls was last performed on the portage trail by Manitu-utshu (Muskrat Falls Hill), sometime before 1969 (Armitage 2008 and 2010).

The naming of places is an important part of the use, occupation, history and meaning of a landscape, as they act as links between physical landforms and cultural events passed down in oral traditions including myths, cultural histories and personal biographies (Armitage 2010). The Labrador Innu have many place names for topographic features situated throughout their traditional territory (INSIFN 2008). The Armitage 2010 study identifies many Innu place names in Map 15 (Appendix A).

2.3 Summary

The Labrador Innu continue to practice traditional land use and harvesting activities within their traditional territory, where they have camps and cabins, travel, hunt, fish and gather. Based on available information, it appears that contemporary land use activities are mainly practiced along the Churchill River, Goose Bay, the Mealy Mountains and in some locations in Southwestern Labrador. The trend toward expanded use of the existing Labrador road network for land use and harvesting by Sheshatshiu Innu is likely to continue. Since the 1960s, activities have become more and more focused on road corridors such as the TLH Phase I and Esker Road, and as Armitage and Stopp (2003) point out, families that have a long-time association with the Mealy Mountains and the Eagle River plateau, will likely spend more time there (possibly as part of the community-based harvest) now that the TLH Phase III has been connected. Moreover, it seems unlikely, due to the current lack of caribou and other resources, that the area to the south and west of the plateau toward the Strait of Belle Isle where the proposed transmission corridors are located, will see any increased land use and harvesting by Sheshatshiu Innu. However, Armitage (2010) indicated that the Salmon River / Little Drunken River area has been used for caribou hunting, and the area at the south end of Minipi Lake was also used for the harvest of beaver, otter and muskrat.

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3.0 LABRADOR INUIT

Nunatsiavut, which means '*our beautiful land*' in Inuttitut, is the homeland of Labrador Inuit. An Arctic-adapted people who migrated across the Canadian Arctic from Alaska and reached Labrador in approximately AD 1300 (Fitzhugh 1994), the Labrador Inuit are culturally and linguistically related to Inuit occupying other regions of the Canadian Arctic.

Labrador Inuit communities and land uses are described in the following sections. The community description includes: information on how the Nunatsiavut Government is organized and administered; population and demographics; economy, employment and business; and community services and infrastructure. Contemporary land use is described with a focus on travel routes and camp sites, hunting and trapping, and fishing.

3.1 Community Description

The geographical territory of Nunatsiavut extends from Cape Chidley in the North, to the area south of Groswater Bay, and west to the Labrador-Québec border. The Labrador Inuit now reside in the north Labrador Inuit communities of Nain (Nunainguk), Hopedale (Aqvituq), Makkovik (Marruuvik), Postville (Qipuqqaq) and Rigolet (Kikiak) and in the Central Labrador communities of North West River and HVGB (Nunatsiavut Government 2011). Each of the communities originated as either trading posts or stations for Moravian Missionaries in the late 18th and early 19th centuries:

- Nain, the northernmost municipality in the province of Newfoundland and Labrador, is approximately 370 km north of HVGB and serves as the administrative centre for the Nunatsiavut Government. The population of Nain is 1,035, approximately 950 of whom identify as Aboriginal (Statistics Canada 2007).
- The town of Hopedale, originally called Agvituk meaning '*a place where there are whales,*' was first settled by Moravian Missionaries in 1782, is situated approximately 230 km north of HVGB and is the second largest community on the north Labrador coast. Hopedale is the seat of Nunatsiavut Government's Legislative Assembly, with a population of about 620.
- Three hundred and sixty people live in the Inuit Community of Makkovik, which is in the interior from Cape Makkovik. According to Statistics Canada (2007), 320 people in the community identify as Aboriginal.
- Approximately 25 km north of Makkovik is the community of Postville, which is situated in Kaipokok Bay. Two hundred of the 220 residents identify as Aboriginal (Statistics Canada 2007).
- About 100 km south of Makkovik is Rigolet. Rigolet was incorporated as a provincial municipality in 1977 and is located at the entrance of Hamilton Inlet. Rigolet has a population of 265, 250 of whom self-identify as Aboriginal (Statistics Canada 2007).

3.1.1 Organization and Administration

The *Labrador Inuit Land Claims Agreement* (*LILCA* or Agreement) came into effect on December 1, 2005. There are provisions in the Agreement for land ownership, resource sharing and self-government. The Labrador Inuit Settlement Area (LISA) consists of approximately 72,500 km^2 in Northern Labrador and 48,690 km^2 of the Labrador Sea (Figure 3.1). Within LISA, Labrador Inuit-owned land is referred to as Labrador Inuit Lands (LIL), which cover 15,800 km^2. The Agreement provides for the establishment of a regional Inuit Government, the Nunatsiavut Government and five Inuit Community Governments. In instances where a project or undertaking outside LISA could affect LIL or Inuit rights, the Nunatsiavut Government can participate in the applicable federal or provincial EA processes. The Agreement also provides for harvesting rights in and outside LISA.

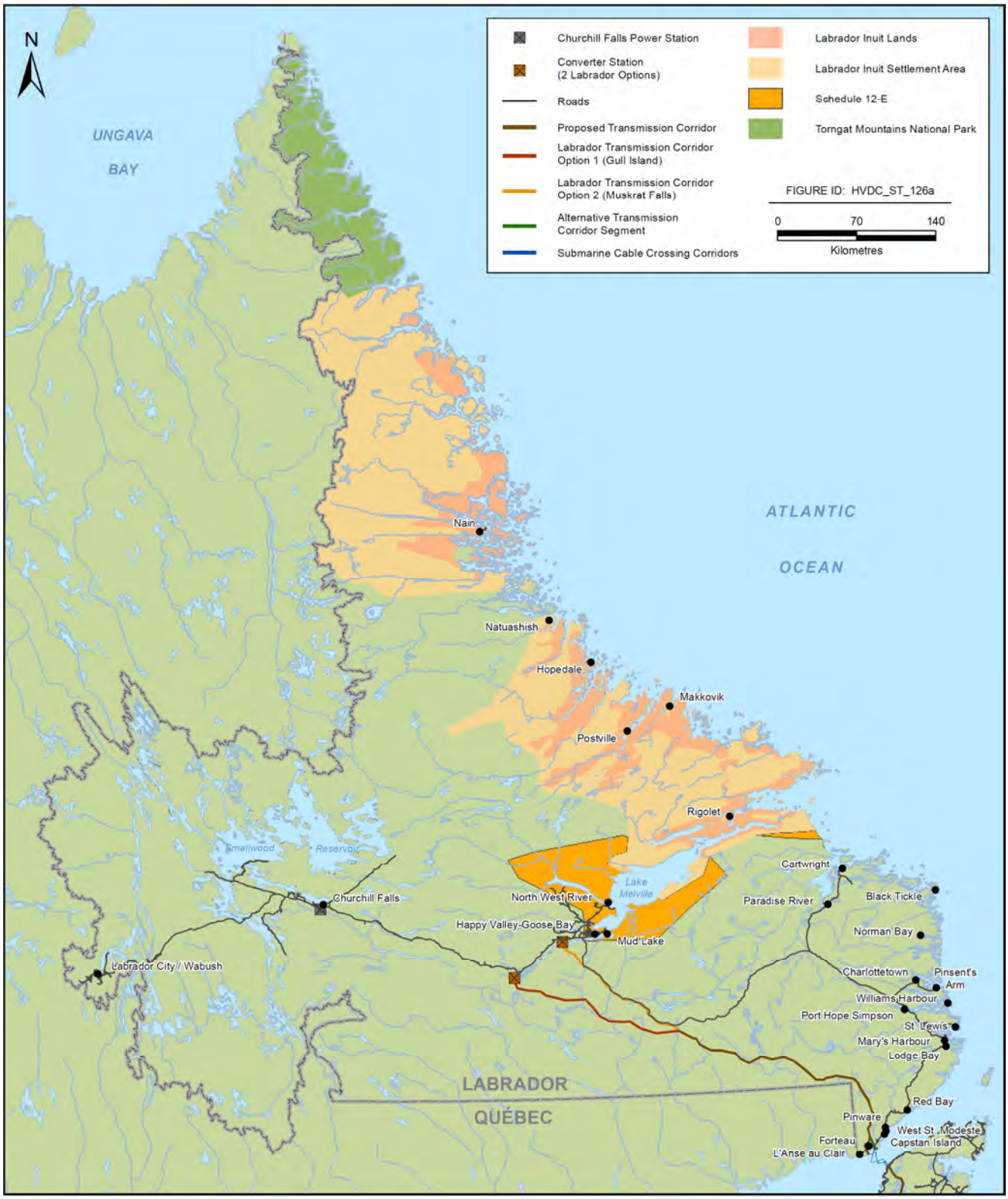

FIGURE 3.1

Labrador Inuit Land Claims Agreement

The Nunatsiavut Government represents over 6,000 beneficiaries and operates regionally and at the community level. Within the LISA, there are five Inuit Community Governments representing the Inuit communities of Nain, Hopedale, Postville, Makkovik and Rigolet. There are also Inuit who are residents of HVGB, North West River and Mud Lake. To ensure those Inuit living outside of the LISA participate in self-government, the Nunatsiavut Government includes two Inuit Community Corporations whose chairpersons represent their constituents in the Nunatsiavut Assembly: NunaKatiget Inuit Community Corporation serving beneficiaries residing in HVGB and Mud Lake; Sivunivut Inuit Community Corporation serving beneficiaries residing in North West River and Sheshatshiu. A final constituency, the Canada constituency, enables Labrador Inuit living outside of Labrador to be represented by an elected member in the Nunatsiavut Assembly.

3.1.2 Population and Demographics

In September 2009, there were approximately 4,900 Labrador Inuit beneficiaries living in the following communities: Nain, Hopedale, Postville, Makkovik, Rigolet, HVGB, North West River and Mud Lake. Most (53%) live in the five Inuit communities of the LISA (LISA Regional Planning Authority 2010) (Table 3.1). Between 1996 and 2006, the population of the Inuit Communities has grown by 3% (Statistics Canada 1997, 2007).

From the 2006 census, 91% of the people who lived in Nunatsiavut's five communities, identified themselves as Inuit (Statistics Canada 2007). HVGB, while outside of the Labrador Settlement Area, has the greatest number of Inuit residents in the province.

Table 3.1 Percentage of Inuit Beneficiaries by Community, 2009 (LISA Regional Planning Authority 2010)

Community or Location	Number of Beneficiaries	Percentage
Happy Valley-Goose Bay	2,020	28.7%
North West River	303	4.3%
Nain	1,180	16.8%
Hopedale	595	8.5%
Makkovik	336	4.8%
Postville	199	2.8%
Rigolet	299	4.3%
Residing Elsewhere in Canada	2,095	29.8%
Total	**7,027**	**100.0%**

In 2006, the median age of the Labrador Inuit population was 26 years. Of the total Labrador Inuit population, almost half (49%) were under 24 years of age in 2006, while 46% were aged 25 to 64 years and only 5% were over the age of 65 (Statistics Canada 2007).

3.1.3 Economy, Employment and Business

Based on the 2006 Census, the employment rate was less than 50 percent among the five communities of the LISA (Table 3.2). The median income for the Inuit in these communities was $16,576 in 2006 (Statistics Canada 2007).

Table 3.2 Economic Indicators for the Inuit Communities (Statistics Canada 2007)

Economic Indicator	Nain	Hopedale	Makkovik	Postville	Rigolet
Participation rate (%)	57.3	52.6	61.4	58.8	51.2
Employment rate (%)	41.3	35.5	36.8	38.2	34.9
Unemployment rate (%)	27.9	32.5	37.1	30.0	31.8
Median income ($)	17,280	17,888	13,920	20,096	10,784

In the 1960s and 1970s, the cod fishery was an important component of the Northern Labrador economy, with Nain being the base for northern fishery operations on the coast. The fishery still plays an important role in the economy. The Nunatsiavut Government recently issued a loan guarantee of up to $750,000 to support commercial borrowing by Torngat Fish Producers Cooperative Society (Nunatsiavut Government 2011). Public administration, increased tourism opportunities from the establishment of the Torngat National Park, and mining, oil and gas exploration are also major economic contributors to Inuit communities (Fugman 2010).

Under the management of the Department of Education and Economic Development, the Labrador Inuit Development Corporation (LIDC) is the business and economic development arm of the Nunatsiavut Government. The LIDC is involved in a number of businesses, including quarries at Ten Mile Bay and Nain, and forestry and sawmilling operations at Postville. It also owns and operates two marine tugboats and two sea-going barges to transport materials along the coast. There are also a number of companies involved in environmental studies and providing support to mining and exploration companies. In 2010, the LIDC began operating a base-camp at St. John's Harbour in Saglek Bay to service the tourism industry and to provide research facilities for the Nunatsiavut Government (LISA Regional Planning Authority 2010).

3.1.4 Community Services and Infrastructure

The widely-dispersed Inuit communities along Labrador's northeast coast are accessible for most of the year by air and sea. They are also accessible by snowmobile in the winter.

Each community has its own medical clinic, which is operated by Labrador-Grenfell Health and is staffed with regional nurses and personal care attendants. Each clinic is visited by a physician every four to six weeks and by a dentist periodically. The largest clinic is in Nain and it has six regional nurses, five personal care attendants, one laboratory attendant, four maintenance repairers and one clerk typist. It is equipped with four beds, an incubator and basic trauma and resuscitation equipment (Nunatsiavut Government 2011; Gosselin et al. 2008).

Primary and secondary educational services are currently provided to children in Inuit communities through the Labrador School Board. There is one school in each of the five Nunatsiavut communities, four of which offer kindergarten to grade 12 and one that offers grades 4 to 12. During the 2007-2008 school year, these schools had a combined total of 638 registered students, with 77 full-time equivalent teachers (NL Statistics Agency 2010). There are two daycare centres in the Inuit communities, one in Postville and one in Hopedale. The College of the North Atlantic has learning centres in Rigolet, Hopedale and Nain, which offer the Adult Basic Education Program. Recreational activities take place in the school gymnasiums in most of the communities. The Nain Husky Centre is a natural frozen indoor arena for hockey, skating and broomball. Rigolet has a Native Spirit Youth Centre where youth can play pool, cards, access the internet and watch movies. It also hosts a Community Access Program, which allows adults to access the internet.

The 2006 Census revealed that while Inuit in Canada have traditionally lived in multi-family groupings, the high rate of families sharing a home may be due to the serious shortage of housing in many Inuit communities. The rate of crowding was much less in LISA than in other Inuit regions in Canada, possibly due to new housing construction funded by the Government of Newfoundland and Labrador. In 2000, $7.7 million was allocated for the construction of new housing units and major repairs to the existing housing stock through the Northern Coastal Labrador Strategic Initiative (Statistics Canada 2009; Government of NL 2000).

In 2006, there were 700 occupied private dwellings in the Inuit Communities, 39% of which were in Nain. Most of these homes were privately-owned and the average value was $62,160 (Statistics Canada 2007). A subdivision

expansion has been included in the Municipal Five Year Plan for Nain, including development of five to ten commercial lots.

There are RCMP detachments and volunteer fire brigades in Nain, Rigolet, Makkovik and Hopedale.

3.2 Contemporary Land Use

Contemporary patterns of land use by Inuit in Labrador are rooted in the market economy and technologies that were introduced into the region in the 19th and early 20th centuries and were based on the harvest of natural resources: netting, sealing, trapping fox, and fishing for cod, salmon and char. In some instances, these industries provided incentives to expand land use inland from the more traditional coastal areas, but the focus of harvesting remained on the coast (Brice-Bennett 1977). Contemporary land use by the Inuit continues to focus on the coast. That continued focus is evident in that neither the portion of LISA nearest to the Study Area, in the eastern portion of Lake Melville and in Hamilton Inlet, nor the lands identified in Schedule 12-E of the Agreement, are within the inland areas near the transmission corridors.

Inuit currently residing in the HVGB area, an estimated 28.7% of the *LILCA* beneficiaries, undoubtedly continue to engage in land use activities based from that centre, but specific details on the nature and extent of these activities is currently unavailable. Although the history and pattern of land use for the Inuit of Labrador covers an extensive period of time, to the degree possible, the focus of this section of the report is on identifying contemporary land use in and near the transmission corridor. Land use described in the following subsections include: travel routes and camp sites; hunting and trapping; fishing; and other cultural practices.

3.2.1 Information Sources

Since December 1, 2005, the rights of the Labrador Inuit and the authority of the Nunatsiavut Government with respect to use of land in LIL, LISA and surrounding areas have been determined by and fully described in *LILCA*. Contemporary land and resource use by the Inuit of Labrador is drawn from available sources, including the following published and unpublished reports:

- documentation associated with the *LILCA*;
- information regarding land use and occupancy up to 1977 was taken from a document produced by the Labrador Inuit Association in that year; *Our Footprints are Everywhere: Inuit Land Use and Occupancy in Labrador*; edited by Carol Brice-Bennett (1977); and
- knowledge from the Nunatsiavut Government shared during consultation and materials submitted as part of the EA process for the Lower Churchill Hydroelectric Generation Project.

3.2.2 Travel Routes and Camp Sites

According to a 2009 survey of 40 Inuit residents from North West River and Rigolet, areas where land use activities take place are accessed by boat, snowmobile, snowshoes, foot, truck, plane and helicopter (Sikumiut 2009). Labrador Inuit main modes of travel to and from Mud Lake and HVGB are by boat in the summer and by snowmobile in the winter.

Within many northern Aboriginal cultures, naming of places is a link to understanding the use, occupation, history and meaning of a landscape (Collignon 1996). Collignon noted that place names in the oral tradition go beyond the simple function of travel guides, serving additionally as a record of historical events. A Land Use and Occupancy Study completed in the 1970s (Brice-Bennett 1977) identifies place names recorded for Central and Southeastern Labrador for specific landforms on Lake Melville, including points, hills, ridges, lakes and rivers.

Current place names surrounding Rigolet, however, also reflect the Inuit tradition of linking places to their culture and history. Brice-Bennett (1977) noted that place names in that area, as well as being reflective of physical and ecologic features, are often associated with particular events, seasonal activities, individuals, legends or other aspects of local history. The record of place names created at that time does not extend into the proposed transmission corridors.

Information from available sources, consultation efforts and materials submitted by the Nunatsiavut Government to the Lower Churchill Hydroelectric Generation Project as part of the EA process does not identify any trails, travelways or current habitation sites within or near the proposed transmission corridors. Outside of established communities, habitation sites associated with use from ca. 1600 to ca. 1900 AD recorded in Central and Southeastern Labrador are all located on the shoreline of Lake Melville (Brice-Bennett 1977). Consultation to date, data collection and review have not identified any habitation sites within the Study Area, nor have any gathering places, sacred areas, or spiritual areas been identified within or near the proposed transmission corridors.

3.2.3 Hunting and Trapping

Labrador Inuit primarily hunt caribou, black bear, moose, and occasionally small game (Brice-Bennett 1977). Brice-Bennett (1977) also indicated that Labrador Inuit harvested birds, including geese and freshwater ducks, as well as seals within Hamilton Inlet and Lake Melville. Information available to date has not identified any areas within the proposed transmission corridors specific to the harvest of marine mammals.

Research undertaken by Natcher et al. (2009) revealed that fishing and hunting remain integral to the economies of most Nunatsiavut households. Household harvest surveys indicate that a total of 111,603 kg of caribou, salmon, char and waterfowl are harvested and consumed annually. This equates to 52 kg per individual per year. This volume does not include the many other species harvested by Inuit households during the course of the year, such as marine mammals, small game, freshwater fish, plants and berries. Natcher et al. (2009) noted that a survey of Nunatsiavut households indicated a total harvest of 1,334 caribou in 2006 and 2007.

In 2009, the Nunatsiavut Government commissioned a survey of Inuit Traditional Ecological Knowledge (TEK) and the extent to which members partook in recreational and subsistence land use and harvesting activities in and near the Lake Melville area (Sikumiut 2009). The survey was designed to acquire information regarding any observable changes that had occurred to the natural environment since development of the Upper Churchill in the 1960s. The study found that activities carried out by participants included: hunting for seals, birds, rabbits, caribou and moose, as well as trapping. All 40 of the study respondents reported having engaged in seal and bird hunting. Respondents from Rigolet also trapped, hunted caribou and moose, and picked berries, while those from North West River participated in all of the listed activities (Sikumiut 2009). The specific locations of these activities were not recorded.

Currently, Inuit harvesting interests extend beyond LISA. Overlap Agreements were established with Nunavik Inuit to allow harvesting by Labrador Inuit for food, social or ceremonial purposes beyond the borders of LISA. In addition, *LILCA* allows Inuit who ordinarily reside outside LISA to harvest wildlife and migratory birds in the area described as Schedule 12-E of the Agreement. Contemporary land use and harvesting by Beneficiaries in Schedule 12-E lands include the hunting of black bear, small game, migratory birds, moose and caribou. Lands within Schedule 12-E are not designated for exclusive use by Beneficiaries.

3.2.4 Fishing

Brice-Bennett (1977) documented the Labrador Inuit harvest of fish and seals within Hamilton Inlet and Lake Melville at that time. According to more current information from the 2009 Nunatsiavut Government survey of Inuit TEK, activities carried out by participants included fishing for Atlantic salmon and ice fishing. The document did not identify the numbers or species of fish harvested (Sikumiut 2009).

Section 13.13.1 of the LISA provides for the issuance of communal fishing licenses in Lake Melville to Inuit residing outside LISA pursuant to an agreement between Canada and the Nunatsiavut Government. Contemporary land use and harvesting by Beneficiaries in Schedule 12-E lands does include a communal fish harvest. In a response to the Environmental Impact Assessment conformity review, the Nunatsiavut Government cited information from the Renewable Resources Division of their Department of Lands and Natural Resources indicating that the 2008 communal fishery on upper Lake Melville provided Nunatsiavut beneficiaries with 1,611 small and large salmon, 2,708 trout and 253 char (CEAA 2009).

3.3 Summary

Contemporary land use by the Labrador Inuit is focused on Inuit traditional lands both inside and proximate to LISA. Contemporary land use activities include: hunting for seals, birds, rabbits, caribou and moose, as well as fishing and trapping. The general Lake Melville area has been used, and continues to be used, extensively by Labrador Inuit for a broad range of traditional activities, including hunting, fishing, trapping, wood cutting and snowmobile travel. The proposed transmission corridors do not overlap with land covered by the *LILCA.*

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4.0 NUNATUKAVUT COMMUNITY COUNCIL

This section provides a summary of the information pertaining to contemporary land use of the membership of the NCC.

NunatuKavut means '*our ancient land*' (NCC 2011). The NCC community description outlined in the following subsection includes information on how the NCC is organized and administered; its population and demographics; economy, employment and community services and infrastructure. The section on NCC contemporary land use focuses on known contemporary land use such as hunting, trapping, fishing, camping and other culturally significant activities in the vicinity of the proposed transmission corridors.

Nalcor Energy's consultation efforts with NCC have been ongoing since April 2007. Currently, Nalcor Energy and NunatuKavut have entered into a Community Engagement Agreement whereby regional contemporary land and resource use information is being collected. Any new primary data that comes forward as a result of this Community Engagement Agreement will be submitted under the EA process when available.

4.1 Community Description

The more than 6,000 persons who form the membership of the NCC live throughout Labrador and elsewhere. Many live in the Upper Lake Melville area and Western Labrador, and along the south coast from Cartwright to L'Anse au Clair. HVGB supports a large number of NCC members, as do the smaller communities of Mud Lake, North West River, Cartwright, Paradise River, Black Tickle, Norman Bay, Charlottetown, Pinsent's Arm, Williams Harbour, Port Hope Simpson, St. Lewis, Mary's Harbour and Lodge Bay (NCC 2011).

4.1.1 Organization and Administration

The Labrador Metis Association (LMA) was established in 1985 in order to represent people of mixed Aboriginal and European ancestry living in Central and Southeastern Labrador (Higgins 2008). Following the findings of the Report of the Royal Commission on Aboriginal Peoples, which stated that the Labrador Metis were a distinct people who display characteristics fundamental to nationhood, the LMA changed its name to the Labrador Metis Nation (LMN) (Higgins 2008, RCAP 1996). In 2010, the LMN changed its name to the NunatuKavut Community Council so as to reflect its members' Inuit heritage. The mandate of the NCC remains unchanged and continues to work to protect, maintain and develop hunting, fishing, trapping and land use rights; and to provide guidance and protection for the legal, constitutional and Aboriginal rights of its members and communities (NCC 2010a). While the NCC has had an asserted land claim in Labrador since the 1980s, this claim has not been accepted for negotiation by the federal and provincial governments (NCC 2011). The boundary of the asserted traditional territory includes Central and Southern Labrador. It is this region that will be the focus of this section (Figure 4.1). Nalcor understands that NCC has submitted updated land claims information to the federal government. This information contains an updated map of the primary claim area and excludes the secondary claim area.

The NuntuKavut Community Council is led by an elected President who presides at all NCC meetings, and directs the business and activities of the organization. In addition to the President, the Council includes one vice-president, nine councilors, two elders and two youth councilors. There are several departments within the organization, including finance, legal, business development, natural resources, research, human resource development and social sector (NCC 2010a).

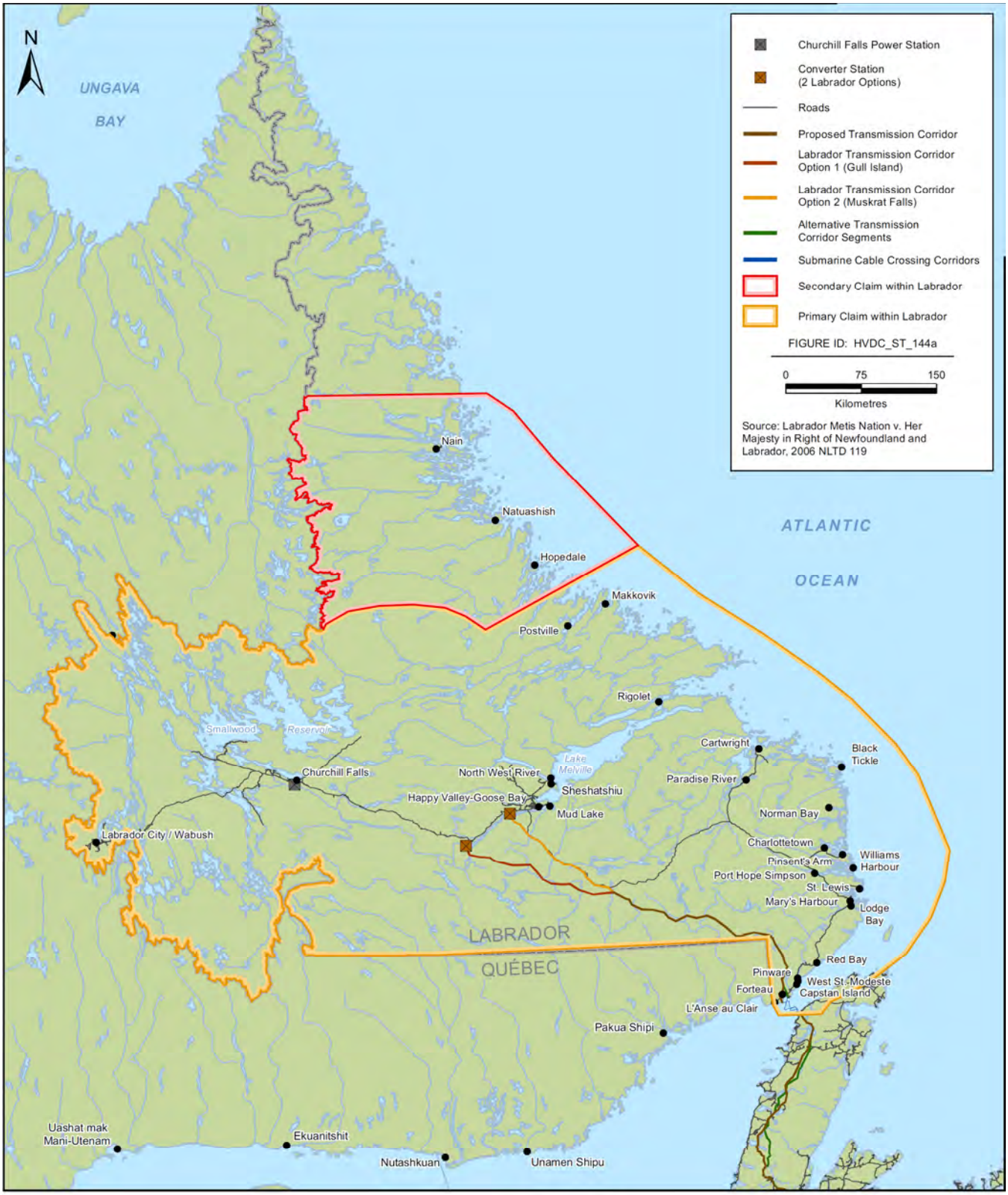


FIGURE 4.1

Asserted Land Claim Area for NunatuKavut

4.1.2 Population and Demographics

While the 2006 Census does not speak specifically to NCC membership, according to the NCC over 60 percent of its membership reside in the communities and census divisions outlined in Table 4.1.

Table 4.1 Census Data for Selected Labrador Communities (Statistics Canada 2007)

Census Area	Population	Median Age
Cartwright	552	40.9
Charlottetown	366	34.6
Mary's Harbour	417	36.9
Port Hope Simpson	529	35.5
St. Lewis	252	37.6
L'Anse au Clair	226	40.0
Pinware	114	39.7
Forteau	448	43.5
Red Bay	227	46.2
Division 10, Subdivision A (Capstan Island)	69	47.2
Division 10, Subdivision B (Black Tickle-Domino, Lodge Bay, Pinsent's Arm, Williams Harbour, Norman's Bay, Paradise River)	475	34.6
Total	**3,675**	**39.7 (Median Age)**

4.1.3 Economy, Employment and Business

Table 4.2 presents 2006 economic indicators for the selected communities on Labrador's southeast coast. The participation rate for these communities in 2006 ranged from 23.5% in Pinware to 68.7% in Mary's Harbour. The employment and unemployment rates ranged from 0% to 50.7% and 0% to 75%, respectively. The median income for these communities ranged from $14,606 to $18,496 in 2006 (Statistics Canada 2007).

Table 4.2 Economic Indicators for Selected Labrador Communities (Statistics Canada 2007)

Census Area	Participation Rate (%)	Employment Rate (%)	Unemployment Rate (%)	Average Income ($)
Cartwright	54.3	26.1	50.0	15,840
Charlottetown	64.3	25.0	63.9	18,496
Mary's Harbour	68.7	28.4	58.7	18,176
Port Hope Simpson	62.8	27.9	55.6	15,712
St. Lewis	65.0	30.0	53.8	15,744
L'Anse au Clair	66.7	44.4	33.3	-
Pinware	23.5	0.0	75.0	-
Forteau	66.2	50.7	25.5	17,175
Red Bay	52.3	20.5	60.9	-
Division 10, Subdivision A (Capstan Island)	33.3	33.3	0.0	-
Division 10, Subdivision B (Black Tickle-Domino, Lodge Bay, Pinsent's Arm, Williams Harbour, Norman's Bay, Paradise River)	59.7	22.1	63.0	14,606

The economy of Southeastern Labrador is based largely on the shrimp and crab fisheries. The Labrador Fisherman's Union Shrimp Company operates a number of processing plants along the coast of Labrador, which produce high quality products, such as cod, scallops, snow crab, capelin and other species. There are also approximately 100 seasonal and year-round businesses operating in the region, the majority of which are retail (SADC 2011).

In an attempt to diversify the economy and expand economic business opportunities in the region, two economic development boards work in concert with communities and businesses. The Southeastern Aurora Development Corporation (SADC) represents 11 communities from Cartwright to Lodge Bay, and the Central Labrador Economic Development Board represents the economic interests of the communities of HVGB, North West River, Mud Lake and Sheshatshiu. Opportunities have been identified in the fishery, natural resources, tourism, and business sectors (SADC 2011). Other industries that are emerging in the communities along the south coast are fur farming and berry harvesting (SADC 2011).

Specific to providing business and economic opportunities to its members, the LMN formed The Metis Development Corporation in 2003 (MDC 2009). The Corporation, recently renamed Nunacor, serves as a resource centre for NCC members interested in establishing a new business or developing an existing business. Nunacor works with NCC members in the central and coastal regions of Labrador in order to achieve greater participation in small and medium business enterprises, as well as to facilitate partnerships with existing agencies and businesses to ensure NCC members benefit from advancement in all sectors of development in Labrador (MDC 2009, Atlantic Business 2011).

Subsidiaries of Nunacor include: MDC Fisheries; Komatik Training Solutions; Northern Training Strategy; Metis Energy; and Komatik Support Service. NCC members have also begun to develop a heritage tourism industry in the Cartwright area. Memorial University of Newfoundland (MUN) (2010) reported that this initiative was currently on a small scale, consisting of taking tourists by boat or sea kayak to visit ongoing archaeological excavations, or to tour heritage sites around Sandwich Bay in the off season.

4.1.4 Community Services and Infrastructure

Most communities where NCC members reside are accessible by road from the TLH, including Labrador City, HVGB, North West River, Paradise River, Cartwright, Charlottetown, Pinsent's Arm, Port Hope Simpson, St. Lewis, Mary's Harbour, Lodge Bay, Red Bay, Pinware, West St. Modest, Capstan Island, Forteau and L'Anse au Clair. In addition to road access, the communities of North West River and HVGB are near the Goose Bay airport. Air Labrador operates passenger and freight service to Goose Bay, Black Tickle, Mary's Harbour, Port Hope Simpson, and Williams Harbour.

A ferry capable of carrying cars runs from Cartwright to Goose Bay and from Cartwright to Lewisporte, Newfoundland. A coastal boat runs from Cartwright to Black Tickle. A coastal boat also travels between Norman Bay, Charlottetown, Pinsent's Arm, Williams Harbour and Port Hope Simpson. The community of Mud Lake is accessible by personal watercraft or by snowmobile over frozen ice in winter. The community of Norman Bay depends solely on marine services and is one of the few small fishing communities that survived the resettlement days of the 1960s (CCL 2011).

During the winter months, an extensive 1,500 km winter trail system connects Southeastern Labrador to all communities in Labrador and provides the only transportation link for many unconnected coastal communities. The Labrador Transportation Grooming Subsidy program plays a vital role in maintaining and enhancing the winter trail system.

In 2006, there were 1,045 privately-owned dwellings in the communities on Labrador's southeast coast, with an average value of $56,022. The communities with the greatest number of occupied dwellings were Port Hope Simpson and Forteau. The most expensive homes were found in L'Anse au Clair where the average value was $112,654 (Statistics Canada 2007). The NCC administers an Off-Reserve Aboriginal Housing Repair Program,

which is designed to provide assistance to its members in making critical and/or emergency repairs to homes (NCC 2011).

Many of the communities on the southeast coast of Labrador have medical clinics, which are operated by Labrador-Grenfell Regional Health Authority. The clinics provide primary health care services and are staffed with regional nurses and personal care attendants. Each clinic is visited regularly by a physician and dentist. Clinics are located in Black Tickle, Cartwright, Charlottetown, Mary's Harbour, Port Hope Simpson and St. Lewis (LGH 2007). In case of emergency, patients in all of these communities may be medically evacuated to a referral centre.

There are ten schools serving the members of the communities on the southeast coast of Labrador. During the 2009-2010 school year, these schools had 512 registered students and 69.3 full-time equivalent teachers (NL Statistics Agency 2010).

4.2 Contemporary Land Use

This section provides an overview of contemporary land use, based on available information, by the members of the NCC in and near the proposed transmission corridors in Labrador. NCC members indicate that they use the land in Southeastern Labrador in a variety of ways. This is expressed by travel over land and along aquatic travel corridors, meeting in community gathering places, the establishment of habitation sites, trapper tilts, and seasonal and permanent settlements (NCC 2010b). A description of this land use is the focus of the following subsections.

As previously indicated, research into contemporary NCC land and resource use is ongoing, comprised of interviews and surveys. That information will be submitted under the EA process as it becomes available.

4.2.1 Information Sources

Efforts by Nalcor Energy to consult with NCC have been ongoing since April 2007. In January 2011, Nalcor Energy and NCC entered into a Community Engagement Agreement to further consult and inform NCC members about the Labrador-Island Transmission Link. Data collection under this agreement will be used in order to garner a further understanding of contemporary land use patterns of NCC's members.

A review of existing and publicly available information on contemporary land use and harvesting in Southeastern Labrador by members of the NCC identified limited information sources. Pre-1930, sources indicate that families in the region utilized the land for seasonal subsistence (NCC 2010a). Historically, community members trapped and hunted in the fall and winter. During the spring, they harvested birds' eggs and seals. In the summer, people moved to their summer stations and in the fall moved to winter homes scattered throughout Lodge Bay, Cartwright and elsewhere (Howell 1998). Records suggest that there has been a marked change in the way the NCC members use the land today. Factors such as the introduction of a wage-based economy and advents in modern means of transportation contributed to a shift from traditional practices (Plaice 1990).

Since primary land use data, beyond the maps produced in NunatuKavut's land claim document, *Unveiling NunatuKavut,* has not yet been made available, information related to NCC's contemporary land and resource use is taken from, but not limited to, the following information sources:

- *Unveiling NunatuKavut: Describing the Lands and People of South/Central Labrador*, NunatuKavut (2010);
- *Metis Organizations and Land Claims*, Higgins (2008);

- *Taking Care of Each Other: The Relationship between the Labrador Metis and the Environment*, Howell (1998);
- *Bounty of a Barren Coast: Resource Harvest and Settlement in Southern Labrador*, Jackson (1983);
- *Land and Resource Component Study Trans Labrador Highway—Phase III*, JWEL (2003);
- *Food Stories: A Labrador Inuit-Metis Community Speaks about Global Change*, Martin (2009);
- *Understanding the Past to Build the Future*, MUN (2010);
- *The Native Game: Institute of Social and Economic Research*, Plaice (1990); and
- Submissions made by NCC to Joint Review Panel for the Lower Churchill Hydroelectric Generation Project EA.

4.2.2 Travel Routes and Camp Sites

Members of NCC travel on the land and sea by truck, snowmobile, boat, foot, dog-team, and snowshoes (LMN 2009, NCC 2010b). From a review of sources (LMN 2009, NCC 2010b), 12 trails used by NCC members have been identified (Figure 4.2).

Travel along the TLH via automobile is the main mode of contemporary travel and land use. In addition, there is a network of snowmobile trails connecting North West River, HVGB, Mud Lake and Churchill Falls with other communities in Labrador, including Labrador City and Cartwright. The above-mentioned trails or travel arteries are not used exclusively by NCC members, but rather are used by most cultural groups in the region.

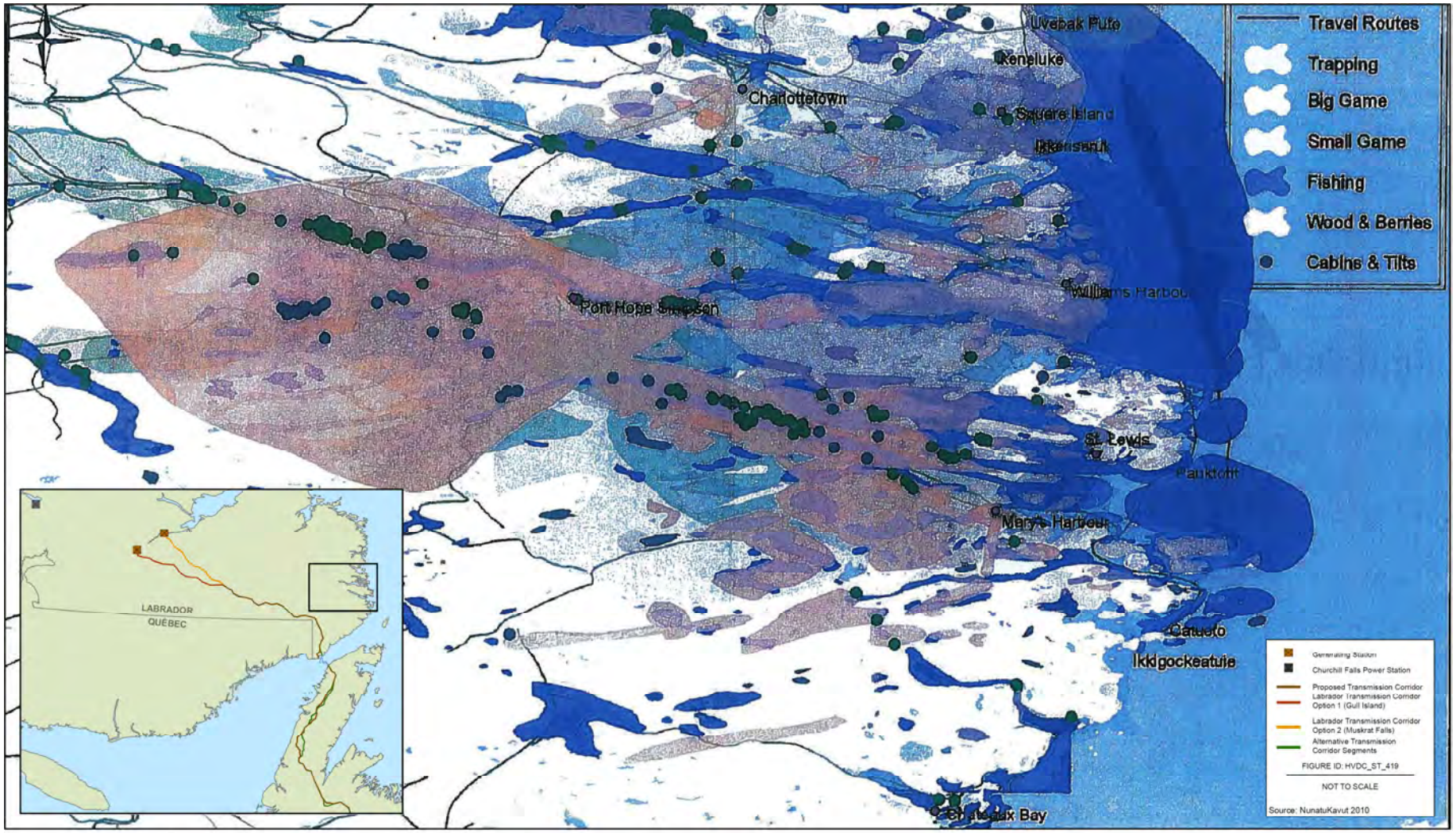
Based on the data provided on Figure 4.2, various cabins and tilts belonging to NCC members were identified in the area around Charlottetown, south to the area near Mary's Harbour. Available data as of July 2011 does not show use of any travel routes and camp sites by NCC members in the vicinity of the transmission corridors.

4.2.3 Hunting, Trapping and Gathering

NCC members describe their traditional trapping territory as having included the Churchill River Valley from the Kenamu River to Churchill Falls (LMN 2009). In 1979, researchers produced a series of over 200 map overlays during fieldwork in Southern Labrador, showing a lifetime of harvesting activities extending from the Sandwich Bay region, south to Port Hope Simpson and Williams Harbour, and west to the area of the Paradise and Eagle rivers (Jackson 1983). During research conducted in North West River in the early 1980s, respondents described trap lines expanding onto the "Height of Land", into what had been considered exclusive hunting grounds of the Innu during the period around the 1930s.

Members of the NCC continue to hunt both big (e.g., caribou, moose and bear) and small (e.g., hare and porcupine) game in Central and Southeastern Labrador (NCC 2010a). Members of NunatuKavut rely on caribou, described as culturally significant to their people, as an important food source and have done so for centuries. The people of Nuntukavut also hunt a variety of birds, including, grouse, ptarmigan, geese and migratory birds like black ducks, in addition to trapping marten. Members of the NCC harvest marine mammals (NCC 2010b), such as seals, which provide income and meat (Martin 2009) (Figure 4.3).

Based on results of consultation to date, data collection and review, one seal harvesting area was identified at a polynya near North West River (NCC 2010b). A total of 24 big and small game hunting areas were identified by NCC (NCC 2010b). However, based on the information available as of July 2011, these harvesting areas are not located within the proposed transmission corridors (Figures 4.4, 4.5).



nalcor energy

Figure: 4.2

Cabin and Tilt Locations - NunatuKavut

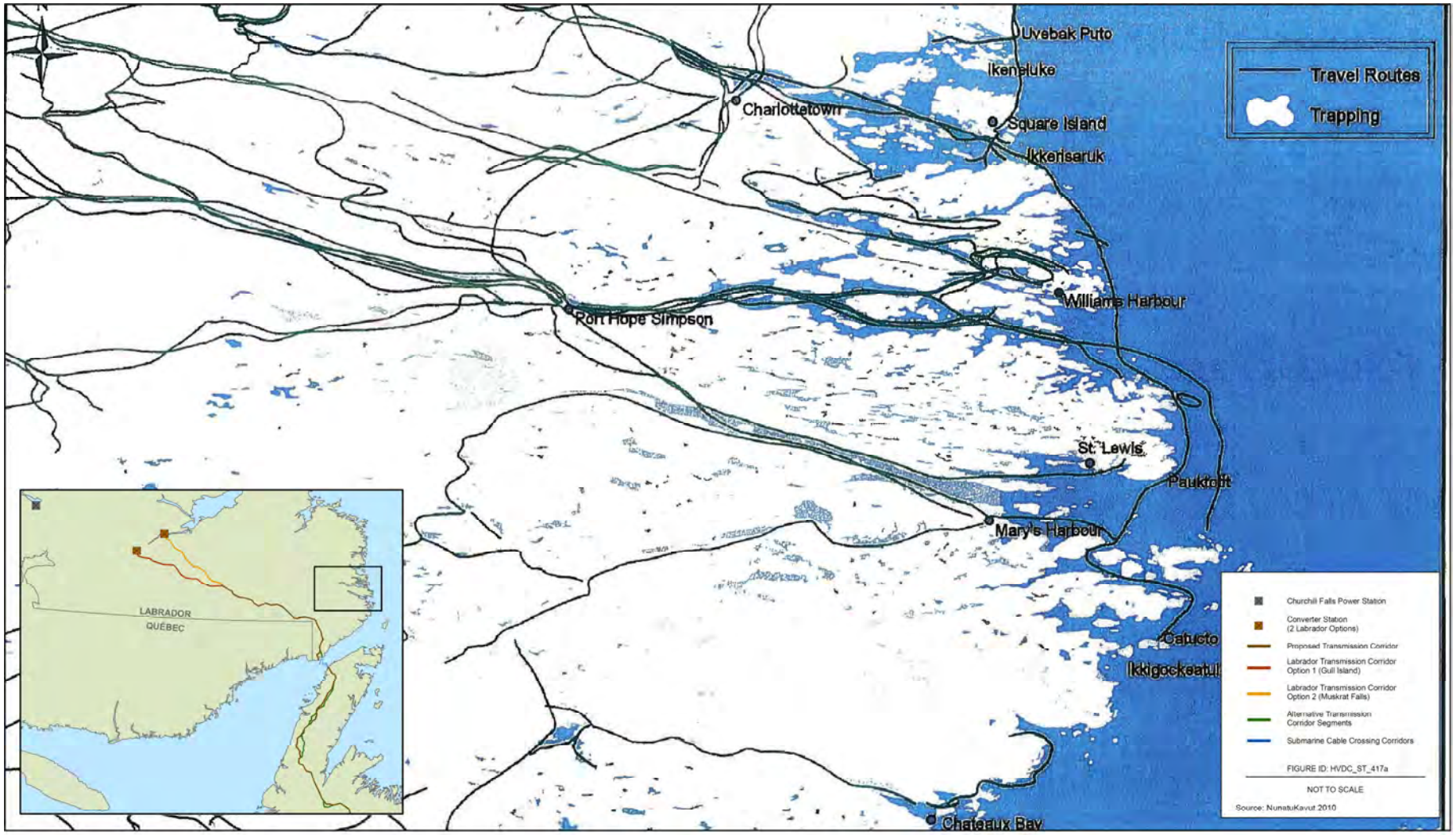


FIGURE 4.3

Trapping Areas - NunatuKavut

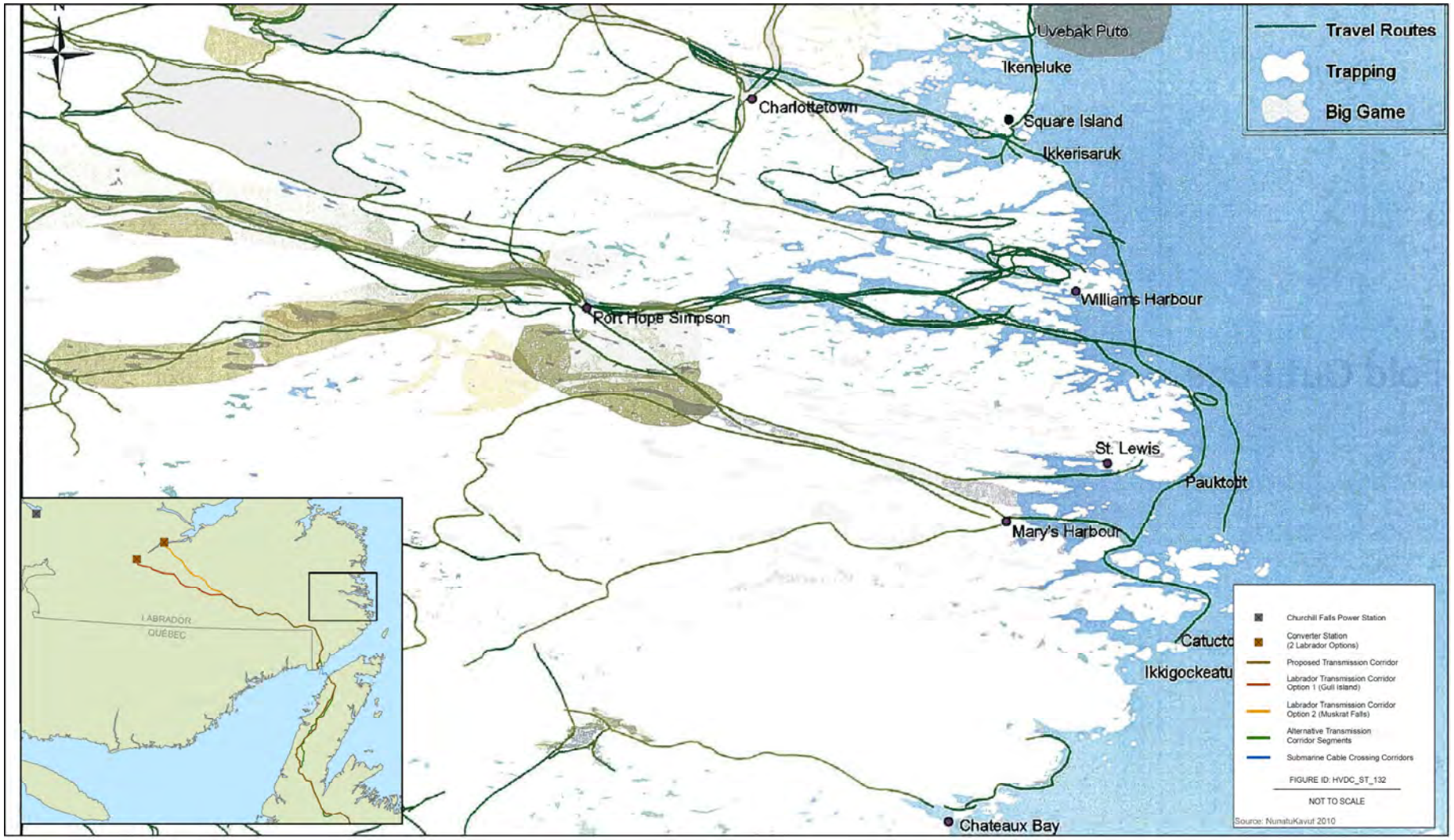


FIGURE 4.4

Contemporary Big Game Hunting Areas - NunatuKavut

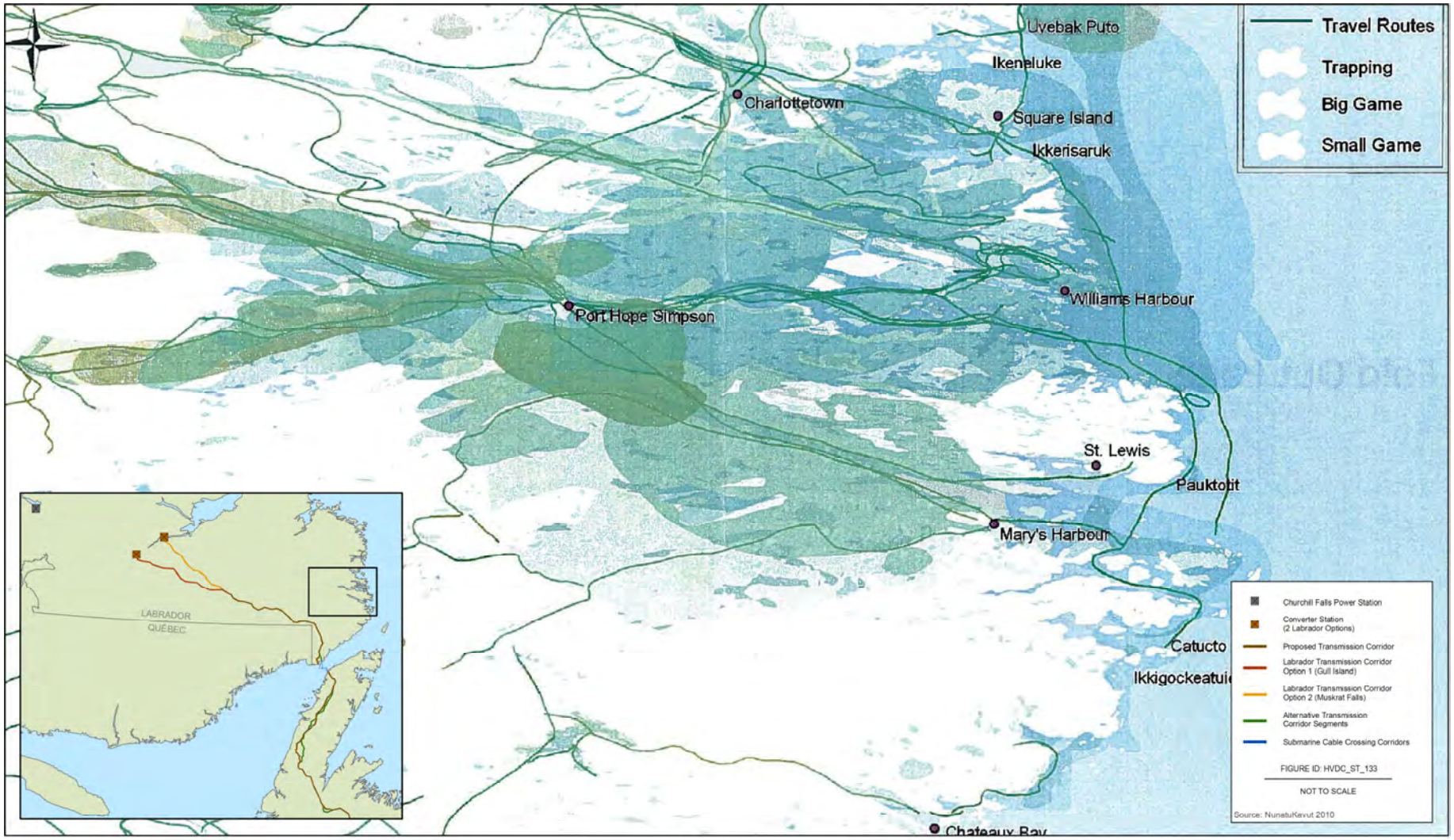


FIGURE 4.5

Contemporary Small Game and Bird Hunting Areas - NunatuKavut

NCC identified plant-harvesting areas but did not specify type or species (Figure 4.2). They harvest plants for traditional medicines, food, firewood and other purposes (Martin 2009) but they have not spatially separated different types of plant harvesting, such as berries, medicinal plants or firewood (NCC 2010b). The NCC identified the Canada yew as an important source of traditional medicine (LMN 2009) but, as of July 2011, has not identified specific locations where this plant or other medicinal plants are harvested.

4.2.4 Fishing

Atlantic salmon fisheries are an integral part of the NCC members' way of life. The modern Atlantic salmon fishery has changed from the past, as the netting of salmon has become regulated (Martin 2009). The federal government has established a Communal Fishing License for NCC members under the *Fisheries Act,* with a limit of six Atlantic salmon per net (Martin 2009).

Data presented by the NCC (2010b) indicated that its members fish throughout Central and Southeastern Labrador. Members of the NCC fish in a number of areas, including HVGB, Grand Lake and its tributaries, Sebaskachu Bay and Sebaskachu River, Mud Lake, Traverspine River, the mouths of Caroline Brook, McKenzie River, lakes south of the Churchill River, including Annie Marie Lake, Minipi Lake and Dominion Lake. Fishing also occurs along the Goose River and in a number of lakes along the road to the head of Grand Lake (Figure 4.6).

Members of NCC also fish in streams and lakes along the TLH, although the data reviewed did not specify specific reaches of streams or lakes.

4.3 Summary

The members of NCC, who reside in the communities throughout Central and Southeastern Labrador, traditionally lived a subsistence lifestyle and utilized the land primarily for this purpose. Currently, members of NCC travel along many routes, in particular from the coast; however, travel along the TLH is the main mode of contemporary travel for land use. Members of the NCC fish, trap, hunt birds, and hunt both big and small game in Central and Southeastern Labrador.

Ongoing data collection of regional contemporary land and resource use information as a result of the Community Engagement Agreement will be submitted under the EA process once available.

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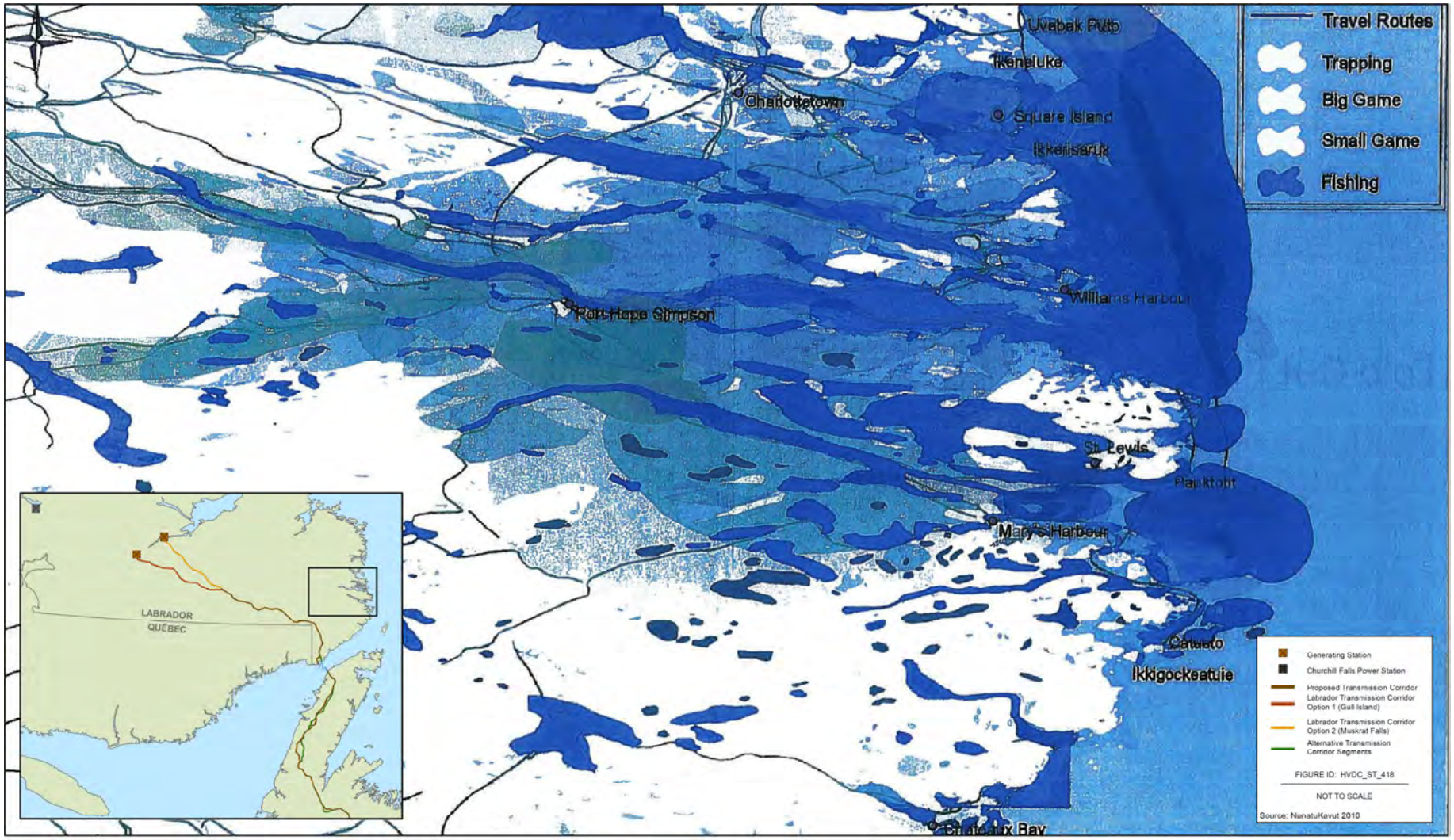

Figure: 4.6

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5.0 PAKUA SHIPI

Pakua Shipi is named after the Saint-Augustin River (Gouvernement du Québec 2010). The Innu of Pakua Shipi are known corporately as the Conseil des Innus de Pakua Shipi. The community description in the following subsection includes information on how the group is organized and administered, its population and demographics, economy, and community services and infrastructure. Contemporary land use, in the second subsection, is described in terms of hunting, trapping, fishing, camping and any other culturally significant activities in the vicinity of the proposed transmission corridors.

Nalcor Energy established communication with the community of Pakua Shipi in May 2008, and since early 2009, there has been ongoing communication regarding the proposed Labrador-Island Transmission Link. In 2010, Nalcor Energy and Pakua Shipi signed an agreement to collect regional land use information. In January 2011, a second agreement was signed to collect additional information on any contemporary land use near the proposed transmission corridors. Some of the data collected as a result of these agreements has been incorporated in this report. Any additional primary data that comes forward from land use studies will be submitted under the EA process once available.

5.1 Community Description

The Québec Lower North Shore's easternmost community, Pakua Shipi, is located on the western shore of the Saint-Augustin River, 550 km northeast of Sept-Îles (Figure 5.1). The community covers 0.03 km^2 of land. The main languages spoken by community members are Innu-aimun and French (INAC 2011).

5.1.1 Organization and Administration

Pakua Shipi is an Indian settlement located in Québec (INAC 2011) (Figure 5.1). In 1949, the Government of Québec offered land to the Innu population in an effort to prompt the creation of a reserve. At the time, the Federal Government did not approve Indian Reserve status to the land set aside by the province. In the early 1960s, the Federal Government decided to incorporate Pakua Shipi to the Unamen Shipu reserve in order to provide essential services. However, the Innu of Pakua Shipi returned to their territory, on the Saint-Augustin River (Gouvernement du Québec 2010). In 1971, the Québec Ministry of Lands and Forests authorized the Government of Canada to build houses for the Innu of Pakua Shipi (NRCAN 2008).

The community is part of the Tribal Council: Regroupement Mamit Innuat (Mamit Innuat) (INAC 2011). Mamit Innuat, an advisory body, which represents three Innu communities in Québec's Lower North Shore region: Ekuanitshit, Unamen Shipu and Pakua Shipi. This organization was created in 1982 to facilitate a common structure of development between the three communities and decentralize programs and services in the region by managing social development, finance and administration, patient services, technical services, consultation services and social services (Mamit Innuat 2010).

5.1.2 Population and Demographics

In 2010, the Indian Registry recorded that Pakua Shipi had a population of 329 persons, 326 living within the community and three people outside the community (INAC 2011). This figure represents an 11.1% increase from 2005 when the population was 296 (INAC 2005).

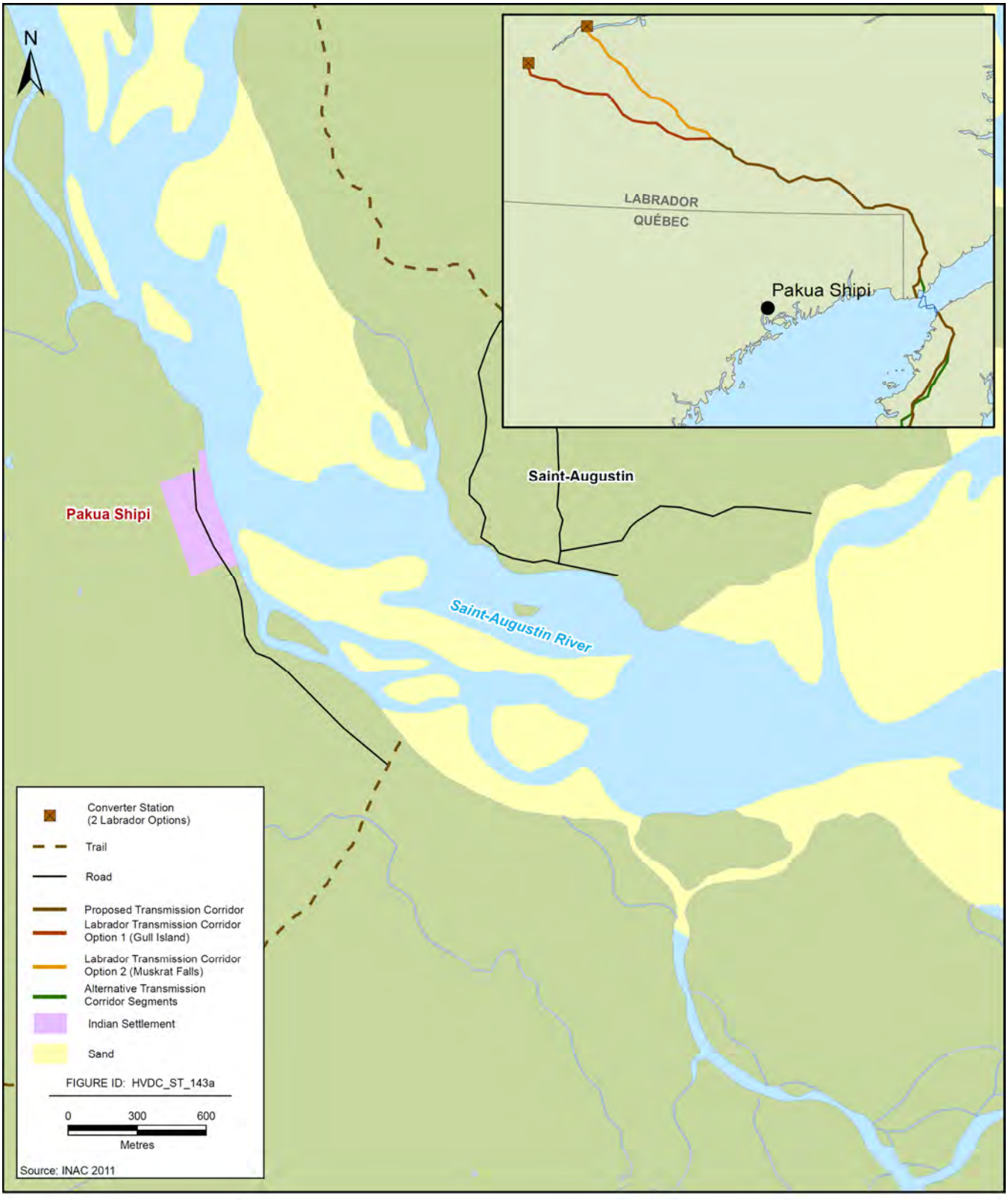

FIGURE 5.1

Innu Community of Pakua Shipi

5.1.3 Economy, Employment and Business

The employment rate in the community of Pakua Shipi is low when compared to the overall rate for the province of Québec (Table 5.1). In 2006, the unemployment rate in the community was more than three times the provincial rate (Table 5.1). Median income for each of the three census years reported in Table 5.1 has been lower than the provincial median.

Table 5.1 Economic Indicators for Pakua Shipi Compared to Provincial Data (Statistics Canada 1997, 2002, 2007)

Economic Indicator	Pakua Shipi			Province of Québec
	1996	2001	2006	2006
Participation Rate (%)	44.4	65.4	61.1	64.9
Employment Rate (%)	N/A	42.3	50.0	60.4
Unemployment Rate (%)	16.7	35.3	22.7	7.0
Median Income ($)	N/A	N/A	13,216	24,430
N/A: Not available				

According to INAC (2011), the local economy is mainly based on arts and handicrafts, fishing as well as tourism, though to a lesser extent. There are several community businesses including: a convenience store, a hotel and a radio station (INAC 2011).

5.1.4 Community Services and Infrastructure

Pakua Shipi is not currently accessible by road. The community can be reached by aircraft all year long, by boat in the spring, summer and fall and by snowmobile in the winter. There is an airport and coastal wharf nearby to receive supplies and accommodate residents and tourists (INAC 2011, Secrétariat aux affaires autochtones 2010).

In 2008-2009, there were 83 housing units in the Pakua Shipi establishment (INAC 2011). The Statistics Canada 2006 community profile found that on average, a household consisted of four individuals (Statistics Canada 2007).

In Pakua Shipi, there is a nursing station managed by the Band Council under a transfer agreement with Health Canada. The school is also managed by the Band Council and offers education for students from pre-kindergarten to grade 10. In 2008-2009, 88 students were enrolled in the Band Council's School. Other community services and infrastructure include a fire station, police services, a landfill site and garbage collection managed by the Band Council, a community radio station, a community hall, a church, a youth centre, a water supply system and a sewer system (INAC 2011).

5.2 Contemporary Land Use

The contemporary land use activities of the Innu of Pakua Shipi are based on a long history and tradition of hunting, fishing, traveling, gathering, establishing encampments and so on. This section provides a description of land use and its location in relation to the proposed transmission corridors. The information collected on land and resource use is based on both primary and secondary sources. As previously indicated, work with Pakua Shipi is ongoing. It is from this contemporary land and resource use study, comprised of interviews and surveys, that more detailed land use information will be gathered and submitted once available. In the following section,

land use is first detailed in terms of travel routes and camp sites, as these provide an indication of a wider range of cultural practices. Information on hunting and trapping, fishing, and places of cultural significance is then presented.

5.2.1 Information Sources

In April 2010, a Community Engagement Agreement was signed between Nalcor Energy and the Innu of Pakua Shipi. The objective of this Agreement was primarily to facilitate consultation on the Lower Churchill Hydroelectric Generation Project, as well as to undertake the collection of regional contemporary land use information for use in the EA of that project as well as that of the Labrador-Island Transmission Link.

The 2010 consultation activities included a series of semi-structured interviews to identify and document land and resource use activities within a regional study area that encompassed both of these proposed projects, based on an approach and methodology that was developed and approved by Pakua Shipi, in collaboration with Nalcor Energy. The study allowed the identification of locations within the regional study area where the Innu of Pakua Shipi practice various land use activities. The overall results of that 2010 Pakua Shipi Innu Land Use and Occupancy Study were submitted by Nalcor Energy under the EA process for the Lower Churchill Hydroelectric Generation Project (Nalcor Energy 2010). The relevant information from that report is summarized in the sections that follow.

In January 2011, a second phase of the Community Engagement Agreement (Phase II Agreement) was signed between Nalcor Energy and Pakua Shipu with the objective of continuing consultation with a focus on the Labrador-Island Transmission Link. Under this agreement, additional information is being collected on potential Project-related issues and concerns, and on any land and resource use in or near the proposed transmission corridors and associated traditional knowledge. This work remains in progress, and its finalization and submission has been postponed to later in 2011 at the request of the Band Council. Information collected under the Phase II Agreement will be submitted under the EA process once available.

The Information related to the contemporary land use by the Innu of Pakua Shipi that is presented in the following sections is therefore drawn from various sources, including: the *Étude sur l'occupation et l'utilisation du territoire par les Montagnais de Saint- Augustin* released by the CAM in 1983; and the relevant results of the 2010 Pakua Shipi Innu Land Use and Occupancy Report (in Nalcor Energy 2010).

5.2.2 Travel Routes and Camp Sites

The CAM study includes a map of travel routes and camp sites used by the Innu of Pakua Shipi in the period from 1951 to 1982 (Figure 5.2). Based on information in the CAM study (1983), contemporary travel routes and camp sites are closer to the community than was the case historically. This pattern of land use was confirmed during the interviews conducted with community members in 2010, where land use activities have been identified as being more prevalent along the coast of the Gulf of St. Lawrence in the summer. Land use activities are concentrated inland, mostly along the Saint-Augustin River, the Little Mecatina River and in some areas of Labrador during the winter (Figure 5.3).

Based on the data collected during the interviews, 17 travel routes have been identified. Three of those travel routes intersect the proposed transmission corridors (Figure 5.3). First, one informant stated that he has traveled by snowmobile on the St. Paul River and then on to Labrador, on a trail which intersects with the

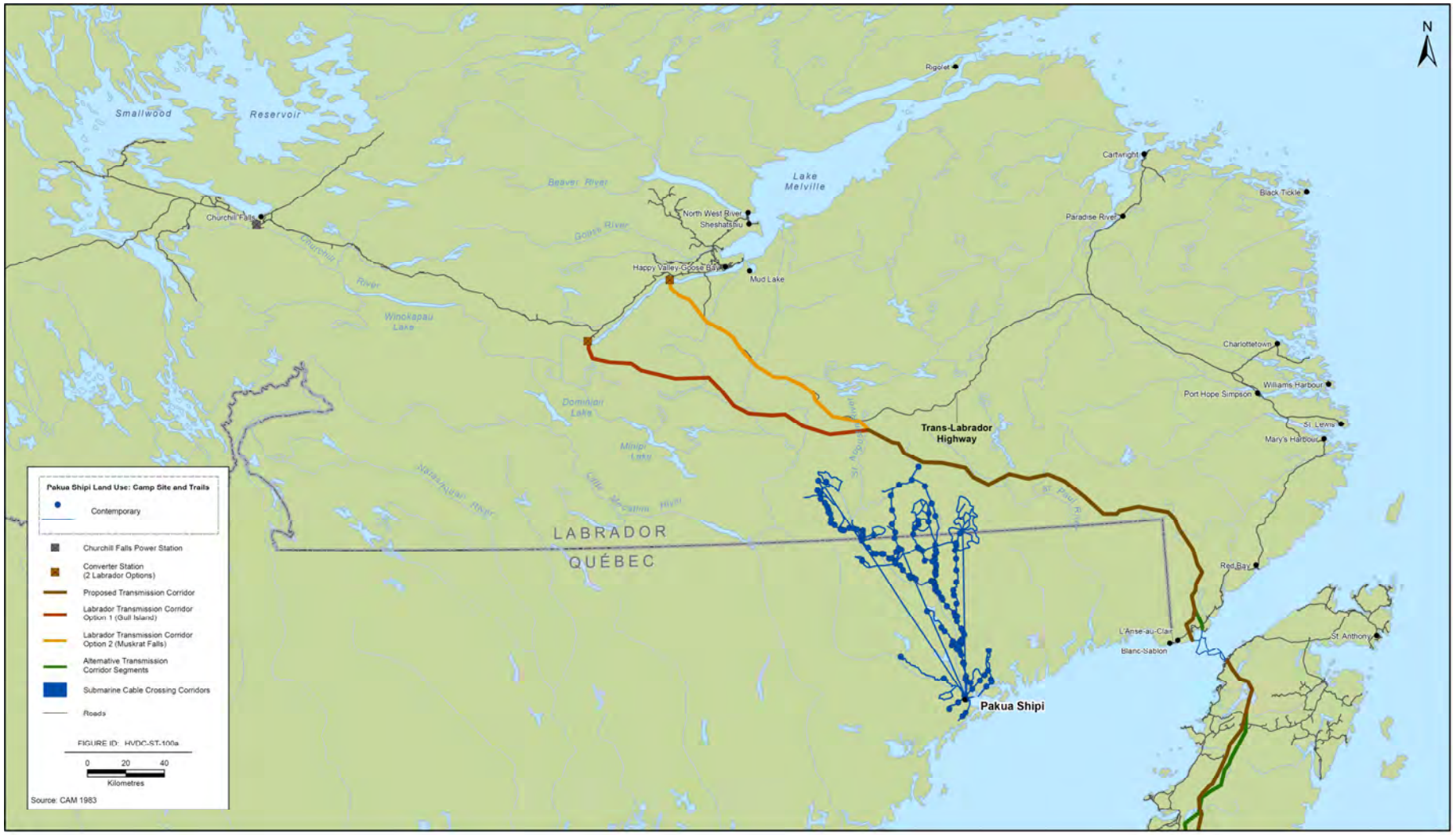

Figure: 5.2

Pakua Shipi: Contemporary Land Use

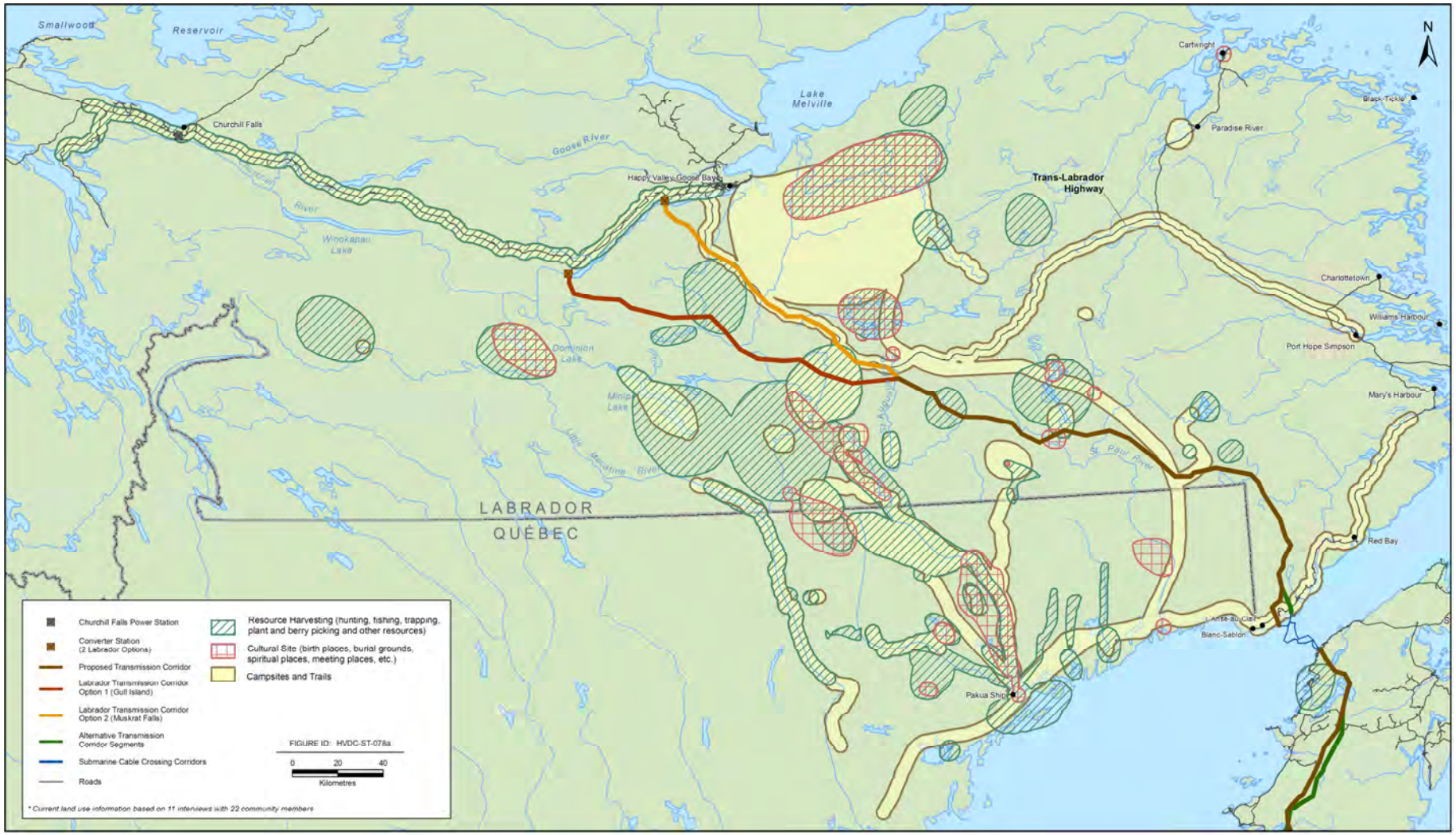

FIGURE 5.3

Current Land and Resource Use - Pakua Shipi (2010 Interviews)

proposed transmission corridors. Another trail on the St. Lewis River has also been used by some community members and goes through the proposed transmission corridors. Finally, another informant stated that they have traveled on the TLH, including the section adjacent to the proposed transmission corridors, to reach hunting and trapping grounds (Figure 5.3).

Over the years, various camp sites have been occupied near the proposed transmission corridors. An interview participant mentioned that for many winters, a camp site was set up with a group of five to ten people during the winter near the St. Paul River and the proposed transmission corridors. Another informant recalled that approximately ten years ago, four families from Pakua Shipi set various camp sites near Joir River, in an area which overlaps with the proposed transmission corridors (Figure 5.3). Additional information regarding the travel routes and camp sites identified near the proposed transmission corridors is being collected and will be provided once available.

5.2.3 Hunting and Trapping

The location of travel routes and camp sites indicate that other land use activities such as hunting and trapping take place in the surrounding areas. As indicated in the previous section, the majority of the land use activities are concentrated in areas near the community (CAM 1983). However, the information collected during the 2010 interviews with community members identified some travel routes and camp sites near the proposed transmission corridors, where hunting and trapping activities occurred.

The CAM study describes the annual activities of the Innu of Pakua Shipi from 1958 to 1982 and lists the wildlife species harvested from the territory over that time period (Table 5.2). According to CAM (1983), prolonged stays of more than one month on the land for hunting and trapping during the contemporary period only occur during the fall. In order to ensure that a high number of animals are trapped, a large territory must be covered and thus, hunters move between several secondary camps along the trap lines that they have tended. When there is an opportunity, the Innu will also kill large animals such as caribou, moose or bear (CAM 1983). An interview participant identified an area near the Saint-Augustin River and the proposed transmission corridors where more than 1,000 caribou had been observed. According to this informant, the group hunted caribou and trapped beaver for two to three months in this area in the fall. Other hunting and trapping activities have been identified near the proposed transmission corridors, by the Traverspine and Kenamu rivers (Figure 5.3).

Since the introduction of snowmobiles, travel into the territory during winter has been easier permitting short trips of two days to one week from Pakua Shipi. During the winter season, caribou, moose, hare and partridge are the main species killed for food. Lynx, beaver, marten, mink and otter are also killed for their fur (CAM 1983). One interview participant identified an area, near the St. Paul River, where a group of five to ten individuals hunted caribou during winter (Figure 5.3).

Spring is mainly spent along the coast, near the community, where species such as muskrat, beaver, porcupine, hare, partridge and migratory birds are killed. In the summer, traditional activities include hunting birds, harvesting eggs, trapping muskrat, porcupine and hare, and hunting partridge (CAM 1983). There have been no spring and summer land use activities identified near the proposed transmission corridors (Figure 5.3).

Table 5.2 Species of Mammals and Birds Harvested From the Territory by the Innu of Pakua Shipi (1958 to 1982) (CAM 1983)

Resource	1958-1982				
	Journey North	Fall	Winter	Spring	Summer
Mammals					
Porcupine	x	x	x	x	x
Caribou	x	x	x		
Beaver	x	x	x	x	
Hare		x	x	x	x
Marten		x	x		
Mink	x	x	x		
Otter			x		
Moose		x	x		
Bear	x	x	x		
Squirrel		x			
Weasel		x			
Canadian lynx		x			
Seal					x
Lynx			x		
Muskrat	x	x		x	x
Birds					
Partridge	x	x	x	x	x
Moyak (common eider)				x	x
Seagull				x	
Duck					x
Scoter				x	x
Birds' eggs					x
Canada goose				x	
Loon				x	x

5.2.4 Fishing

As mentioned in the previous sections, the Innu of Pakua Shipi tend to remain mainly along the coast in the spring and summer (CAM 1983). The data collected during the 2010 interviews confirm that land use activities are concentrated along the coast and near the community during those two seasons (Figure 5.3). According to CAM (1983), the Innu of Pakua Shipi begin trout fishing in the spring. Fishing of salmon and trout are very important activities during the summer and continues during the journey north in the fall (CAM 1983). The species of fish harvested by the Innu of Pakua Shipi in contemporary times from about 1958 to 1982 are listed in Table 5.3.

Table 5.3 Species of Fish Harvested From the Territory by the Innu of Pakua Shipi (1958 to 1982) (CAM 1983)

Resource	1958-1982				
	Journey North	Fall	Winter	Spring	Summer
Lobster					x
Salmon	x	x			x
Trout	x	x		x	x

5.2.5 Places of Cultural Significance

Four birth places and five burial grounds were identified during the interviews conducted with Pakua Shipi community members. One of the burial grounds identified is located near the St. Paul River and the proposed transmission corridors (Figure 5.3). The exact location of the burial ground was not identified. Additional data on places of cultural significance is being collected as part of the Phase II Agreement and will be submitted once available.

5.3 Summary

Based on available data, the contemporary land use of the Innu of Pakua Shipi occurs in the territory outlined in Figures 5.2 and 5.3. Land use activities are currently practiced mainly near the community. However, during the fall and winter, some community members go for longer periods of time on the territory and some travel routes, camp sites, hunting and trapping areas as well one cultural site were identified along the proposed transmission corridor.

Nalcor will continue collecting additional land and resource use information with the Innu of Pakua Shipi as part of the Phase II Community Engagement Agreement in order to obtain additional information on any land use near the proposed transmission corridors.

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6.0 UNAMEN SHIPU

Unamen Shipu is the Innu name of the community located on the Québec's Lower North Shore. La Romaine is the French translation of the reserve name and their corporate name is Conseil des Innus de Unamen Shipu. This section is divided into a community description, which includes information on how the community is organized and administered, the population and demographics, economy and community services and infrastructure. Contemporary land use, in the second subsection, is described in terms of hunting, trapping, fishing, camping, and other culturally significant activities in the vicinity of the proposed transmission corridors.

Nalcor Energy's communications with the Innu of Unamen Shipu has been ongoing since May 2008, including communication about the proposed Labrador-Island Transmission Link since early 2009. More recently, in June 2011, Nalcor Energy and the community of Unamen Shipu reached an agreement to collect primary land use information. In order to describe contemporary land uses of the Innu of Unamen Shipu for this report and how these might overlap with the proposed transmission corridors, publicly available information regarding the Innu community was gathered. Any new primary data that comes forward from the recently commenced land use studies will be submitted under the EA process once available.

6.1 Community Description

The Innu community of Unamen Shipu is located in Québec at the mouth of the Olomane River, approximately 400 km east of Sept-Îles and 250 km from Havre-Saint-Pierre, on the North Shore of the St. Lawrence River (Figure 6.1). The community covers an area of 0.7 km^2 (Secrétariat aux affaires autochtones 2010). The main languages spoken by community members are Innu-aimun and French (INAC 2011).

6.1.1 Organization and Administration

La Romaine Reserve was created in 1956 (Figure 6.1). The community is part of the Tribal Council: Regroupement Mamit Innuat (Mamit Innuat) (INAC 2011). Mamit Innuat, an advisory body, represents three Innu communities in Québec's Lower North Shore region: Ekuanitshit, Unamen Shipu and Pakua Shipi. This organization was created in 1982 to facilitate a common structure of development between the three communities and decentralize programs and services in the region by managing social development, finance and administration, patient services, technical services, consultation services and social services (Mamit Innuat 2010).

6.1.2 Population and Demographics

In 2010, the Indian Registry recorded that 1,095 people, 1,058 of which lived on the reserve and 37 lived off the reserve. This represented an increase in population of 8.5% from 2005 (INAC 2005, 2011).

6.1.3 Economy, Employment and Business

The community of Unamen Shipu has a low employment rate compared to the overall rate for the Province of Québec (Table 6.1). Median income for each of the three census years reported in Table 6.1 has been lower than the median within the province of Québec.

FIGURE 6.1

Innu Community of Unamen Shipu

Table 6.1 Economic Indicators for the Unamen Shipu as Compared to Provincial Data (Statistics Canada 1997, 2002, 2007)

Economic Indicator	Unamen Shipu			Province of Québec
	1996	2001	2006	2006
Participation Rate (%)	33.0	38.9	48.5	64.9
Employment Rate (%)	21.1	28.6	26.9	60.4
Unemployment Rate (%)	38.9	26.5	46.0	7.0
Median Income ($)	8,768	12,261	9,248	24,430

According to INAC (2011), arts and crafts, tourism, trapping, and outfitters services make up the local economy. A few businesses are in the community of Unamen Shipu including a general store and arts and crafts retailers (INAC 2011). In addition to running the outfitting business, the Band Council runs a fishing business, a silviculture and clearing company, Entreprise Musquaro Inc., and a road construction company, Innu Meskanau (Unamen Shipu 2011).

6.1.4 Community Services and Infrastructure

There is currently no year-round road access to the community. In the winter, trails enable snowmobile access. The local airport, built in 2001, enables access to the community by airplane.

According to INAC (2011), in 2008-2009, there were 263 housing units on the La Romaine Reserve. The Statistics Canada 2006 community profile found that, on average, a household consisted of four individuals (Statistics Canada 2007).

The Innu community of Unamen Shipu includes a school (elementary to high school and daycare centre), a fire station, police services, a nursing station managed by the Band Council, a landfill site and garbage collection also managed by the Band Council, a community radio station, a community hall, an arena, a recreation centre, a church and parish hall, a water-supply system, a wastewater and storm-sewer system, and local roads (INAC 2011).

6.2 Contemporary Land Use

This section describes the contemporary land use of the Innu of Unamen Shipu in relation to the proposed transmission corridors. Their contemporary land use activities are based on a long history and tradition of hunting, fishing, travel, gathering, and establishing encampments. Although the history and pattern of land use is a very long one for the Innu of Unamen Shipu, to the degree possible, the focus of this section is on identifying contemporary land uses in and near the proposed transmission corridors. As described previously, information on land and resource use is from secondary sources, based on existing reports and available data. Some primary information was made available through the EA process for the Lower Churchill Hydroelectric Generation Project and has been used in this Component Study. Additional primary land and resource use information is being collected as part of the 2011 Community Engagement Agreement between Unamen Shipu and Nalcor Energy, and will be submitted once available.

Land use described in the following subsections include: travel routes and camp sites; hunting, trapping and gathering; and fishing. Travel routes and camp sites are an indicator of a wide range of cultural practices such as hunting, trapping, fishing, plant harvesting, gathering places and spiritual practices.

6.2.1 Information Sources

Efforts by Nalcor Energy to consult with the Innu of Unamen Shipu have been ongoing since May 2008. Discussions around the Project have been ongoing since early 2009. In June 2011, Nalcor Energy and Unamen Shipu entered into a Community Engagement Agreement which allows for the collection of contemporary land and resource use information near the proposed transmission corridors.

Since primary land use information will be available at a later date once the Community Engagement Agreement is complete, most of the existing information related to the Innu of Unamen Shipu's contemporary land and resource use is drawn from reports dating to 1983 (CAM 1983). Sources of information used include:

- *Étude sur l'occupation et l'utilisation du territoire par les Montagnais de la Romaine* released by the CAM in 1983;
- *Labrador Innu Land Use in Relation to the Proposed Trans Labrador Highway, Cartwright Junction to Happy Valley-Goose Bay, and Assessment of Highway Effects on Innu Land Use*, Armitage and Stopp (2003); and
- Submissions of Innu participants filed as part of the EA process for the Lower Churchill Hydroelectric Generation Project.

6.2.2 Travel Routes and Camp Sites

The CAM study (1983) includes a map of the camp sites and routes used by the Innu of Unamen Shipu in the contemporary period (1951-1982). As confirmed in interviews conducted for the CAM study, the Innu of Unamen Shipu were traditionally highly mobile and travelled over a large territory. In comparison, travel in contemporary times has been restricted due to economic changes in the community, schooling of children and the implementation of trap lines. The CAM study also found that although areas travelled often changed annually, depending on the presence of game, many families continued to frequent hunting grounds occupied by generations of their family. The extent of contemporary travel routes and camp sites, along with the Project corridor are shown in Figure 6.2. Land use is concentrated south of the Labrador-Québec border with few of the routes reaching Labrador and none overlapping with the proposed transmission corridors. While the research conducted by Armitage and Stopp (2003) indicated that Innu from Unamen Shipu, and other groups on the Québec's Lower North Shore, use the TLH as a hunting route, no details were provided as to specific locations.

6.2.3 Hunting, Trapping and Gathering

Travel routes and camp sites are indicators of other land use activities such as hunting, trapping and gathering. As indicated in the previous subsection, travel routes and camp sites, used for hunting, trapping and gathering activities, are located outside of the proposed transmission corridors. Armitage and Stopp (2003) found that Innu from Unamen Shipu use the TLH to harvest animals encountered near the road, such as caribou, porcupine, beaver, ptarmigan and other species. However, the study does not specify which sections of the TLH are used by the Innu of Unamen Shipu.

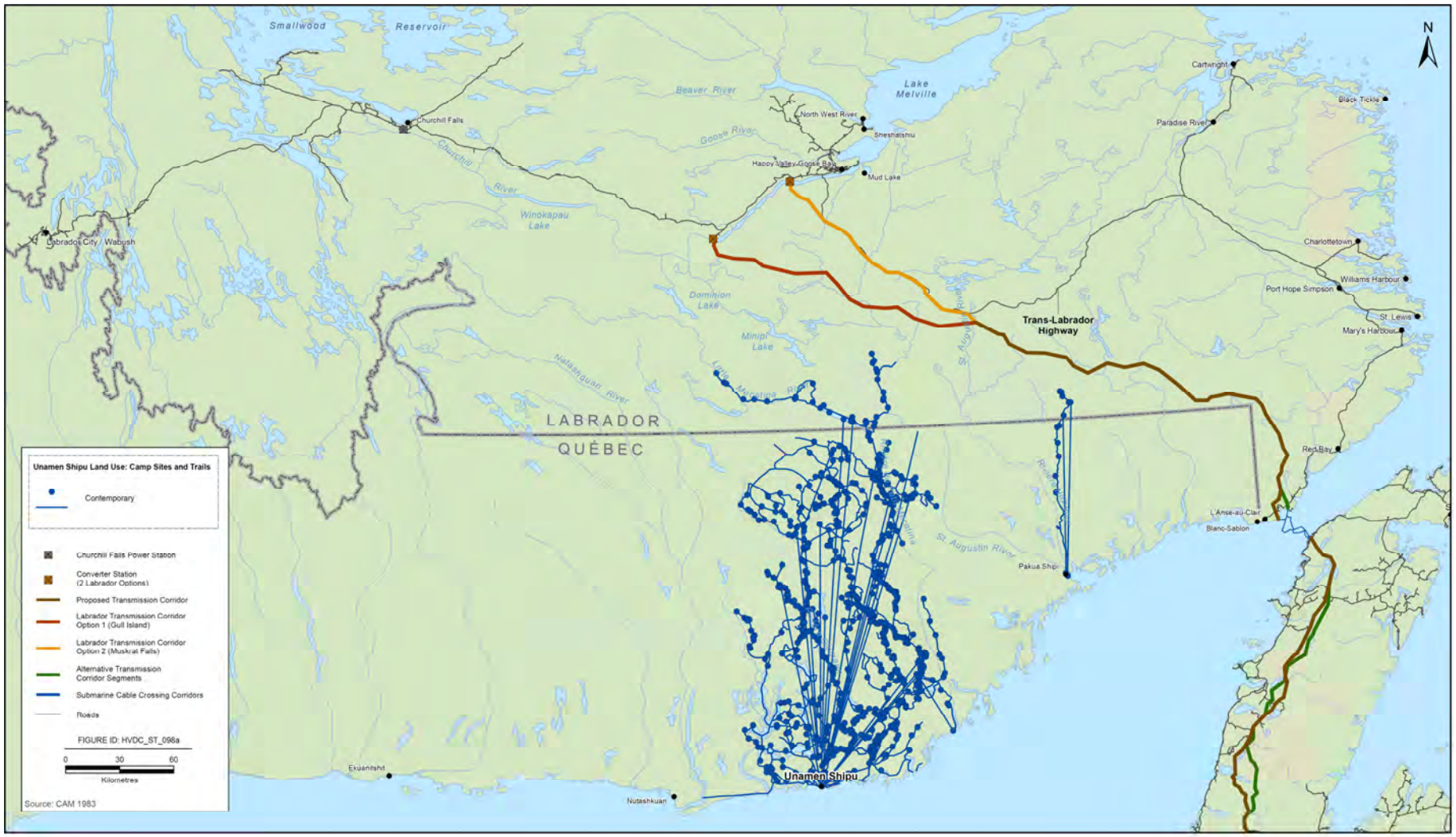

Figure: 6.2

Unamen Shipu: Contemporary Land Use

Contemporary hunting and trapping practices of the Innu of Unamen Shipu were found to be rich and complex in the CAM study (1983) in that they included many species of wildlife, were seasonally influenced and, where possible, included the family unit. Each of the seasonal practices described here are drawn from the contemporary practices of the Innu of Unamen Shipu as described in the CAM study (1983). In the fall, they would establish a main camp, which could include Unamen Shipu. From this base camp, trap lines were tended over three- to ten-day cycles. While on the land, some hunters indicated that in addition to the tending of traps, they hunted small game and fished when hunting was not possible. In their submission to the Joint Review Panel as part of the EA of the Lower Churchill Hydroelectric Generation Project, Unamen Shipu (2011) described that many hunters travel north of the TLH, in the fall and sometimes in the spring, between the Metchin River and HVGB to hunt caribou.

The CAM study (1983) describes the caribou hunt which occurred in the winter over a period of two to three weeks. Upon returning to Unamen Shipu following a successful caribou hunt, the rest of the winter was spent hunting small game. In the spring, traditional practices mainly included hunting birds, trapping muskrat, otter and beaver and collecting eggs. Winter and spring hunting and trapping activities were further facilitated with access to snowmobiles. Finally in the summer, a boat was usually used to pursue hunting, fishing and berry-picking activities. Summer was a time of gathering with Innu from other communities. This included festivals and an annual pilgrimage to Sainte-Anne-de-Beaupré in August.

The CAM study provides information on the species hunted and trapped during each season from 1950 to 1982 on the territory used by the Innu of Unamen Shipu and this information is summarized in Table 6.2 (CAM 1983).

Table 6.2 Species of Mammals and Birds Harvested by the Innu of Unamen Shipu (1950 to 1982) (CAM 1983)

Resource	1950-1982					
	Journey North	Fall	Journey South	Winter	Spring	Summer
Mammals						
Porcupine	x	x	x	x	x	x
Caribou		x	x	x		
Beaver	x	x	x	x	x	
Hare			x	x		
Marten		x				
Mink		x				
Otter		x			x	
Weasel		x				
Canadian lynx		x	x	x		
Muskrat		x			x	
Birds						
Partridge	x	x	x	x	x	x
Seagull						x
Duck	x				x	x
Birds' eggs					x	
Canada goose	x				x	
Moyak (common eider)						x

6.2.4 Fishing

The CAM study (1983) describes the fishing activities of the Innu of Unamen Shipu up to 1982. Travel routes and camp sites are indicators of traditional activities such as fishing. As described in the previous subsection, travel routes and camp sites, almost certainly used for fishing activities, are largely outside of the proposed transmission corridors.

Contemporary fishing activities occurred over much of the territory used by the Innu of Unamen Shipu from 1950 to 1982 (Figure 6.2), including along the coast of the Gulf of St. Lawrence. The CAM study provides information on the species fished within the territory used by the Innu of Unamen Shipu. This information is summarized in Table 6.3 (CAM 1983).

Table 6.3 Species Fished by the Innu of Unamen Shipu (1950 to 1982) (CAM 1983)

Resource	1950-1982					
	Journey North	Fall	Journey South	Winter	Spring	Summer
Pike	x	x				x
Salmon	x				x	x
Trout	x	x	X		x	x
Softshell clam					x	x
Lobster					x	x
Carp	x					x
Whitefish	x					x
Walleye						x

6.3 Summary

The contemporary land use activities of the Innu of Unamen Shipu are based on a long history and tradition of hunting, fishing, traveling, gathering, and establishing encampments. As confirmed in interviews conducted for the CAM study (1983), the Innu of Unamen Shipu traditionally were highly mobile and travelled over a large territory. The contemporary land use activities of the Innu of Unamen Shipu occur within the territory outlined on Figure 6.2, and along the TLH. Nalcor Energy will pursue the collection of further primary land and resource use information as part of the recent Community Engagement Agreement with the community of Unamen Shipu.

6.4 References

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7.0 NUTASHKUAN

Nutashkuan is the Innu name of the community while Natashquan is the French translation and their corporate name is Conseil des Innus de Natashquan. The community description, in the following subsection, includes information on how this Innu community is organized and administered, its population and demographics, economy, employment and community services and infrastructure. Contemporary land use, in the second subsection, is described in terms of hunting, trapping, fishing, camping and other culturally significant activities near the proposed transmission corridors.

Nalcor Energy's communication with the Innu of Nutashkuan has been ongoing since May 2008. At that time, discussions were focused on the Lower Churchill Hydroelectric Generation Project and since early 2009, opportunities for discussion about the proposed Labrador-Island Transmission Link have been provided.

7.1 Community Description

The Innu community of Nutashkuan is located in Québec at the mouth of the Natashquan River in the Gulf of St. Lawrence, 336 km east of Sept-Îles (Figure 7.1). The community covers an area of 0.2 km^2 within the municipality of Natashquan (Secrétariat aux affaires autochtones 2010). The main languages spoken by community members are Innu-aimun and French (INAC 2011).

7.1.1 Organization and Administration

The Natashquan Reserve was created in 1953 (Figure 7.1). On March 31, 2004, a general agreement in principle, called a 'Common Approach', between the governments of Canada and Québec and the Conseil Mamuitun mak Nutashkuan was ratified. The agreement outlines the main elements that will form the framework for a modern-day treaty (Conseil Tribal Mamuitun 2010, Secrétariat aux affaires autochtones 2010). The self-governed land belonging to the Innu of Nutashkuan, including part of Anticosti Island, is under the Nutashkuan territorial regime. The agreement with the Québec government established the Labrador border as the northern limit of the territory (INAC 2011).

7.1.2 Population and Demographics

In 2010, the community's population had increased 10.7% from 2005, according to the Indian Registry. The most recent recorded figures indicate that 1,001 people were members of the Nutashkuan community (932 on the reserve and, 69 living off the reserve) (INAC 2005, 2011).

7.1.3 Economy, Employment and Business

In Nutashkuan, unemployment is relatively high compared to the province of Québec (Table 7.1). Median income for each of the three census years reported in Table 7.1 is lower than the median for the province of Québec.

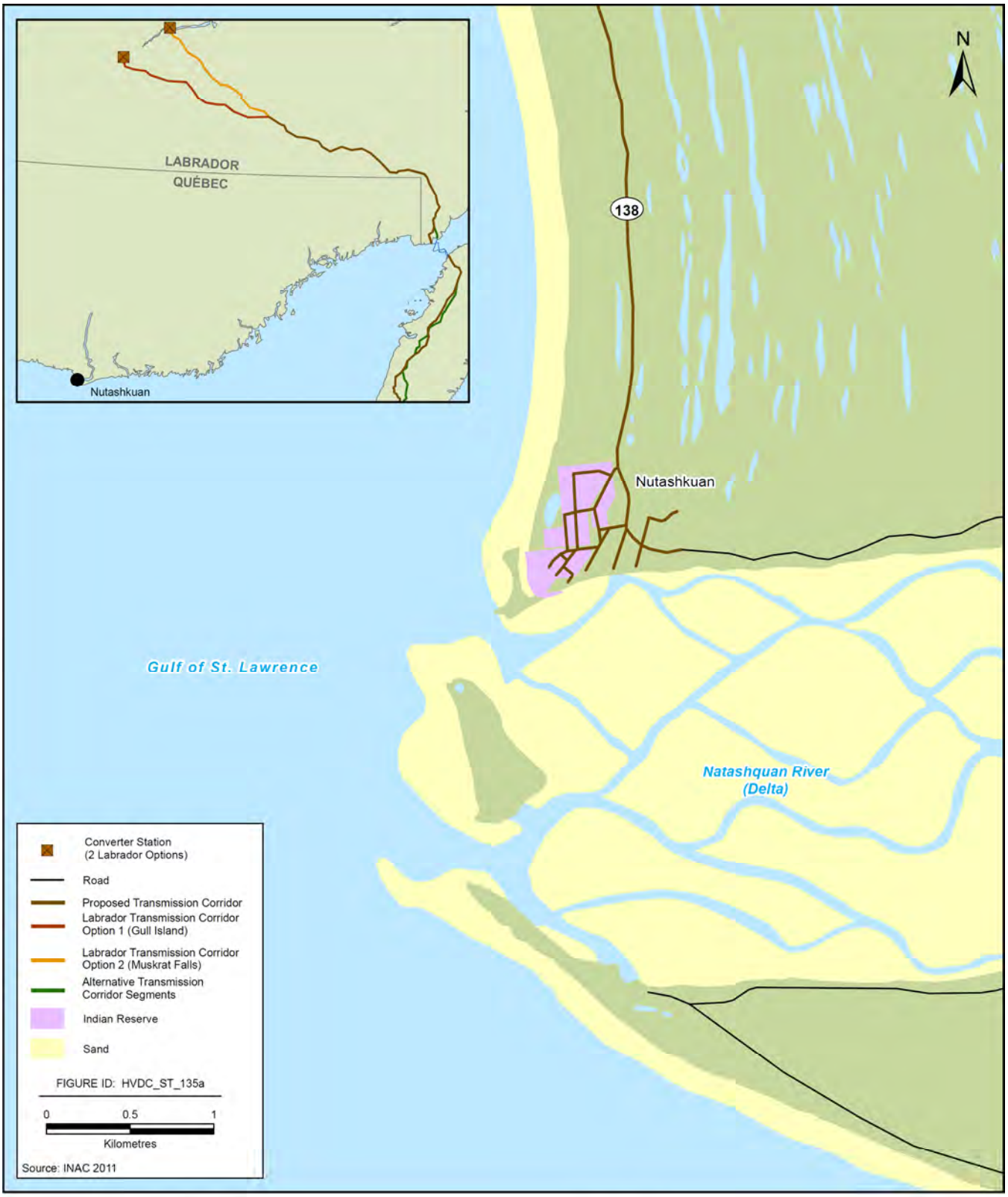

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FIGURE 7.1

Innu Community of Nutashkuan

Table 7.1 Economic Indicators for Nutashkuan Compared to Provincial Data (Statistics Canada 1997, 2002, 2007)

Economic Indicator	Nutashkuan			Province of Québec
	1996	2001	2006	2006
Participation Rate (%)	20.8	51.1	42.7	64.9
Employment Rate (%)	35.2	21.1	28.2	60.4
Unemployment Rate (%)	46.7	28.9	31.8	7.0
Median Income ($)	9,776	15,840	10,997	24,430

According to INAC (2011), arts and crafts, tourism, trapping, construction, transportation, outfitter services and commercial fishing make up the local economy. There are approximately 20 businesses in the community of Nutashkuan including a community general store, arts and crafts retailers, a camping equipment retailer, taxi services, a heavy equipment operator, catering services, and sanitary services. The Band Council runs the commercial fishing business, owns a fishing boat and holds a crab-fishing license. The Corporation de Développement Économique de Natashquan is responsible for local economic development.

7.1.4 Community Services and Infrastructure

In 1996, a new section of Route 138 between the municipalities of Havre-Saint-Pierre and Natashquan was opened. This increased accessibility to the reserve also increased the mobility of community members thus enabling them to have easier access to services in the neighbouring city of Sept-Îles. It also opened the territory to more outsiders, especially sport hunters, anglers and tourists (Secrétariat aux affaires autochtones 2010).

According to INAC community profile, in 2008/2009, there were 184 housing units on the Nutashkuan Reserve (INAC 2011). The Statistics Canada 2006 community profile found that, on average, a household consisted of approximately four people (Statistics Canada 2007).

The Innu community of Nutashkuan includes a school (elementary to high school and daycare centre), a fire station, police services, a nursing station managed by the Band Council, a landfill site and garbage collection also managed by the Band Council, a community radio station, a community hall, a recreation centre, a church, a water-supply system, a wastewater and storm-sewer system. The health centre in the community provides treatment and social services (INAC 2011).

7.2 Contemporary Land Use

The contemporary land use activities of the Innu of Nutashkuan are based on a long history and tradition of hunting, fishing, travel, gathering, and establishing encampments. This section provides a description of Nutashkuan's land use in relation to the proposed transmission corridors. Information on land and resource use in this study is from secondary sources, based on existing reports and available data. Land use is first detailed in the next section in terms of travel routes and camp sites, as these provide an indication of a wider range of cultural practices. Information on hunting and trapping, fishing, and places of cultural significance is subsequently presented.

Travel routes and camp sites are an indicator of a wide range of cultural practices such as hunting, trapping, fishing, plant harvesting, gathering places and spiritual practices. When geographic information is not publicly available for the aforementioned activities, they are assumed to be practiced in areas near the travel routes and camp sites.

7.2.1 Information Sources

Efforts to consult with the Innu of Nutashkuan by Nalcor Energy have been ongoing since May 2008 for the Lower Churchill Hydroelectric Generation Project and since early 2009 for the Labrador-Island Transmission Link. More recently, in November 2010 and April 2011, requests to inform the community about the Project and listen to concerns, were sent to the Innu leadership of Nutashkuan. Although there has been no response as of April 2011, efforts to engage will continue.

Most of the existing information related to the Innu of Nutashkuan's land and resource use is therefore drawn from reports dating to 1983 (CAM 1983). Sources of information used include:

- *Étude sur l'occupation et l'utilisation du territoire par les Montagnais de Natasquan* released by the CAM in 1983; and
- Submissions of Innu participants filed as part of the EA process for the Lower Churchill Hydroelectric Generation Project.

7.2.2 Travel Routes and Camp Sites

The CAM study (1983) includes a map of the camp sites and routes used by the Innu of Nutashkuan in the contemporary period (1951-1982). As confirmed in interviews conducted for the CAM study, the Innu of Nutashkuan were traditionally mobile, travelling over a large territory. In comparison to ancestral practices, travel in contemporary times has been more restricted (CAM 1983). In their submission to the Joint Panel Review for the Lower Churchill Hydroelectric Generation Project EA, representatives from Nutashkuan indicated that the cultural and traditional practices of the Innu of Nutashkuan extended into the proposed transmission corridors (Figure 7.2) (Nutashkuan 2011). However, the activities in near the proposed transmission corridors are identified as being ancestral and there is no evidence of contemporary land use in the same area. For example, the most northerly historic routes and routes to Sheshatshiu have been abandoned (CAM 1983). The CAM study (1983) found that the extent of contemporary travel routes and camp sites from 1951 to 1982, was concentrated in the south, outside of the proposed transmission corridors (Figure 7.3).

7.2.3 Hunting, Trapping and Gathering

Travel routes and camp sites are often indicators of other land use activities such as hunting, trapping and gathering. As indicated in the previous subsection, contemporary travel routes and camp sites, used for hunting, trapping and gathering activities, are outside of the proposed transmission corridors.

Hunting and trapping activities by the Innu of Nutashkuan have been and remain seasonal. These activities can cover a large area up to hundreds of kilometres from their community. Traditionally, the family unit was involved in seasonal hunting and trapping journeys throughout the territory. Since 1951, as described by the CAM study (1983), women and children have remained close to home in Nutashkuan while the seasonal hunting and trapping practices continued. Each of the seasonal practices described here are drawn from the contemporary practices, from 1951 to 1982, of the Innu of Nutashkuan as described in the CAM study (1983).

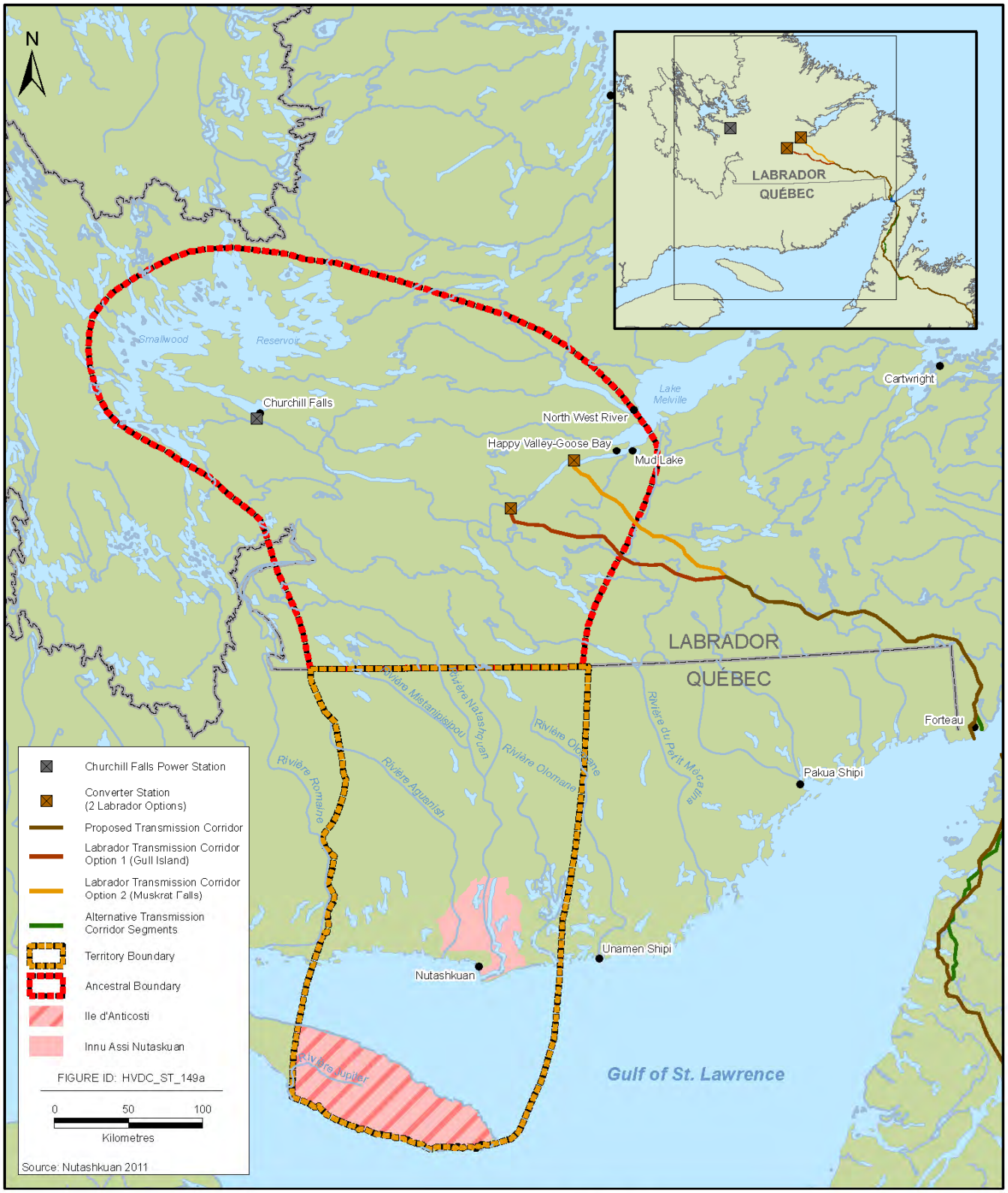

FIGURE 7-2

Territory of the Nutashkuan Innu

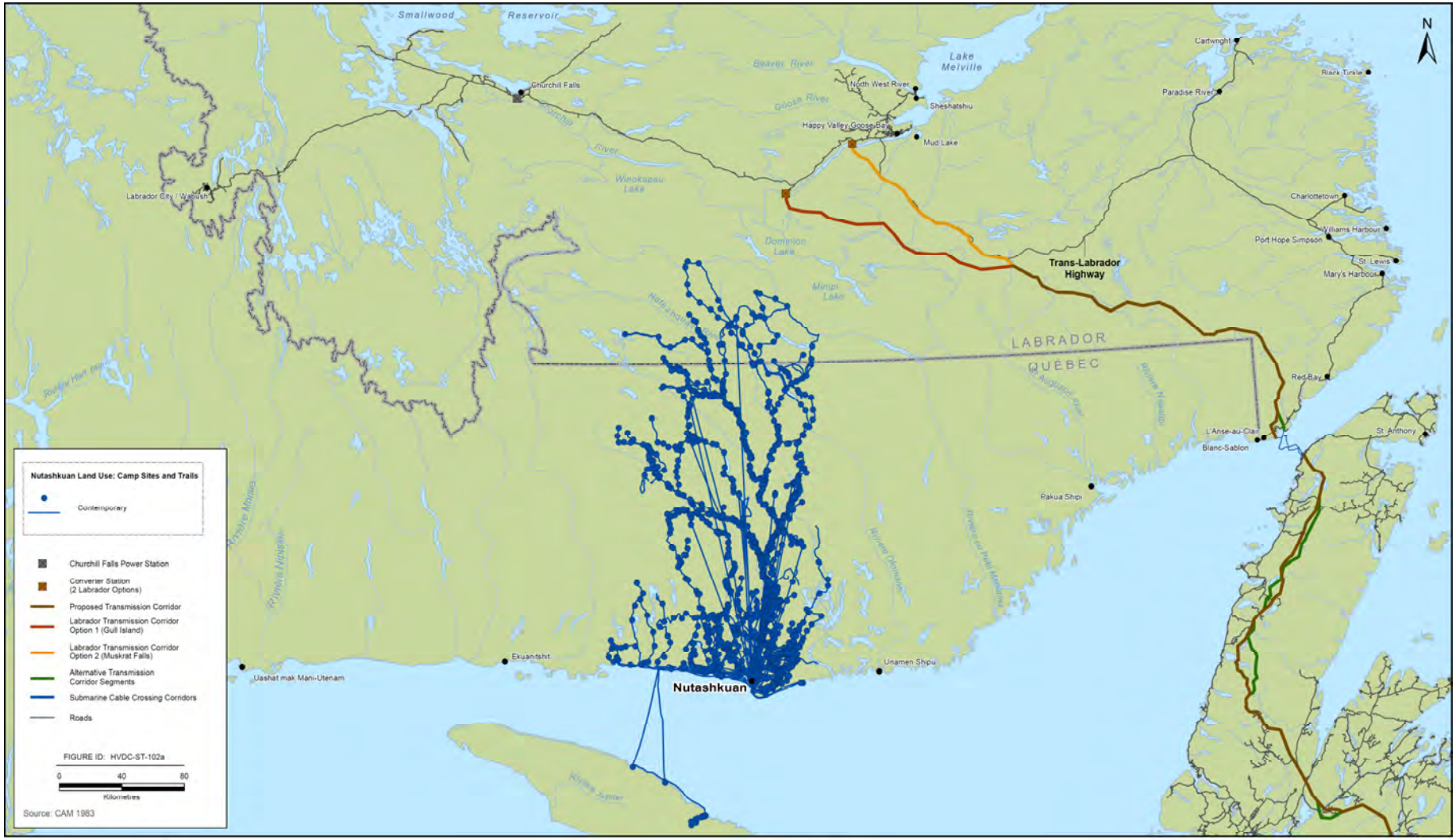

FIGURE 7.3

Nutashkuan: Contemporary Land Use

In the fall, hunters travelled by boat along the rivers or by plane to establish main camp sites. When travelling over land, hunters relied mainly on small game and fish for food along the way. They also set up caches of food for their return trip. The main camps were established throughout their traditional territory including the most northern reaches in Labrador near the Labrador-Québec border. Hunting during this period involved all available wildlife, including caribou. However, on the return trip, caribou was only hunted if the hunting party was sufficiently large enough to carry the animal or if the hunting party was within a day or two of home.

In the winter, the hunt focused on caribou, hare and moose. Winter camps were usually set up within about 65 km of the coast although the hunt occurred further away if airplanes were used. In late winter and early spring, the hunt was focused near the community and snowmobiles were typically used to tend trap lines.

After the ice was off the Natashquan River in the spring, encampments were usually set up fairly near the community so that families could join the hunt and tend trap lines on weekends. The hunt shifted to ducks and the collection of eggs during the spring bird migration. The CAM study (1983) found that hunting and trapping activities during the summer, were mainly near the community of Nutashkuan and focused on waterfowl. This was also an important time for picking berries and collecting edible plants.

The CAM study provides information on the species hunted and trapped during each season from 1950 to 1982 on the territory used by the Innu of Nutashkuan and this information is summarized in Table 7.2 (CAM 1983).

Table 7.2 Species of Mammals and Birds Harvested by the Innu of Nutashkuan (1950 to 1982) (CAM 1983)

Resource	1950-1982						
	Journey North	Fall	Journey South	Winter	Spring-winter	Spring	Summer
Mammals							
Porcupine	x	x	x	x		x	
Caribou	x	x	x	x		x	
Moose		x		x	x		
Beaver	x	x	x		x	x	
Bear	x	x				x	
Hare	x	x	x	x	x		
Mink		x	x		x	x	
Otter		x	x			x	
Bobcat		x	x		x		
Muskrat	x	x			x	x	
Fox		x	x		x		
Wolf		x					
Ermine		x					
Squirrel		x			x		
Marten		x			x		
Deer					x		
Marmot					x		
Canadian lynx					x		
Weasel					x		
Birds							
Partridge	x	x	x	x	x		
Willow ptarmigan	x	x	x	x	x		

Table 7.2 Species of Mammals and Birds Harvested by the Innu of Nutashkuan (1950 to 1982) (CAM 1983) (continued)

Resource	1950-1982						
	Journey North	Fall	Journey South	Winter	Spring-winter	Spring	Summer
Merganser	x	x			x	x	x
Duck	x	x			x	x	x
Goose	x	x			x	x	x
Loon		x			x	x	x
Owl		x			x		
Birds' eggs					x	x	

7.2.4 Fishing

The CAM study (1983) describes the fishing activities of the Innu of Nutashkuan up to 1982. Travel routes and camp sites are indicators of traditional activities such as fishing. As described in the previous subsection, travel routes and camp sites, almost certainly used for fishing activities, are located south of the proposed transmission corridors.

Fishing activities were found to be most common during spring and summer (CAM 1983). In the spring, trout fishing was more commonly a family-based activity that occurred within a day's travel by snowmobile of the community. In late spring, once the rivers were ice-free, fishing for salmon and sea trout predominated. The CAM study provides information on the species fished within the territory used by the Innu of Nutashkuan. This information is summarized in Table 7.3 (CAM 1983).

Table 7.3 Species Fished by the Innu of Nutashkuan (1950 to1982) (CAM 1983)

Resource	1950-1982						
	Journey North	Fall	Journey South	Winter	Winter-Spring	Spring	Summer
Salmon	x				x	x	x
Trout	x	x	x	x	x	x	
Sucker	x					x	
Pike	x	x					
Whitefish	x	X					
Lake trout	x	x	x		x		
Burbot	x				x	x	
Sea trout					x		
Ouananiche					x		

7.3 Summary

Travelling along traditional routes to set up encampments to practice hunting, trapping, and fishing activities remains an important part of the traditional activities of the Innu of Nutashkuan. Interviews conducted during the CAM study (1983) describe the importance and details of contemporary seasonal hunting, trapping and fishing patterns, which involved many species of fish and wildlife. The contemporary land use activities of the Innu of Nutashkuan occur within the territory outlined on Figure 7.3, and are mainly practiced southwest of the proposed transmission corridors, along the coast of the St. Lawrence River, at the mouth of rivers. In conclusion,

available data does not indicate contemporary land use by the Innu of Nutashkuan in or near the proposed transmission corridors.

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8.0 EKUANITSHIT

Ekuanitshit is the Innu name of this community while Mingan is the French translation of the reserve, with the corporate name being Bande des Innus de Ekuanitshit (INAC 2011). The community description in the following subsection includes information on how the community is organized and administered, population and demographics, economy, employment and community services and infrastructure. Contemporary land use is then described in terms of hunting, trapping, fishing, camping and other culturally significant activities in the vicinity of the proposed transmission corridors.

Nalcor Energy's communication with the Innu of Ekuanitshit has been ongoing since May 2008, and since early 2009, discussions regarding the proposed Labrador-Island Transmission LInk have been ongoing.

8.1 Community Description

The Innu community of Ekuanitshit is located in Québec at the confluence of the Mingan and St. Lawrence rivers, 28 km west of Havre-Saint-Pierre on Route 138, on the North Shore of the St. Lawrence River (Figure 8.1). The community covers an area of 19.2 km^2 (Secrétariat aux affaires autochtones 2010). The main languages spoken by community members are Innu-aimun and French (INAC 2011).

8.1.1 Organization and Administration

The Mingan Reserve was created in 1963 (Figure 8.1). The community is part of the Tribal Council: Regroupement Mamit Innuat (Mamit Innuat) (INAC 2011). Mamit Innuat, an advisory body, represents three Innu communities in Québec's Lower North Shore region: Ekuanitshit, Unamen Shipu and Pakua Shipi. This organization was created in 1982 to facilitate a common structure of development between the three communites and decentralize programs and services in the region by managing social development, finance and administration, patient services, technical services, consultation services and social services (Mamit Innuat 2010).

8.1.2 Population and Demographics

In 2010, the Indian Registry recorded that 565 people were members of the Ekuanitshit community, including 539 on the reserve and 26 off the reserve. In 2010, the population was up from 518 individuals in 2005 (INAC 2005, 2011).

8.1.3 Economy, Employment and Business

Census data revealed that though the unemployment rate in Ekuanitshit was relatively high compared to the province of Québec, the activity level was also high, reflecting perhaps an increase in seasonal employment (Table 8.1) (Statistics Canada 2007). Median income for each of the three census years reported in Table 8.1 has been lower than the median within the province of Québec.

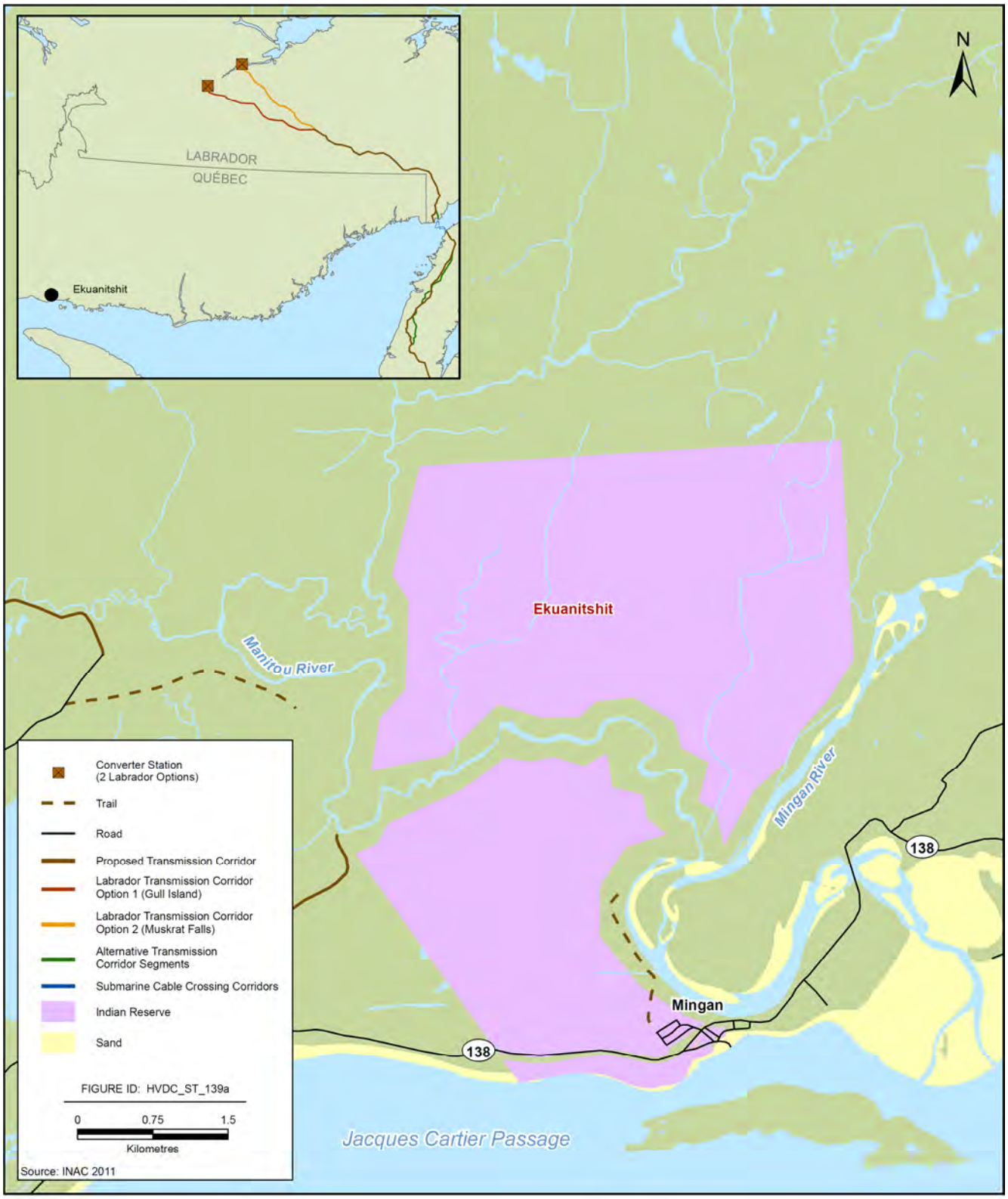

FIGURE 8.1

Innu Community of Ekuanitshit

Table 8.1 Economic indicators for Ekuanitshit Compared to Provincial Data (Statistics Canada 1997, 2002, 2007)

Economic Indicator	Ekuanitshit			Province of Québec
	1996	2001	2006	2006
Participation Rate (%)	74.1	60.4	70.9	64.9
Employment Rate (%)	29.6	41.5	40.0	60.4
Unemployment Rate (%)	60.0	34.4	41.0	7.0
Median Income ($)	10,624	14,613	14,048	24,430

According to INAC (2011), arts and crafts, tourism, fishing, trapping, outfitters services and service-sector businesses make up the local economy. A few businesses are in the community of Ekuanitshit including a community store, restaurant services and arts and crafts retailers. At the economic level, the community is working to develop the commercial fisheries sector (Secrétariat aux affaires autochtones 2010).

8.1.4 Community Services and Infrastructure

There is year-round road access to the community on Route 138. According to INAC community profile, in 2008-2009, there were 129 housing units on the Mingan Reserve (INAC 2011).

The Innu community of Ekuanitshit includes a school (elementary to high school and daycare centre), a fire station, police services, a health centre managed by the Band Council, a community radio station, an outdoor skating rink, a library, a church, an Innu cultural interpretation centre and a water-supply system (groundwater is untreated but filtered), a wastewater system consisting of aerated lagoons and local gravel roads with 0.8 km of blacktop (INAC 2011). Waste disposal is provided by the municipality of Longue-Pointe-de-Mingan.

8.2 Contemporary Land Use

The contemporary land use of the Innu of Ekuanitshit is focused on travel routes and encampments which facilitate hunting, trapping, gathering, and fishing. Although the history and pattern of land use is a very long one for the Innu of Ekuanitshit, to the degree possible, the focus of this section is on identifying contemporary land uses in and near the proposed transmission corridors.

Land uses described in the following subsections include: travel routes and camp sites; hunting and trapping; and fishing. Travel routes and camp sites are an indicator of a wide range of cultural practices such as hunting, trapping, fishing, plant harvesting, gathering places and spiritual practices. Other land use activities, for which geographic information is not publicly available, are assumed to be practiced by the Innu of Ekuanitshit in areas near the travel routes and camp sites.

8.2.1 Information Sources

Efforts to consult with the Innu of Ekuanitshit by Nalcor Energy have been ongoing since May 2008. More recently, in June 2011, Nalcor Energy was invited to inform the community about the Labrador-Island Transmission Link and to hear and record any associated questions and concerns.

Most of the existing information related to the Innu of Ekuanitshit's land and resource use is drawn from the following reports:

- *Étude sur l'occupation et l'utilisation du territoire par les Montagnais de Mingan* released by the CAM in 1983;
- Supplemental study *Churchill River Power Project, Historic Resources Overview Assessment* for the Environmental Impact Statement of the Lower Churchill Hydroelectric Generation Project in 2000; and
- Submissions of Innu participants filed as part of the EA process for the Lower Churchill Hydroelectric Generation Project.

8.2.2 Travel Routes and Camp Sites

The CAM study (1983) includes a map of the camp sites and routes used by the Innu of Ekuanitshit in the contemporary period (1951-1982). The locations and routes are indicated on Figure 8.2. Both the historic and contemporary routes and camp sites from the CAM study (1983) are southwest of the proposed transmission corridors. Although some of the routes were found to extend more than 100 km into Labrador, they are more than 100 km west of the proposed transmission corridors. The distribution of camp sites up to 1983, was concentrated south of the Labrador-Québec border and were located near the community itself.

In their submission to the Joint Panel Review for the Lower Churchill Hydroelectric Generation Project, representatives from Ekuanitshit referred to the autobiography of Mathieu Mestokosho, an Innu from Ekuanitshit, who was born around 1885 and died in 1980 (Ekuanitshit 2011). Mestokosho recounted that for most of his life, he and many others in the community would leave in August and travel towards the interior of Labrador as far as North West River, returning again in the spring. A study conducted in 2000 supports the strong ties between Ekuanitshit and North West River in historic times. In the second half of the 19th century, the connections between the Innu of Ekuanitshit and those of North West River (a portion of which was later to become Shetshatshiu) were especially strong, with frequent long-distance travel between the two areas. The relationship between the two groups was most notable during the time when the Hudson's Bay Company (HBC) operated trading posts in the region. The decision to open the interior posts of Fort Nascopie (1838 to 1868) and Winokapau Post (1863 to 1874) was an attempt by the HBC to attract the Innu of Ekuanitshit, who passed through that area annually en route to and from traditional hunting areas north of the Churchill River (IEDE/JWEL 2000). Available data show that Innu of Ekuanitshit historically traveled to North West River. However, available information does not indicate that they still currently travel there (Figure 8.2).

8.2.3 Hunting and Trapping

Travel routes and camp sites are often indicators of other land use activities such as hunting and trapping. As indicated in the previous subsection, known travel routes and camp sites, used for hunting and trapping activities, are outside of the proposed transmission corridors.

The CAM study (1983) describes the contemporary hunting and trapping practices of the Innu of Ekuanitshit from 1951 to 1982. The following seasonal description of hunting and trapping practices are based on this CAM study. Traditionally, hunters left for their camp sites in September, or sometimes earlier, but with the use of planes, came the flexibility to leave later in the fall. The study found that groups leaving for the hunt were made up of one or two families. Over time, schooling of children resulted in women and children staying back while

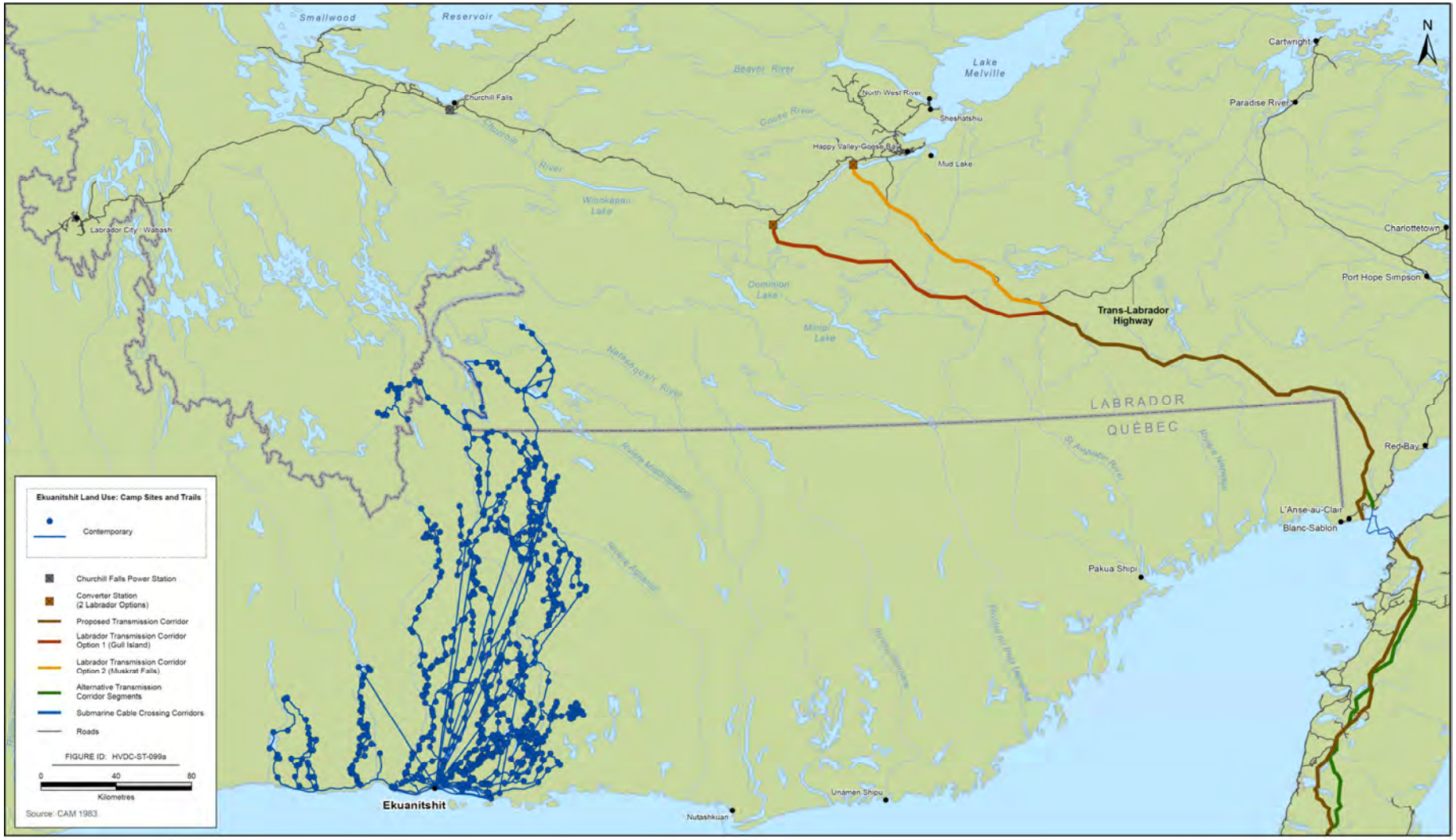

FIGURE 8.2

Ekuanitshit: Contemporary Land Use

the men travelled to the hunting grounds until December. Trapping was prevalent during the fall and hunting was focused on porcupine, hare and caribou. The CAM study indicated that the return trip to Ekuanitshit, traditionally and in contemporary times, was mainly over land rather than by plane. The journey involved subsistence hunting along the way.

Traditionally, caribou were hunted in the winter by large hunting groups. However, in contemporary times, these groups were no longer multi-family gatherings. The CAM study (1983) found that though trapping continued to be prevalent as winter progressed, subsistence hunting for caribou and small game became of greater importance. Snowmobiles were used to travel throughout the hunting grounds and planes were sometimes used as well. From mid-February to the end of April, beaver trapping was a focus particularly when men traveled without their families, who remained in Ekuanitshit. Families were found, however, to join the hunters on weekend excursions if the hunting camp was near Ekuanitshit.

In the spring, as the rivers became ice-free, beaver, otter and muskrat were trapped and the subsistence hunt shifted to migratory birds. As ownership of coastal land shifted from crown to private with the construction of Route 138 through the community, the migratory bird hunt and collection of duck and gull eggs was somewhat disrupted (CAM 1983). The CAM study (1983) found summer to be a time of gathering with Innu from other communities. This included festivals and the annual pilgrimage to Sainte-Anne-de-Beaupré in August. The hunt of migratory birds continued from the spring through to the summer.

The CAM study provides information on the species hunted and trapped during each season from 1950 to 1982 on the territory used by the Innu of Ekuanitshit and this information is summarized in Table 8.2 (CAM 1983).

Table 8.2 Species of Mammals and Birds Harvested by the Innu of Ekuanitshit (1950 to 1982) (CAM 1983)

Resource	1950-1982					
	Journey North	Fall	Winter	Winter-spring	Spring	Summer*
Mammals						
Porcupine	x	x	x	x	x	
Caribou	x	x	x	x	x	
Beaver	x	x	x	x	x	
Hare	x	x	x	x	x	
Fox		x	x		x	
Marmot					x	
Marten		x		x		
Mink		x	x	x	x	
Moose		x	x		x	
Otter	x	x	x	x	x	
Bear					x	
Weasel		x	x		x	
Lynx		x	x		x	
Muskrat	x	x	x		x	
Squirrel		x				
Seal					x	
Wolf			x	x		
Birds						
Partridge	x	x	x	x	x	
Willow ptarmigan		x	x			

Table 8.2 Species of Mammals and Birds Harvested by the Innu of Ekuanitshit (1950 to 1982) (CAM 1983) (continued)

Resource	1950-1982					
	Journey North	Fall	Winter	Winter-spring	Spring	Summer*
Merganser	x				x	
Duck	x	x		x	x	
Loon					x	
Goose	x	x		x	x	
Black guillemot						
Birds' eggs					x	

*Information for summer activities was not tabulated in the CAM study but hunting practices focused on migratory birds and egg collection.

8.2.4 Fishing

As described in the CAM study (1983), up to 1982, salmon fishing began towards the end of May and continued to be a common activity throughout the summer. Table 8.3 lists the fish species harvested from the territory by the Innu of Ekuanitshit.

Table 8.3 Species Fished from the Territory by the Innu of Ekuanitshit (1950 to1982) (CAM 1983)

Resource	1950-1982					
	Journey North	Fall	Winter	Winter-spring	Spring	Summer*
Pike	x	x			x	
Salmon	x					
Trout	x	x	x	x	x	
Carp	x	x			x	
Whitefish		x			x	
Lake trout	x	x		x		
Burbot		x				
Ouananiche		x	x		x	

*Information for summer activities was not tabulated in the CAM study.

8.3 Summary

Historic land use practices have shaped the contemporary practices of the Innu of Ekuanitshit. Hunting, trapping and fishing are practiced near their community and as far north as Labrador. Based on the CAM study of 1983, it is apparent that land use activities occur more than 100 km west of the proposed transmission corridors. The contemporary land use activities of the Innu of Ekuanitshit occur within the territory outlined on Figure 8.2, and are mainly practiced southwest of the proposed transmission corridors, along the coast of the St. Lawrence River, at the mouth of rivers. Also, in their submission to the Joint Review Panel for the Lower Churchill Hydroelectric Generation Project, representatives from Ekuanitshit indicated that there had been historic travel as far as North West River in Labrador. In conclusion, available data does not indicate contemporary land use by the Innu of Ekuanitshit in or near the proposed transmission corridors.

8.4 References

CAM (Conseil des Atikamekws et des Montagnais). 1983. Occupation et utilisation du territoire par les Montagnais de Mingan.

Ekuanitshit. 2011. Submission from the Conseil des Innus de Ekuanitshit. CEAA Doc #1225. Available at: http://www.ceaa.gc.ca/050/05/documents-eng.cfm?evaluation=26178. Accessed: May 2011.

IEDE/JWEL (Innu Environmental Development Enterprises/Jacques Whitford Environment Ltd). 2000. *Churchill River Power Project, Historic Resources Overview Assessment*. Environmental Impact Statement for the Lower Churchill Hydroelectric Generation Project, Supplemental Studies.

INAC (Indian and Northern Affairs Canada). 2005. Registry of Registered Indians.

INAC. 2011. Ekuanitshit First Nation. Available at: http://www.ainc-inac.gc.ca/ai/scr/qc/aqc/prof/Ekuanitshit-eng.asp. Accessed: June 2011.

Mamit Innuat. 2010. Available at: http://www.mamit-innuat.com/. Accessed: January 2011.

Secrétariat aux affaires autochtones. 2010. Available at: www.versuntraite.com. Accessed: March 2011.

Statistics Canada. 1997. Mingan, Quebec. 1996 Community Profiles. Available at: http://www12.statcan.ca/english/Profil/PlaceSearchForm1.cfm. Accessed: January 2011.

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Statistics Canada. 2007. Mingan, Quebec. 2006 Community Profiles. Available at: http://www12.statcan.ca/census-recensement/2006/dp-pd/prof/92-591/index.cfm?Lang=E. Accessed: January 2011.

9.0 UASHAT MAK MANI-UTENAM

The communitites of Uashat and Mani-Utenam are located in Québec and are administered jointly. The corporate name is Conseil Innu Takuaikan Uashat mak Mani-Utenam (ITUM). The following section focuses on the community description, which includes information on how the group is organized and administered, its population, economy, community services and infrastructure. Contemporary land use, in the second subsection, is described in terms of hunting, trapping, fishing, camping and any other culturally significant activities in the vicinity of the proposed transmission corridors.

Nalcor Energy's communication with the Innu of Uashat mak Mani-Utenam has been ongoing since May 2008 and more specifically since early 2009 for the Project. In order to describe land use of the Innu of Uashat mak Mani-Utenam and how these might overlap with the proposed transmission corridors, available information was gathered regarding the Innu community.

9.1 Community Description

The Uashat mak Mani-Utenam First Nation is located in two communities: Uashat and Mani-Utenam (Figure 9.1). Located in the province of Québec, on the western outskirts of Sept-Îles, Uashat covers 1.2 km^2 of land. Mani-Utenam is 16 km east of Sept-Îles near the mouth of the Moisie River and covers an area of 5.3 km^2. The main languages spoken by community members are Innu-aimun and French (INAC 2011).

9.1.1 Organization and Administration

Uashat and Mani-Utenam are two Indian Reserves (Figure 9.1). The Uashat Reserve was founded in 1906 to protect the summer gathering site of the Innu who had camped there since the 17th century on their way from the Sainte-Marguerite and Moisie rivers. Although 16 km separate them, the communities are united under the ITUM and therefore constitute a single band (Corporation Ashuanipi 2010).

In 1949, the federal government created a second reserve, the Mani-Utenam Reserve, in an effort to group all Innu from Sept-Îles. Though some individuals moved to the new reserve, approximately 50 families refused to abandon their traditional gathering site on the outskirts of Sept-Îles. The conflict was resolved 17 years later in 1966 when the Uashat Reserve was finally integrated into the Sept-Îles development plan (Corporation Ashuanipi 2010).

Uashat mak Mani-Utenam is one of the five groups to be part of the Tribal Council Mamuitun. Created in 1991, Mamuitun manages activities related to: administration, financial management, community planning, economic development and technical services (INAC 2011, Conseil Tribal Mamuitun 2011). In 2006, the Ashuanipi Corporation was created to represent Uashat mak Mani-Utenam and Matimekush-Lac John in their land claims negotiations. Although the negotiating table has met regularly since 2006 and the parties have agreed on a negotiation process, an agreement in principle has yet to be signed (Secrétariat aux affaires autochtones 2010).

9.1.2 Population and Demographics

The Indian Registry indicates that, in 2010, the Uashat mak Mani-Utenam community had a population increase of 11.5% from 2005. It recorded 3,854 members in 2010 (3,153 on the reserve and 701 off the reserve) and 3,456 members in 2005 (INAC 2005, 2011).

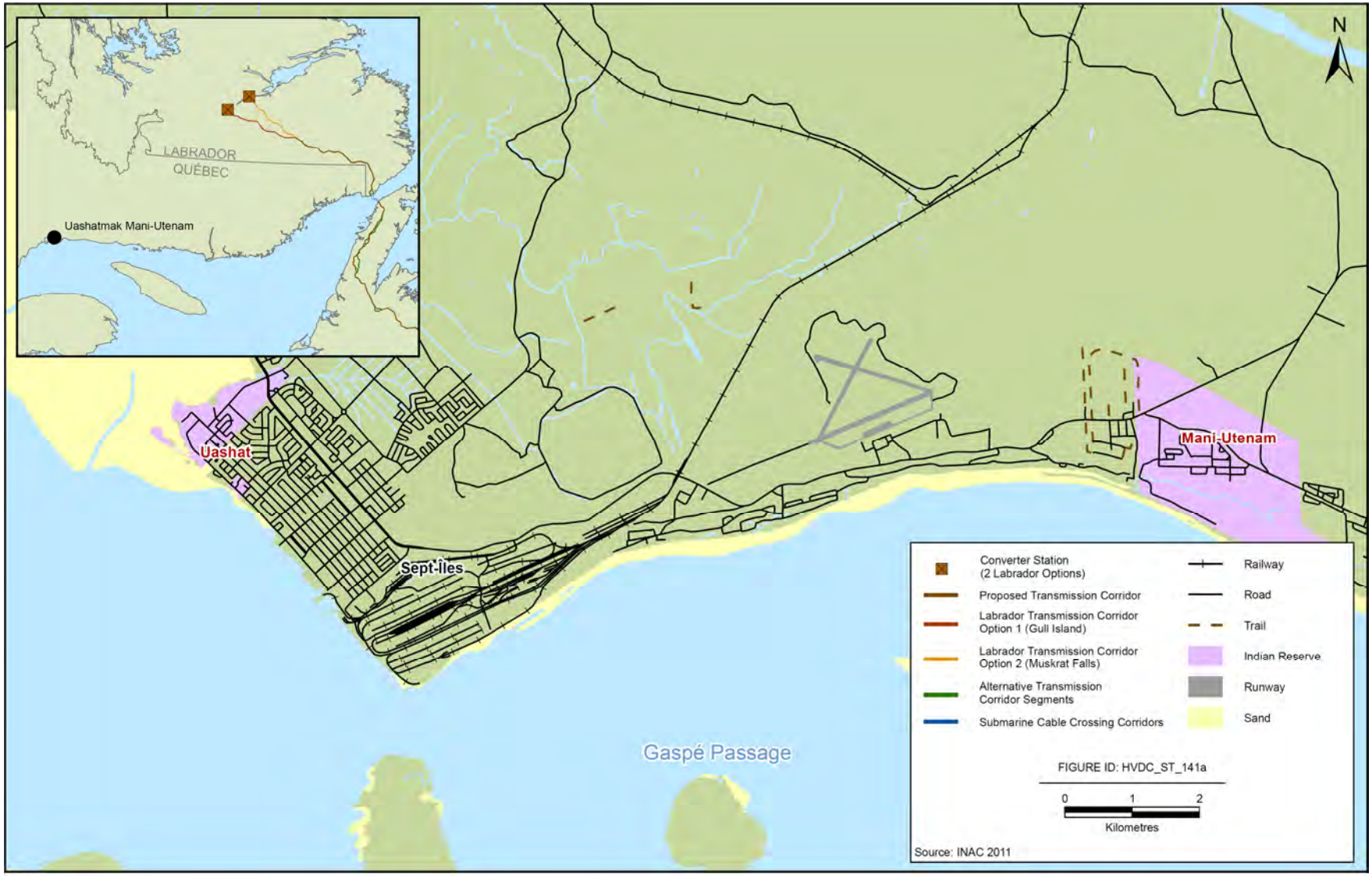

FIGURE 9.1

Innu Communities of Uashat and Mani-Utenam

9.1.3 Economy, Employment and Business

Table 9.1 presents economic indicators for the Uashat and Mani-Utenam reserves. Data from 2006 shows that employment rate is lower in Uashat and Mani-Utenam than for the province of Québec overall. Unemployment rates are also much higher in both reserves than in the province. Median incomes are similar from one reserve to the other and are significantly lower than the median income for the province of Québec. The 1996 to 2006 data show little variation over time.

Table 9.1 Economic Indicators for the Uashat and Mani-Utenam Reserves Compared to Provincial Data (Statistics Canada 1997a, 1997b, 2002a, 2002b, 2007a, 2007b)

Economic Indicator	Uashat			Mani-Utenam			Province of Québec
	1996	2001	2006	1996	2001	2006	2006
Participation Rate (%)	53.8	51.8	54.3	55.1	54.3	52.6	64.9
Employment Rate (%)	N/A	33.1	33.3	N/A	30.0	36.2	60.4
Unemployment Rate (%)	43.9	37.5	38.6	42.9	46.1	32.5	7.0
Median Income ($)	14,797	14,637	13,997	14,245	14,064	15,040	24,430

The economy in Uashat mak Mani-Utenam is mainly dependent on fishing, logging, trapping, construction, transportation, outfitting and arts and crafts. There are approximately 50 businesses spread across Uashat and Mani-Utenam which provide goods and services in the following sectors: food industry, nutrition, tailoring, management services, landscaping, heavy equipment operation, beauty care, electrical, translation services, campground services, retail, canoe-making, commercial fishing and marine food processing. There is also an Innu culture museum, Musée Shaputuan, which was founded in 1998 (INAC 2011).

The band council oversees many economic activities. Commercial fishing, which creates many seasonal jobs, is very important to the community. Uashat mak Mani-Utenam has a fishing fleet which is utilized in the crab, lobster, shrimp and demersal fisheries. Trapping, hunting, fishing and gathering activities are also important to the community's economy. Depending on the extent at which they are carried out, these activities may constitute significant sources of income for families (Castonguay et al. 2006).

In December 2005, in collaboration with the Matimekush-Lac John and Kawawachikamach communities, the Uashat mak Mani-Utenam Band created Tshiuetin Rail Transportation Inc. in order to provide safe and reliable transportation services for individuals living in these Aboriginal communities. The 217 km of railway connects Emeril Junction in Labrador to Schefferville in Québec (Transport Ferroviaire Tshiuetin 2009).

In May 2008, an IBA was signed between Consolidated Thompson, the proponent of the Lac Bloom iron mine, and the band, ensuring the participation of the Uashat mak Mani-Utenam community in the project through training, employment and contract opportunities. The agreement guarantees that the group will gain fair socioeconomic and financial benefits and includes provisions to recognize and support Uashat mak Mani-Utenam culture, traditions and values (Consolidated Thompson 2008).

In December 2010, an agreement in principle was signed between Labrador Iron Mines (LIM) and the Innu of Uashat mak Mani-Utenam with regard to LIM's direct shipping iron ore mining projects in the provinces of Newfoundland and Labrador and Québec. The Band Council approved the agreement in principle, which stipulates the terms of a final agreement concerning the impacts and benefits of LIM's projects. The purpose of

this agreement is to ensure that the Innu of Uashat mak Mani-Utenam receive fair and equitable socio-economic and financial benefits from the project (LIM 2010).

9.1.4 Community Services and Infrastructure

Both reserves have year-round road access and can be reached by Route 138. In 2008-2009 there were 425 housing units in the Uashat Reserve and 434 in Mani-Utenam (INAC 2010). In 2006, each home in the reserves was occupied on average by three individuals (Statistics Canada 2007).

A health centre and a social services centre are located in Uashat mak Mani-Utenam. Both centres are managed by the Band Council (FNQLHSSC 2006, INAC 2011). There are currently three schools in the community: one elementary school on each reserve and a high school in Uashat. In Uashat, the main community facilities include a community hall, an outdoor theatre, a senior citizens residence, an outdoor skating rink, a church, a ball field, a campground, youth centres, a residence for the disabled, and an outdoor swimming pool. In Mani-Utenam, the main community infrastructure includes an outdoor skating rink, a church, a community radio station, a community hall, a multi-purpose hall, an arena, a ball field, a campground, an outdoor swimming pool and a negotiation office (INAC 2011).

9.2 Contemporary Land Use

The contemporary land use activities of the Innu of Uashat mak Mani-Utenam are based on a long history and tradition of hunting, fishing, traveling, gathering and establishing encampments. This section provides a description of land uses and their location in relation to the proposed transmission corridors. Information on land and resource use collected is largely from secondary sources, based on existing reports and available data. Some primary information was made available through the EA process for the Lower Churchill Hydroelectric Generation Project and has been used in this Component Study. Land use is first detailed in the next section in terms of travel routes and camp sites, as these provide an indication of a wider range of cultural practices. Then, information on hunting and trapping, fishing, and places of cultural significance is presented.

9.2.1 Information Sources

Efforts to consult with the Innu of Uashat mak Mani-Utenam by Nalcor Energy have been ongoing since May 2008. Discussions specific to the Labrador-Island Transmission Link have been ongoing since early 2009. More recently, in November 2010 and again in April 2011, requests to inform the community about the Labrador-Island Transmission Link and listen to concerns, were sent to the Innu leadership of Uashat mak Mani-Utenam. Communication with Band Council representatives to deliver a Project presentation in the community has been ongoing and efforts to engage will continue.

Although some primary information was made available through the EA process for the Lower Churchill Hydroelectric Generation Project, most of the existing information related to the Innu of Uashat mak Mani-Utenam's land and resource use is drawn from reports such as:

- The Innu environment study, chapter on Uashat mak Mani-Utenam, conducted by Castonguay Dandenault et Associés inc. for Hydro-Québec as part of the La Romaine Complex project (2006);

- *Labrador Innu Land Use in Relation to the Proposed Trans Labrador Highway, Cartwright Junction to Happy Valley-Goose Bay, and Assessment of Highway Effects on Innu Land Use*, Armitage and Stopp (2003); and
- Submissions of Innu participants filed as part of the EA process for the Lower Churchill Hydroelectric Generation Project.

9.2.2 Travel Routes and Camp Sites

In their 2011 submission provided as part of the public hearings for the Lower Churchill Hydroelectric Generation Project, and their 2010 report submitted as part of the public hearings for La Romaine hydroelectric project, the Innu of Uashat mak Mani-Utenam expressed that they have traditionally used the land comprised within the boundaries as set out in Figure 9.2. They claim that this territory is still being used today and that many community members still travel in this area, which has an eastern limit adjacent to Churchill Falls. During the 1950s families from Québec Innu communities were assigned hunting areas, strictly reserved for furbearing animals, within the Saguenay Beaver Reserve. More specifically, Beaver Reserves 227 and 228, near Churchill Falls, are attributed to families from Uashat (Ashini 2011, Uashaunnuat et al. 2010, Laurent 2011) (Figure 9.2). These reserves are adjacent to Churchill Falls, and do not overlap with the proposed transmission corridors.

Part of the area used by the group is in Labrador, but current data does not indicate any overlap with the proposed transmission corridors. The Uashaunnuat have identified that the areas along the coast are currently used more frequently (Uashaunnuat et al. 2010). However, Armitage and Stopp (2003) revealed that Innu from Uashat mak Mani-Utenam and other groups on the Québec's Lower North Shore, use the TLH for hunting. That study does not specify which sections of the TLH are used by the group (Armitage and Stopp 2003).

9.2.3 Hunting and Trapping

The Innu of Uashat mak Mani-Utenam identified that the regions where hunting and trapping occur are comprised within the area on Figure 9.2 (Uashaunnuat et al. 2010). The Innu hunt small game and caribou for subsistence and also take part in recreational activities. Trapping is also practiced, though to a lesser degree (Castonguay et al. 2006). Armitage and Stopp (2003) found that Innu from Uashat mak Mani-Utenam use the TLH to hunt caribou, porcupine, beaver, ptarmigan and other species found near the highway. Table 9.2 lists the mammals and bird species harvested by the Innu of Uashat mak Mani-Utenam between 2000 and 2005.

Table 9.2 Species of Mammals and Birds Harvested by the Innu of Uashat mak Mani-Utenam (Castonguay et al. 2006)

Resource	Species harvested from the territory, 2000-2005
Big Game	caribou, moose, bear
Furbearers	beaver, otter, lynx, marten, fox
Small Game	hare, porcupine, ptarmigan
Birds and By-products	duck, goose, eggs

Based on available information, none of the contemporary hunting and trapping activities practiced by the Innu of Uashat mak Mani-Utenam occur in the proposed transmission corridors. The main contemporary hunting areas accessed include areas along the coast, in the mouth of rivers and along Route 138, all within the limits of the territory identified in Figure 9.2 (Uashaunnuat et al. 2010).

9.2.4 Fishing

The Innu of Uashat mak Mani-Utenam still maintain their traditional lifestyle and continue to fish regularly along the coast and in the rivers within their traditional territory. The Moisie River is a prime fishing location for salmon and brook trout (Uashaunnuat et al. 2010). Between 2000 and 2005, the Innu of Uashat mak Mani-Utenam were known to harvest the following species of fish: pike, burbot, brook trout, sea-run brook trout, Atlantic salmon and lake trout (Castonguay et al. 2006). Based on the information provided by the Innu of Uashat mak Mani-Utenam (2010), there is no evidence of fishing activities occuring in or near the proposed transmission corridors.

9.2.5 Places of Cultural Significance

Cultural and spiritual activities occur across the territory and are based on the traditions of hunting, fishing, trapping and gathering (Figure 9.2), as these practices are integral to the culture (Uashaunnuat et al. 2010). Cultural visits and stays to transmit traditional knowledge to troubled young people are sometimes organized. There are also community camps on the territory. The band has implemented several projects to consolidate these locations and foster land use (Castonguay et al. 2006). However, based on available information, no places of cultural significance have been identified in or near the proposed transmission corridors.

9.3 Summary

The Innu of Uashat mak Mani-Utenam continue to practice traditional activities within their traditional territory, where they travel, hunt, fish, gather and establish encampments (Uashaunnuat et al. 2010). Based on available information, the contemporary land use activities of the Innu of Uashat mak Mani-Utenam occur within the territory outlined on Figure 9.2, and are mainly practiced west of the proposed transmission corridors, along the coast of the St. Lawrence River, at the mouth of rivers and along Route 138. Available data does not indicate contemporary land use by the Innu of Uashat mak Mani-Utenam in or near the proposed transmission corridors.

9.4 References

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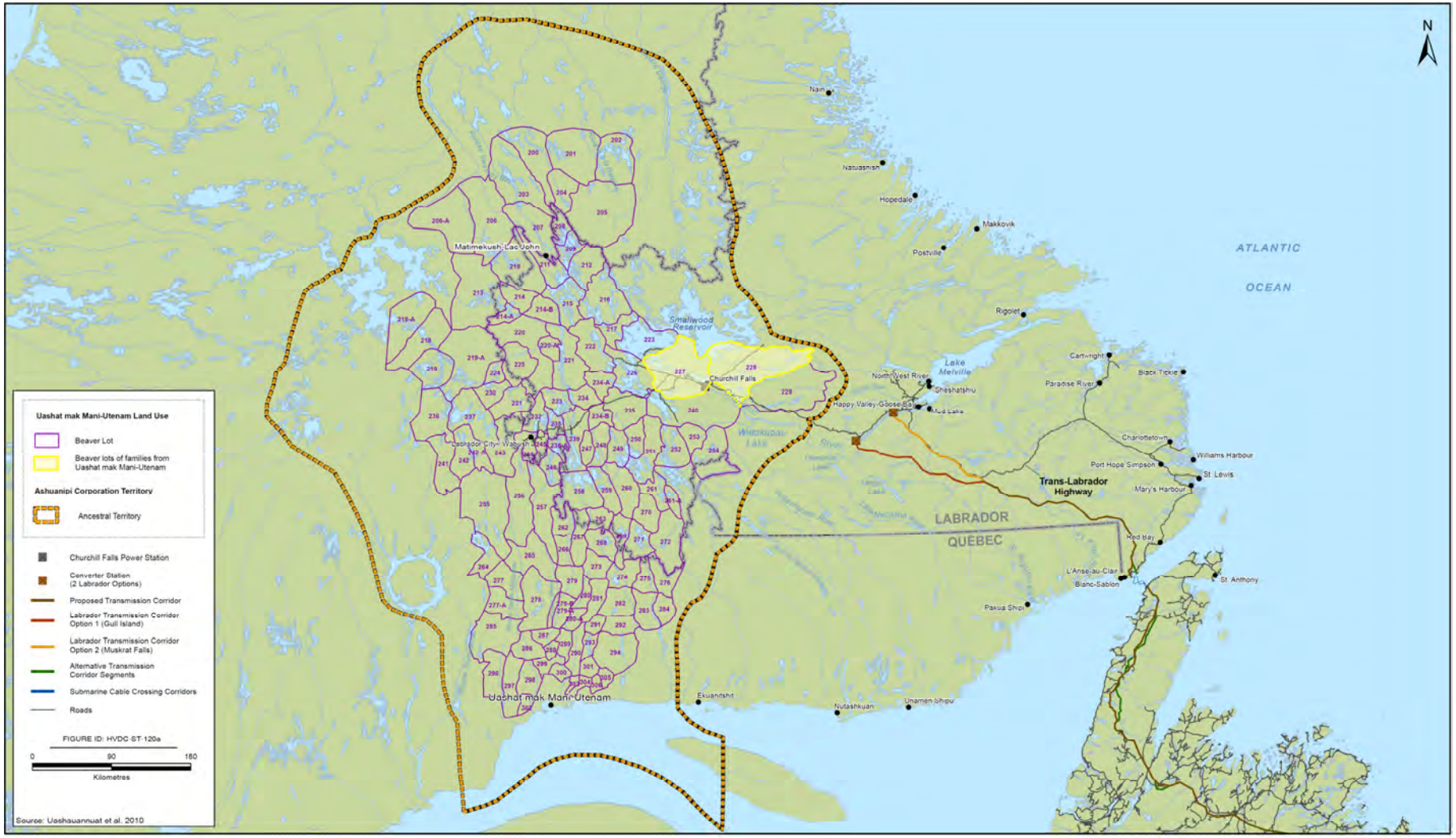

nalcor energy

FIGURE 9.2

Saguenay Beaver Reserve and Ancestral Territory of the Ashuanipi Corporation (Matimekush - Lac John and Uashat mak Mani-Utenam)

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10.0 MATIMEKUSH-LAC JOHN

The corporate name of Matimekush-Lac John is Conseil de la Nation Innu de Matimekush-Lac John. The community description, in the following subsection, includes information on how the group is organized and administered, its population and demographics, economy and community services and infrastructure. Contemporary land uses of the Innu of Matimakush-Lac John are described in the subsequent subsection.

Nalcor Energy's communication with the Innu of Matimakush-Lac John has been ongoing since May 2008, and since early 2009, there have been ongoing discussions about the Project.

10.1 Community Description

The Matimekush-Lac John First Nation is comprised in two communities: Matimekush and Lac John (Figure 10.1). Located in the province of Québec, approximately 510 km north of Sept-Îles, Matimekush is on the shore of Lac Pearce and has an area of 0.68 km^2. The Lac John community covers an area of 0.23 km^2 and is located 3.5 km from Matimekush and from the centre of Schefferville. The main languages spoken by community members are Innu-aimun and French (INAC 2011).

10.1.1 Organization and Administration

Matimekush and Lac John are two Indian Reserves created in 1968 and 1960, respectively. The Innu of Matimekush-Lac John are originally from the Moisie Band, near Sept-Îles. In 1949, the Government created the Mani-Utenam Reserve for the Innu of Uashat, who were moved because of plans to expand Sept-Îles, and for the Innu of Moisie, who had no reserve (CAM 1983).

With the collapse of the fur trade, the Innu were faced with a difficult financial situation. In 1956, the iron deposits that were discovered led to the creation of the town of Schefferville, where a number of Innu moved to find employment in railroad construction and, later, in the mines (CAM 1983). Upon arriving in Schefferville, the Innu settled on two sites: Matimekush and Lac John. Those two sites later became reserves. Currently, the two reserves are jointly administered by one Chief and four councilors (INAC 2011).

Matimekush-Lac John is one of the five groups, which are part the Tribal Council Mamuitun. Created in 1991, Mamuitun manages activities in the following areas: administration, financial management, community planning, economic development and technical services (INAC 2011, Conseil Tribal Mamuitun 2011). In 2006, the Ashuanipi Corporation was created to represent Uashat mak Mani-Utenam and Matimekush-Lac John in their land claims negotiations. Although the negotiating table has met regularly since 2006 and the parties have agreed on negotiation process and have discussed the territorial rights of the Innu of Matimekush-Lac John, an agreement in principle has yet to be signed (Secrétariat aux affaires autochtones 2010).

10.1.2 Population and Demographics

In 2010, Matimekush-Lac John's population had increased slightly from 2005. The 2010 figures showed a 1.9% increase to 847 members, 759 living on the reserves and 88 living off the reserves (INAC 2005, 2011).

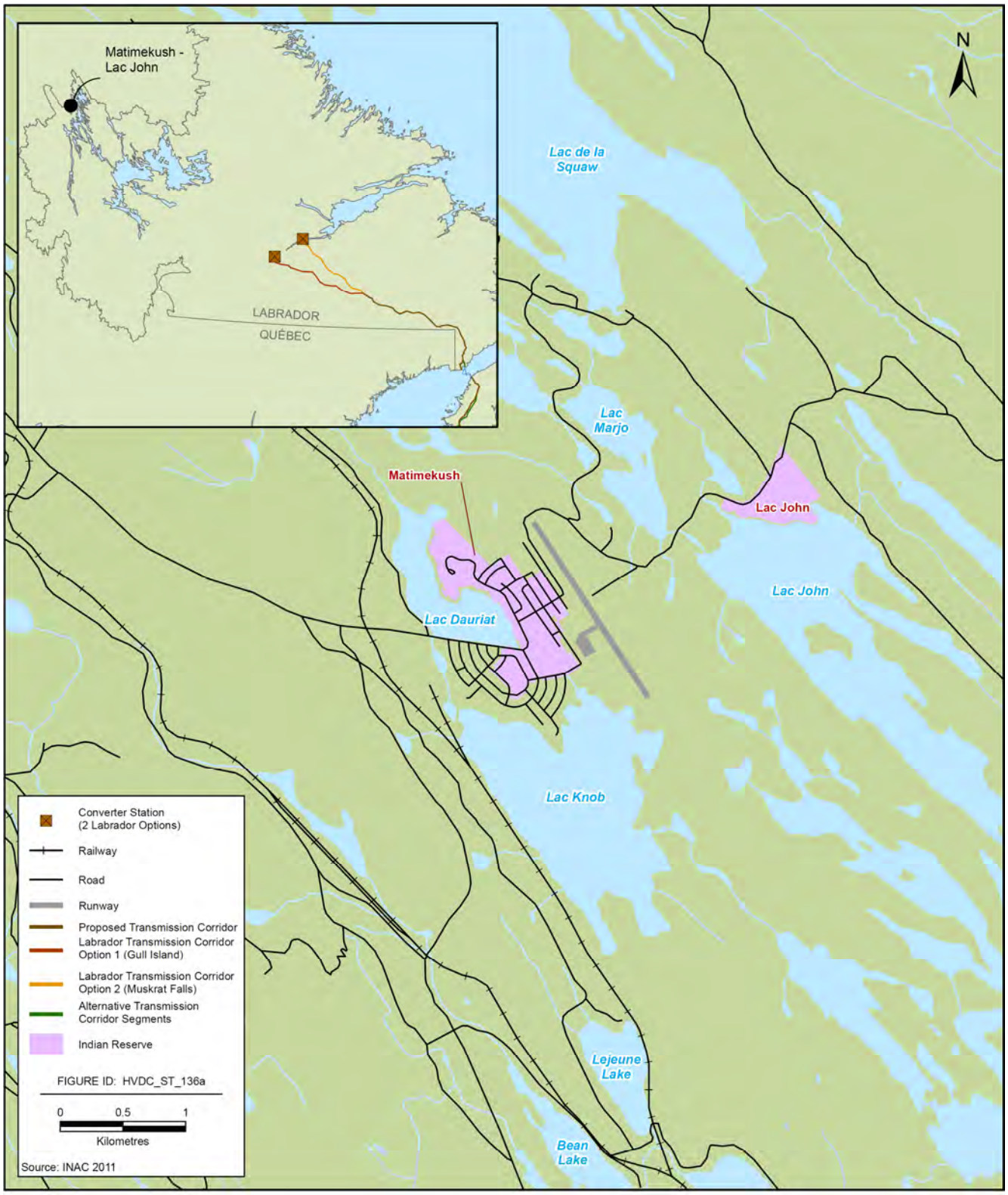

FIGURE 10.1

Innu Communities of Matimekush and Lac John

10.1.3 Economy, Employment and Business

Statistics Canada (2007) economic data is only available for the Matimekush Reserve. In 2006, the employment rate in Matimekush was lower than the provincial rate. In the same year, unemployment rate was more than four times the provincial rate. The median income in Matimekush declined between 2001 and 2006, and was lower than the provincial median (Table 10.1).

Table 10.1 Economic Indicators for the Matimekush Reserve as Compared to Provincial Data (Statistics Canada 1997, 2002, 2007)

Economic Indicator	Matimekush			Province of Québec
	1996	2001	2006	2006
Participation rate (%)	57.1	50.9	62.5	64.9
Employment rate (%)	N/A	38.6	41.7	60.4
Unemployment rate (%)	41.7	24.1	33.3	7.0
Median income ($)	N/A	17,504	14,304	24,430
N/A: Not available				

The local economy is mainly based on goods and services and construction. Local economic development is managed by the *Corporation de Développement Économique Matimekush-Lac John.* There are approximately ten private businesses in Matimekush-Lac John which offer retail and pharmacy services, heavy equipment operation, auto repair and gas stations, camping equipment and supplies, plumbing, outfitting and video rental (INAC 2011).

In December 2005, the Innu of Matimekush-Lac John, in collaboration with the communities of Uashat mak Mani-Utenam and Kawawachikamach, created Tshiuetin Rail Transportation Inc. in order to provide safe and reliable transportation services for individuals living in these Aboriginal communities. The 217 km of railway connects Emeril Junction in Labrador to Schefferville in Québec (Transport Ferroviaire Tshiuetin 2009).

In 2010, LIM and the Innu of Matimekush-Lac John entered into a Memorandum of Understanding with regard to LIM's iron ore mining projects in the provinces of Newfoundland and Labrador and Québec. Under this agreement, LIM along with New Millennium Capital Corp., have committed to jointly support a number of local social initiatives including education, training, health and youth programs. The conclusion of an IBA is expected in 2011 (LIM 2011).

10.1.4 Community Services and Infrastructure

There is no year-round road access to the two reserves; however, Matimekush and Lac John are accessible year-round by airplane and train (INAC 2011, Secrétariat aux affaires autochtones 2010).

In 2008-2009, there were 172 housing units on the Matimekush Reserve and 12 housing units on the Lac John Reserve (INAC 2011). The Statistics Canada 2006 community profile revealed that the average household size in Matimekush consisted of approximately three people (Statistics Canada 2007).

In Matimekush-Lac John, there is one nursing station managed by the Band Council under a transfer agreement with Health Canada. The school, also managed by the Band Council, offers education for students from pre-kindergarten to Grade 10. In 2008-2009, 114 students were enrolled in the Band Council's School. Other community services and infrastructure on the reserves include police services, a landfill site and garbage

collection managed by the Band Council, a community radio station, a community centre, a church, an arena, a gymnasium, a library and a sewer system (INAC 2011).

10.2 Contemporary Land Use

This section includes a description of the contemporary land use of the Innu of Matimekush-Lac John. Their contemporary land use activities are based on a long history and tradition of hunting, fishing, travel, gathering, and establishing encampments. The focus of this section is to identify any contemporary land use near the proposed transmission corridors. Information on land and resource use collected is derived mainly from secondary sources, based on existing reports as limited primary information was made available. Land use is first detailed in the next section in terms of travel routes and camp sites, as these provide an indication of a wider range of cultural practices. Then, information on hunting and trapping, fishing, and places of cultural significance is presented.

10.2.1 Information Sources

Efforts to consult with the Innu of Matimekush-Lac John by Nalcor Energy have been ongoing since May 2008. Since early 2009, discussions regarding the Labrador-Island Transmission Link have been ongoing. In November 2010 and in April 2011, requests to inform the community about the Labrador-Island Transmission Link and listen to concerns, were sent to the Innu leadership of Matimekush-Lac John. Communication with Band Council representatives in order to deliver a Project presentation in the community has been ongoing and efforts to engage will continue.

Most of the existing information related to the Innu of Matimekush-Lac John's contemporary land and resource use is drawn from the following information sources:

- *Étude sur l'occupation et l'utilisation du territoire par les Montagnais de Schefferville* released by the CAM in 1983; and
- the submission of Conseil de la Nation Innu Matimekush-Lac John filed as part of the EA process for the Lower Churchill Hydroelectric Generation Project.

10.2.2 Travel Routes and Camp Sites

The CAM study (1983) indicated that contemporary travel routes were not documented and that the key routes were determined based on interviews. The railway and roads were found to be the most popular departure points with the remainder of the journeys being made by canoe, by snowmobile, on foot, or by snowshoe. Most contemporary travel routes and camp sites were found to be located in regions that are near the reserves (Figure 10.2). As indicated in Figure 10.2, a route to two camp sites, located further away from the reserve, near HVGB was revealed (CAM 1983). The available information does not demonstrate use of travel routes and camp sites near the proposed transmission corridors.

10.2.3 Hunting and Trapping

CAM (1983) identifies hunting and trapping as important activities for sustaining the economy of the Innu of Matimekush-Lac John. The contemporary hunting and trapping activities of the Innu of Matimekush-Lac John up to 1982 were mainly located near the reserves, and in areas north and south of Schefferville (CAM 1983). Travel routes and camp sites are indicative of other land use activities, such as hunting and trapping. Based on the

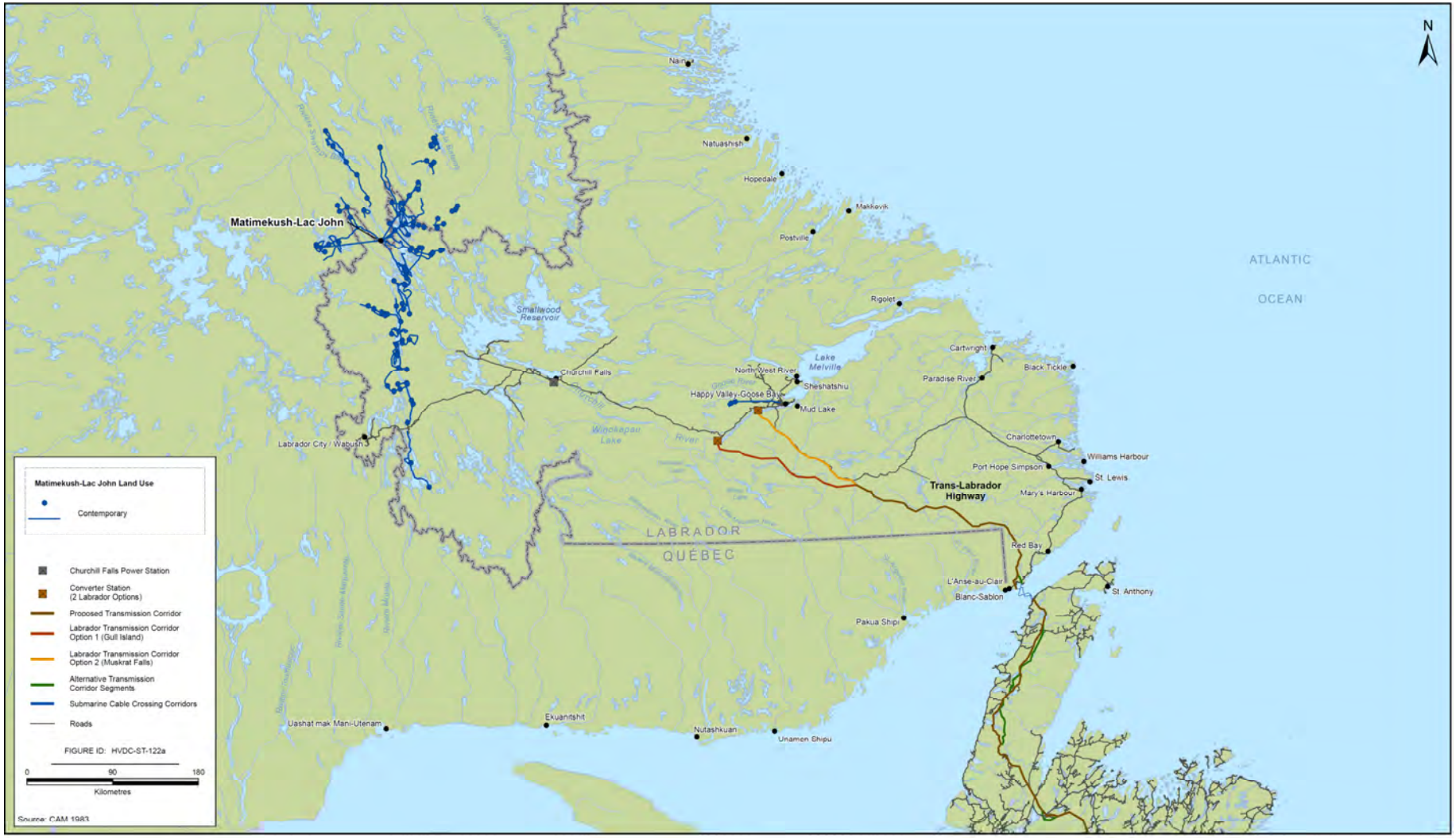

FIGURE 10.2

Matimekush-Lac John Contemporary Land Use

location of travel routes and camp sites identified in the CAM study (1983), the hunting and trapping areas used by the Innu of Matimekush-Lac John are outside of the proposed transmission corridors.

The CAM study (1983) confirmed that the caribou hunt began in early fall. This hunt preceded the winter caribou hunt, which happened more intensively during the months of February and March. Interviewees who participated in the CAM (1983) study identified sites located both north and south of Schefferville. The George River caribou is present in the region north of Schefferville. This area was identified as the preferred region for hunting. At the time of the CAM study, the fall hunt was practiced by groups of hunters who usually travelled in the Schefferville area, along roads and their extensions. The regions of the Iron Arm, Petitsikapau and Attikamegen lakes are areas that the hunters accessed by road and then by canoe to reach their hunting sites (CAM 1983).

Trapping for subsistence purposes also began in early fall, where small animals such as hare, porcupine, partridge and beaver were trapped. At the same time, waterfowl were also hunted. Trapping continued throughout the fall until January or February, depending on the temperature. Harvesting sites were most often accessed by plane in the fall and snowmobile in the winter. Areas along the railway were the main locations where the Innu of Matimekush-Lac John trapped (CAM 1983). The leadership of Matimekush-Lac John indicated that more than 12 families have a trapping lot in Labrador (Conseil de la Nation Innu Matimekush-Lac John 2011) These trapping lots are located around and to the south of the Reserve, and west of Churchill Falls (Figure 10.3).

Table 10.2 summarizes the species of mammals and birds, which were hunted and trapped by the Innu of Matimekush-Lac John during the CAM study period from 1956 to 1982.

Table 10.2 Species of Mammals and Birds Harvested by the Innu of Matimekush-Lac John (1956 to 1982) (CAM 1983)

Resource	1956-1982				
	Fall	Winter	End of winter	Spring	Summer*
Mammals					
Porcupine	x				
Caribou	x	x	x		
Beaver	x		x	x	
Hare	x				
Marten	x		x		
Mink	x		x		
Otter	x		x	x	
Fox	x		x		
Weasel	x		x		
Muskrat	x		x	x	
Lynx			x		
Birds					
Waterfowl	x			x	
Partridge	x				
Canada goose				x	

*Information for summer activities was not tabulated in the CAM study.

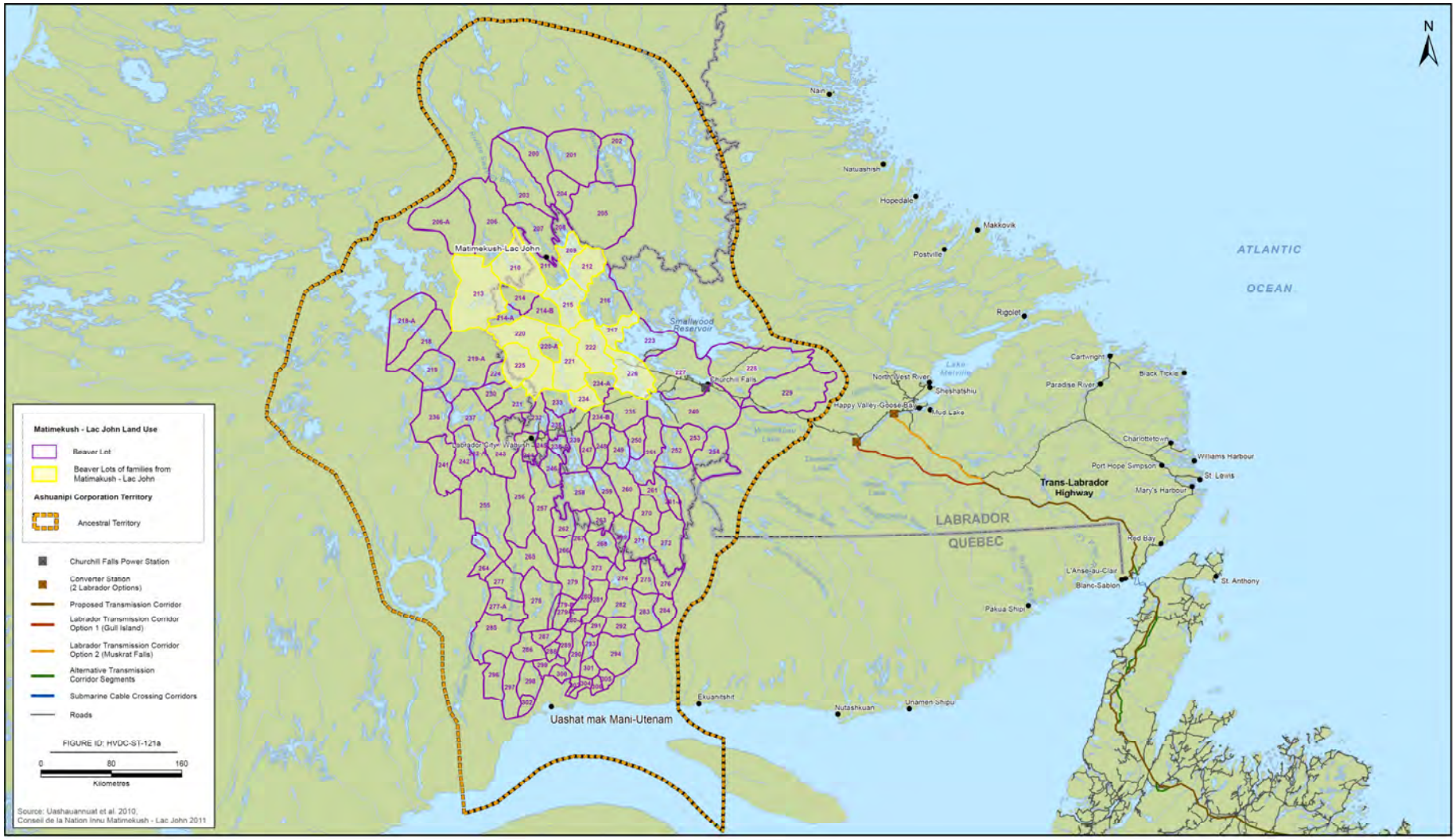

FIGURE 10.3

Saguenay Beaver Reserve and Ancestral territory of the Ashuanipi Corporation (Matimekush-Lac John and Uashat mak Mani-Utenam)

10.2.4 Fishing

Fishing was found to occur mainly near the communities throughout summer, when many seasonal employees returned to work (CAM 1983). Net fishing was found to be practiced by the Innu of Matimekush-Lac John during the fall, continuing throughout the winter and peaking in the spring. Contemporary fishing locations are not detailed in the CAM study as fishing was not found to be the main activity for the group. One study participant mentioned that fish were plentiful, but fishing only took place when there was no other food available (CAM 1983). As no travel routes or camp sites were identified near the proposed transmission corridors, it is understood that fishing activities do not occur in or near the proposed transmission corridors.

10.3 Summary

Based on the available information, the contemporary land use activities of the Innu of Matimekush-Lac John take place in all areas surrounding the both communities but are limited by territory restrictions such as the Saguenay Beaver Reserve, which assigned specific territories to trappers. Their contemporary land use activities occur within the territory outlined on Figure 10.2, and are mainly practiced west of the proposed transmission corridors. Available data does not indicate contemporary land use by the Innu of Matimekush-Lac John in or near the proposed transmission corridors.

10.4 References

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11.0 NASKAPI NATION OF KAWAWACHIKAMACH

The name 'Naskapi' first appeared in 1733 where it was used by missionaries to refer to independent Aboriginal people in Québec and Labrador. The term 'Naskapi' referred to Aboriginal people who were not integrated into the fur trade and "were not subject to [the government's] jurisdiction, who could not be enumerated, or had not yet begun to settle down" (Cooke 1981, Armitage 1989).

The following section includes a description of the community and of the contemporary land use activities of its members. The community description includes information on the group's organization and administration, its population and demographics, economy, employment and community services and infrastructure. The relation between contemporary land use activities and the proposed transmission corridors is described in the following subsection. Nalcor Energy has had ongoing consultation efforts with the Naskapi Nation of Kawawachikamach (NNK) since November 2008.

11.1 Community Description

Kawawachikamach is a community located 15 km northeast of Schefferville, Québec. The community is situated on lands of category 1A-N, which were created through the Northeastern Québec Agreement (NEQA) and fall under federal jurisdiction. These lands are not administered like an Indian Reserve under the *Indian Act* because of specific conditions of the Agreement. The community covers an area of 41.9 km^2 and the land is for the exclusive use and benefit of NNK (INAC 2011, Sasseville 1997). The main languages spoken by community members are Naskapi and English (INAC 2011). Many of the younger NNK members are also conversant in French (NNK 2011a).

11.1.1 Organization and Administration

Naskapi and Europeans began to come into regular contact in 1831, when the Hudson's Bay Company established a trading post at Old Fort Chimo (Weiler 1992). Historically, the Naskapi have relocated their main community on numerous occasions. This has included moves from Fort Chimo to Fort Nascopie in 1842, from Fort Nascopie to Fort Chimo in 1870, and from Fort Chimo to Fort McKenzie in 1915 (Harper 1964, Weiler 1992). A failure in 1916 of the George River caribou herd to cross at the usual places near Indian House Lake resulted in the families residing at Indian House Lake to seek help from Fort Chimo and the newly established Fort McKenzie. This divided the Naskapi into two groups: one at Schefferville, which were those who went to Fort McKenzie, and the other at Davis Inlet, which were those who went to Fort Chimo (Henriksen 1978). The Naskapi at Fort McKenzie moved to Fort Chimo in 1948, and from Fort Chimo to Schefferville in 1956 (Harper 1964, Weiler 1992).

The move in 1956 from Fort Chimo to Knob Lake near the community of Schefferville allowed the Naskapi to be in close proximity to work at the iron ore mines (Harper 1964). In 1957, the Naskapi were moved to John Lake, six kilometres north of Schefferville, in 1969 to Pearce Lake, now known as the Matimekush Reserve, and between 1980 and 1983, they relocated to Kawawachikamach (NNK 2011a).

The NNK was designated under the *Indian Act* by Order-in-Council in 1971 as the Naskapis de Schefferville Indian Band. The NNK settled their land claim within the province of Québec through the signing of NEQA in 1978. NEQA outlines NNK's traditional territory within Québec (Figure 11.1). In 1984, the NNK finalized their

negotiations for self-government, the provisions of which are outlined in the NEQA. These negotiations led to the *Cree-Naskapi of Québec Act* (*CNQA*) in 1984, which designated the NNK as the Naskapi Band of Québec. In April of 1996, the Band authorized a further name change to the present day Naskapi Nation of Kawawachikamach. The closure of the Iron Ore Company of Canada's mines in Schefferville in 1982 led to the Agreement Respecting the Implementation of the Northeastern Québec Agreement (ARINEQA) of 1990, which resolves administrative disputes over the implementation of the NEQA, James Bay and Northern Québec Agreement and ARINEQA (NNK 2011a).

11.1.2 Population and Demographics

In 2010, the Indian Registry indicated that there was a total population of 695 in Kawawachikamach, 52 of which resided outside the community (INAC 2011).

11.1.3 Economy, Employment and Business

Table 11.1 presents economic indicators for the Kawawachikamach Reserve for 1996, 2001 and 2006. In 2006, the unemployment rate was 20.6%, while the employment rate was 37%, both rates having decreased since 2001. The rate for economic participation also decreased between 2001 and 2006, from 60.7% to 46.6% (Table 11.1). In addition, in 2006, Québec's participation and employment rates were much higher than those of NNK members; while the unemployment rate was lower (Statistics Canada 2007). Table 11.1 illustrates that the average income for NNK members declined between 1996 and 2006.

Table 11.1 Economic Indicators for the Naskapi of Kawawachikamach Compared to Provincial Data (Statistics Canada 1997, 2002, 2007)

Economic Indicator	Naskapi Nation of Kawawachikamach			Province of Québec
	1996	2001	2006	2006
Participation Rate (%)	60.7	60.7	46.6	64.9
Employment Rate (%)	-	39.3	37	60.4
Unemployment Rate (%)	35.3	35.1	20.6	7.0
Average Income ($)	16,159	14,464	14,816	24,430

Economic activities in Kawawachikamach are primarily in the fields of arts and handicraft, trapping, tourism, outfitters, construction and transport. There are a number of businesses in the community, including a post office, a gas station, a restaurant, a general store, an arcade, a video club and a convenience store (INAC 2011).

NNK has a number of economic development projects underway, including work with the Schefferville Airport Corporation, and with Kawawachikamach Energy Services Inc. on the Menihek Power Dam. Other sectors which are currently being developed include projects for the commercialization of caribou, and hunting and fishing operations (NNK 2011a). NNK has also developed, in collaboration with the Innu of Matimekush-Lac John and of Uashat mak Mani-Utenam, the Tshiuetin Rail Transportation Inc. in order to provide safe and reliable transportation services for individuals living in these Aboriginal communities. The 217 km of railway connects Emeril Junction in Labrador to Schefferville in Québec (Transport Ferroviaire Tshiuetin 2009).

In June 2010, Mew Millenium Capital Corp. and NNK signed an IBA for the development of the company's direct shipping iron ore project located near Schefferville, Québec. This IBA establishes processes and sharing of benefits through training, employment, business opportunities and financial participation in the project (New Millennium 2011). A few months later, in September 2010, LIM signed an IBA with NNK based on an earlier Memorandum of Understanding (LIM 2011).

FIGURE 11.1

Naskapi Nation of Kawawachikamach JBNQA Lands

11.1.4 Community Services and Infrastructure

The community can be accessed by a gravel-surfaced all-season road from the town of Schefferville, which contains a landing strip serviced by Air Inuit year-round. There is also rail transportation between Schefferville, Wabush / Labrador City and Sept-Îles on a weekly basis (NNK 2011a).

In 2006, there were 135 private households in Kawawachikamach, with an average household size of 4.2 individuals (Statistics Canada 2007). All of these units are owned by the NNK and maintained with funds from its operations and maintenance budget (LIM 2009).

Police services are provided by the Aboriginal police force recognized under an agreement between the Government of Canada, Government of Québec and the Cree Regional Authority (INAC 2011). The police force in Kawawachikamach consists of five full-time officers (LIM 2009).

Healthcare and social services in Kawawachikamach are provided by the Naskapi Local Community Service Centre (LCSC) (INAC 2011). Six nurses service the LCSC, along with three doctors on a rotational basis. The Centre provides services for medical and psycho-social consultations, radiology, specialized services (dentistry, ophthalmology, otorhinolaryngology, nutrition, psychology and ergotherapy), sampling and diagnosis laboratory and administration. Patients needing long-term care are transferred to external health facilities, usually in Sept-Îles. A dentist also visits the LCSC monthly (LIM 2009, New Millennium Capital Corp. 2009).

Other community services and infrastructure in Kawawachikamach include a fire station, a community radio station, a recreational complex with an indoor pool, a parish hall, a gymnasium, a playground, a childcare centre and a drop-in centre (INAC 2011).

Kawawachikamach has one school serving the community, the Jimmy Sandy Memorial School, which is managed by the Central Québec School Board. The school accommodates grade kindergarten through to grade 11. During the 2007-2008 school year, 256 students were enrolled, including 145 in elementary and 111 in secondary (LIM 2009, New Millennium Capital Corp. 2009).

The community's Sachidun Childcare Centre offers an Aboriginal Head Start program funded by Health Canada. This program focuses on children's emotional, social, nutritional and psychological needs with the goal of preparing them for entrance into school. In 2008, the centre was operating at capacity with 26 children enrolled, including two spaces reserved for emergency cases referred by Social Services (LIM 2009).

11.2 Contemporary Land Use

A description of the contemporary land use activities of the Naskapi of Kawawachikamach in relation to the proposed transmission corridors is provided in the following sections. Land use activities are first described in terms of travel routes and camp sites, as these are an indicator of a wide range of cultural practices such as hunting, trapping, fishing, plant harvesting, gathering places, spiritual places, and so on. Hunting and trapping, fishing and places of cultural significance are then detailed. Available information does not indicate that community members practice any contemporary land use activities within or near the proposed transmission corridors.

11.2.1 Information Sources

Nalcor Energy's consultation efforts with NNK regarding the Project have been ongoing since November 2008. In November 2010 and again in April 2011, Nalcor Energy sent letters to the leadership of NNK to offer to deliver a presentation of the Labrador-Island Transmission Link to community members and listen to their issues and concerns. Although there has been no response to date, efforts to engage will continue. An understanding of the NNK's historic and contemporary activities has been acquired through an exploration of documents including:

- *Caribou Hunters vs. Fighter Jets: Naskapi Culture and Traditional Wildlife Harvesting, Threatened by Military Low-Level Flying in Northern Quebec / Labrador, Canada*, Weiler (1992);
- *Recherche sur l'occupation et l'utilisation du territoire* – Nitassinan published by CAM in 1982;
- The ethnographic summary, Harper (1964): *The Friendly Montagnais and their Neighbours in the Ungava Peninsula*;
- *Hunters in the Barren* published by Henriksen (1973) and his unpublished report for the Naskapi Montagnais Association called Land Use and Occupancy Among the Naskapi of Davis Inlet (1978);
- *Contemporary Land Use in Military Flight Training Areas in Labrador-Québec* published, Armitage (1992);
- *Naskapi: The Savage Hunters of the Labrador Peninsula*, Speck (1977);
- *Outlines of Geography, Life and Customs of Newfoundland Labrador*, Tanner (1947); and
- Submission from the Naskapi Nation of Kawawachikamach filed as part of the EA process for the Lower Churchill Hydroelectric Generation Project (NNK 2011b).

11.2.2 Travel Routes and Camp Sites

The NNK members were found to have travel routes throughout Central Labrador and Northeastern Québec, though the primary travelways used were along the TLH Phase I and the Québec–Labrador Railway (CAM 1982, Weiler 1992) (Figure 11.2). Charter flights were also commonly used to enable NNK families to access outpost camps (Weiler 1992). NNK members' camps were found to be located along the Québec North Shore and Labrador Railway, as well as along the TLH Phase I. The CAM (1982) study indicated that many smaller camps were located near Schefferville, on lands set aside under the NEQA (CAM 1982; Weiler 1992). Based on available information, the contemporary travel routes and camp sites are not located in or near the proposed transmission corridors.

11.2.3 Hunting and Trapping

Caribou is the primary resource harvested by NNK members (NNK 2011a, Harper 1964). Caribou are harvested in the barren lands mainly from the George River Caribou herd (NNK 2011b, Weiler 1992). Historically, NNK members moved with the herd through its annual range, extending across the Québec-Labrador peninsula north to Ungava Bay and south to the Churchill River (Henriksen 1978). In the past, some of the best caribou harvesting areas were between Border Beacon and Lake Mistastin, east and northeast of Indian House Lake, and just north of Border Beacon (Henriksen 1978). In the early 1960s, NNK members hunted slightly north of Churchill Falls (Henricksen 1978). One of the most important rituals for NNK members was found to be *mushan:* a feast of caribou focused on communal food sharing (Speck 1977).

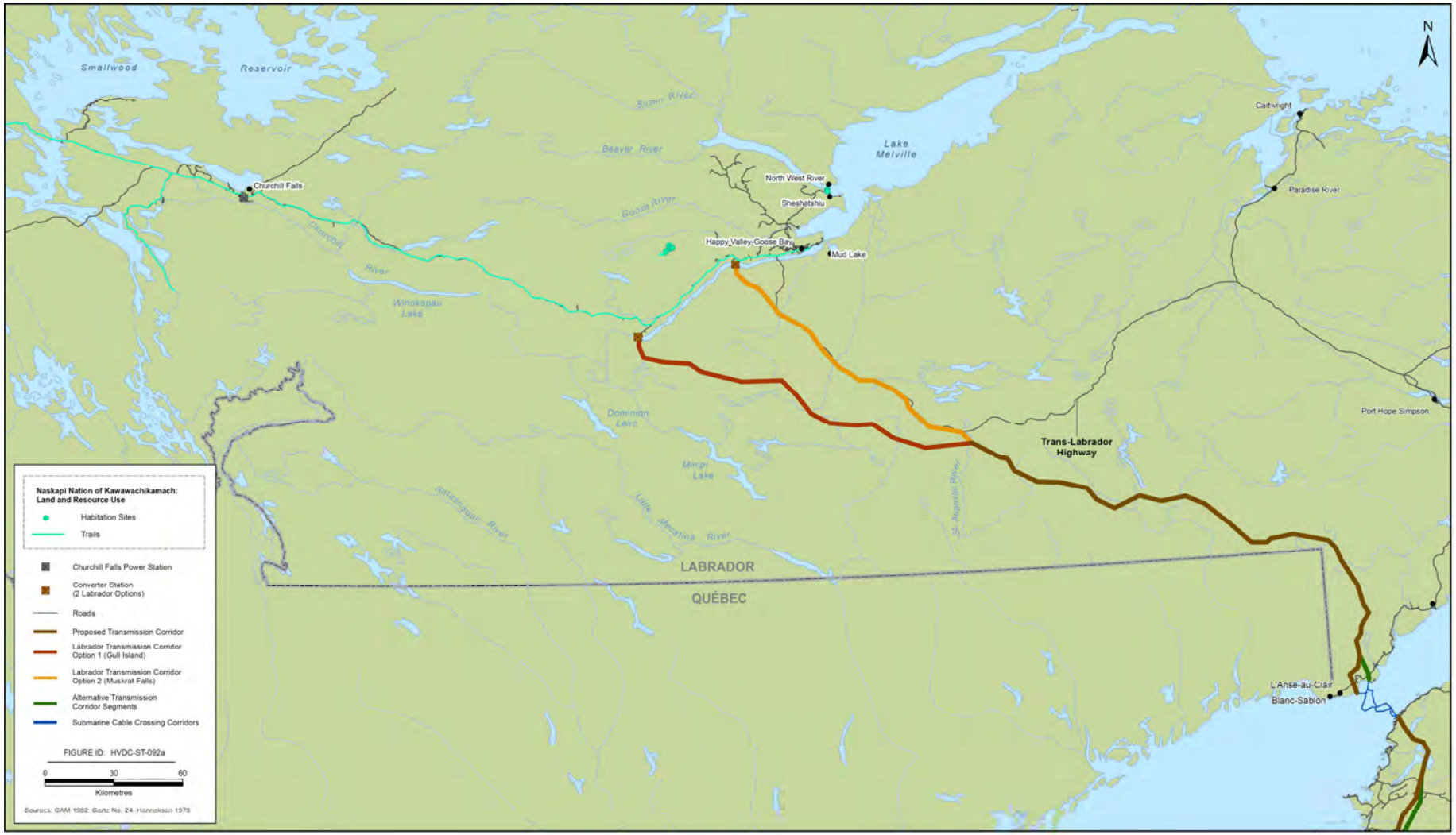

FIGURE 11.2

Naskapi Nation of Kawawachikamach: Contemporary Land and Resource Use

Weiler (1992) found that the main animals harvested for fur by NNK members were marten, arctic fox, red fox, mink, lynx, otter, muskrat and weasel. Beaver are only present (and harvested) in the southern portion of NNK territory. Henriksen (1978) described how NNK members also harvested ptarmigan in winter, while spruce grouse were harvested year-round. Weiler (1992) indicated that waterfowl, including Canada goose, black duck, oldsquaw and other ducks, were also harvested (Weiler 1992). Trapping activities are often combined with other hunting and fishing activities. For example, NNK members did not usually hunt the wolves that followed the caribou herds; however, when they did, they sold the fur and occasionally ate the meat (Henriksen 1978).

Historically, while searching for caribou, NNK hunters would also track other animals for consumption, including small game such as hare, porcupine, beaver and waterfowl (Armitage 1992, Weiler 1992). This opportunistic harvest of secondary prey species greatly impacted the overall success of NNK member hunting trips, and survival often relied not solely on caribou, but on the harvesting of secondary food sources (Henriksen 1978). NNK members consider porcupine a delicacy, which is often harvested on hunting trips (Weiler 1992). A good porcupine harvesting area was found to be along the Notakwanon River (Henriksen 1978).

Based on available information, there is no evidence of hunting and trapping within or near the proposed transmission corridors.

11.2.4 Fishing

Fishing was reported as an important activity for NNK members (Weiler 1992, Henriksen 1973 and 1978), with most fishing conducted at large lakes (Weiler 1992). According to Weiler (1992), the main species caught are:

- lake trout;
- two species of whitefish;
- two species of suckers;
- brook trout;
- pike; and
- ouananiche.

In addition, speckled trout are harvested from streams (Weiler 1992). Methods used for harvesting fish include: nets, angling and ice-fishing (Speck 1977, Weiler 1992). Historically, winter fishing was uncommon, since the focus during this season was on caribou hunting; however, studies have found that winter fishing is becoming more common (Henricksen 1978, Weiler 1992).

There is limited information regarding the location of contemporary fishing sites. However, the known travel routes and camp sites suggest that any interaction between fishing and the proposed transmission corridors would be unlikely.

11.2.5 Places of Cultural Significance

The NNK maintain a number of culturally significant areas within their traditional territory (Harper 1964). One significant area was at Indian House Lake in Québec, where Naskapi bands would meet for the fall migration of the George River Caribou Herd (Henriksen 1978). Due to the failure of the Herd migration in 1916, this site was used less frequently, and this contributed to a decrease in communication between the Davis Inlet and Schefferville Naskapi groups from 1958-1978 (Henriksen 1978). Another culturally significant area for the

members of NNK was described by Tanner (1947) as the sacred area of Deer Mountain, which is also near Indian House Lake.

The NNK has produced a collection of Naskapi legends and stories as told in the 1960s, and since the 1990s (NNK 2011a). This collection is a product of the Naskapi Traditional Knowledge Project, and has been used to educate youth on the Naskapi way of life on the land (NNK 2011a).

Like many Aboriginals, NNK members have had a deep connection to the land (Speck 1977), and when they travel, the older generations teach the younger ones the geography of the land, its place names, and the histories of where and when their grandparents or great-grandparents hunted, camped, were born and died (Henriksen 1978). Places of cultural significance are therefore associated with travel routes and camp sites. As available data does not show any travel routes and camp sites in or near the proposed transmission corridors, disruption of cultural sites as a result of the proposed Project would be unlikely.

11.3 Summary

Based on a review of the available literature and information provided by NNK, contemporary land use activities by NNK members occur near Schefferville and on the land set aside under the NEQA. Henriksen (1978) and CAM (1982) have also identified travel routes and camp sites used by NNK members along the TLH in Labrador. Available data does not indicate that NNK members use areas in or near the proposed transmission corridors.

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12.0 CONCLUSION

This *Aboriginal Communities and Land Use Component Study* has been undertaken to provide information on relevant Labrador and Québec Aboriginal communities and their contemporary land use activities. This report provides a socioeconomic baseline for use in the Labrador-Island Transmission Link's EA.

This study focused on land use by a number of Aboriginal groups which reside in and/or claim Aboriginal rights and/or title to areas along or adjacent to the proposed transmission corridors in Central and Southeastern Labrador, including the:

- Labrador Innu (Sheshatshiu and Natuashish, as represented by Innu Nation);
- Labrador Inuit (Nunatsiavut Government);
- NunatuKavut Community Council (formerly Labrador Metis Nation); and
- Innu and Naskapi of Québec;
    - Pakua Shipi,
    - Unamen Shipu,
    - Nutashkuan,
    - Ekuanitshit,
    - Uashat mak Mani-Utenam,
    - Matimekush-Lac John, and
    - Kawawachikamach.

A wide and varied range of information sources were identified, compiled, reviewed and incorporated into this study, including the published and unpublished literature, information and data provided to Nalcor Energy by the Aboriginal groups themselves, and the results of recent consultation activities and socioeconomic data collection initiatives completed for the EA by several Aboriginal groups in cooperation with (and through funding and resources provided by) Nalcor Energy.

Nalcor Energy will continue to engage with these Aboriginal groups and offer opportunities for appropriate consultation. Any additional land use information that comes forward from land use studies that are currently being conducted with NunatuKavut, Pakua Shipi and Unamen Shipu will be submitted under the EA process as it becomes available.