



Shxunutun's Tu Suleluxwtst

In the footsteps of our Ancestors

Interim Strategic Land Plan for the Hul'qumi'num Core Traditional Territory, 2005

Hul'qumi'num Treaty Group > Cowichan, Chemainus, Penelakut, Lyackson, Halalt and Lake Cowichan

Table of Contents

1. Introduction to Shxunutun's Tu Suleluxwtst.....	3		
1.1 Purpose and Scope	4		
1.2 Planning Framework	4		
1.3 Organization of this Document	5		
2. Process for the Development of the Plan	7		
2.1 Review of Land Use Plans and Planning Processes	8		
2.2 Land and Resources Assessment	8		
2.3 Land Plan Interviews.....	9		
3. Hul'qumi'num Rights and Title	11		
4. Hul'qumi'num People and Territory	15		
4.1 Hul'qumi'num Mustimuhw	16		
4.2 Hul'qumi'num Territory.....	17		
4.3 Land Status and Alienation	19		
5. Vision for the Management of Land and Resources	21		
6. Implementation of the Strategic Land Plan	25		
7. Management Direction for Resource Values	29		
7.1 Intertidal (Beach) Resources	30		
7.1.1 Background	30		
7.1.2 Summary of Community Perspectives	32		
7.1.3 Goals for Management of Intertidal (Beach) Resources	33		
7.1.4 Objectives & Strategies for Management of Beach Resources	34		
7.2 Agriculture	39		
7.2.1 Background	39		
7.2.2 Summary of Community Perspectives on Agriculture.....	39		
7.2.3 Goals	39		
7.2.4 Objectives & Strategies.....	40		
7.3 Access Management	41		
7.3.1 Summary of Community Perspectives on Access.....	41		
7.3.2 Access Management Goals.....	41		
7.3.3 Access Management Objectives & Strategies	41		
7.4 Biodiversity and Wildlife Management.....	42		
7.4.1 Background	42		
7.4.2 Summary of Community Perspectives on Biodiversity & Wildlife Management.....	43		
7.4.3 Goals for the Management of Wildlife & Biodiversity.....	44		
7.4.4 Objectives & Strategies for the Management of Wildlife & Biodiversity	44		
7.5 Fish and Aquatic Habitat.....	46		
7.5.1 Background	46		
7.5.2 Summary of Community Perspectives on Fish & Aquatic Habitat	46		
7.5.3 Goals for Management of Fish & Aquatic Habitat.....	46		
7.5.4 Objectives & Strategies for the Management of Freshwater Fish & Aquatic Habitat.....	47		
7.6 Cultural and Heritage Resources.....	52		
7.6.1 Background	52		
7.6.2 Summary of Community Perspectives on Cultural and Heritage Resources.....	53		
7.6.3 Goals for the Management of Heritage & Cultural Values	54		
7.6.4 Objectives & Strategies for the Management of Heritage & Cultural Values	55		
7.7 Recreation and Tourism.....	58		
7.7.1 Background	58		
7.7.2 Community Perspectives on Recreation & Tourism.....	58		
7.7.3 Goals for the Management of Recreation & Tourism.....	59		
7.7.4 Objectives & Strategies for the Management of Recreation & Tourism	60		
7.8 Timber Resources	61		
7.8.1 Background	61		
7.8.2 Summary of Community Perspectives on Forestry	61		
7.8.3 Goals for Forest Management.....	64		
7.8.4 Objectives & Strategies for Forest Management	64		
7.9 Non-Timber Forest Products	67		
7.9.1 Background	67		
7.9.2 Summary of Community Perspectives on NTFPs.....	67		
7.9.3 Goals for the Management of NTFPs.....	69		
7.9.4 Objectives & Strategies for the Management of NTFPs.....	69		
7.10 Mineral and Energy Resources.....	71		
7.10. Background	71		

7.10.2	Summary of Community Perspectives	72
7.10.3	Goals for the Management of Energy & Mineral Resources	73
7.10.4	Objectives & Strategies for the Management of Energy or Mineral Resources ..	73
7.11	Water, Air & Soil Resources	75
7.11.1	Background	75
7.11.2	Summary of Community Perspectives	75
7.11.3	Goals for the Management of Air, Water, & Soil Resources	76
7.11.4	Objectives & Strategies for the Management of Air, Water & Soil Resources	76
7.12	Management of Provincial and Federal Protected Areas	78
7.12.1	Objectives & Strategies for Management of Provincial & Federal Protected Areas	78
8.	Hul'qumi'num Mustimuhw Intensive Traditional Use Areas	79
8.1	Types of Hul'qumi'num Mustimuhw Intensive Traditional Use Areas	81
8.1.1	'A'lu'xut Areas	81
8.1.2	Xe'xe' Areas	81
8.1.3	Syuth Areas	81
8.2	Objectives for the Management of Hul'qumi'num Mustimuhw Intensive Traditional Use Areas	82
8.3	Cowichan Lake Planning Unit	83
8.3.1	Snishutsum (Mt Holmes, Cottonwood Creek)	84
8.3.2	Cowichan Lake	84
8.3.3	Robertson River	84
8.3.4	Shaw Creek	84
8.3.5	Gordon River	84
8.4	Chemainus-Ladysmith Planning Unit	84
8.4.1	Xut'nutstun (Oyster Bay/Bush Creek)	85
8.4.2	Copper Canyon – Chipman Creek	85
8.4.3	Lower Nanaimo River	86
8.4.4	Pulumutsun (Mt Brenton)	86
8.4.5	Swuq'us – Skw'aakw'num (Mt Prevost/Big & Little Mt. Sicker)	86
8.4.6	Chemainus River Estuary	86
8.4.7	Xulelthw (Willy Island) & the Shoal Islands	87
8.4.8	Sun'uw'nets (Chemainus Bay)	87
8.4.9	Q'ul'its' – Thuq'mi'n (Kulleet Bay/Shell Beach)	87

8.5	Cowichan River Planning Unit	87
8.5.1	Upper Cowichan River	88
8.5.2	Middle Cowichan River	88
8.5.3	Lower Cowichan River	88
8.5.4	Hw't'eshutsun (Hill 60)	88
8.5.5	Xatsa' (Quamichan Lake)	89
8.5.6	Shquw'utsun – Hwt'l'upnets (Mt Tzouhalem/Maple Bay)	89
8.5.7	Tl'ulpalus' (Cowichan Bay)	90
8.5.8	South Cowichan Bay	90
8.5.9	Xwulqw'selu (Lower Koksilah River)	90
8.6	Gulf Islands/Mainland Planning Unit	90
8.6.1	Leeyqsun (Valdes Island)	91
8.6.2	Ts'uween (Mt Tuam)	92
8.6.3	Hwmet'utsum (Mt Maxwell)	92
8.6.4	Hwnen'uts (Fulford Harbour)	93
8.6.5	Ts'usna'am (Beaver Point)	93
8.6.6	Shiya'hwt – Stsa'tx (Ganges/Long Harbours)	93
8.6.7	Stlu'lan (Vesuvius Bay)	93
8.6.8	Puneluxutth' (Kuper & Thetis Islands)	93
8.6.9	Tl'eelthw - Hwqethulhp (Gabriola Passage/False Narrows)	94
8.6.10	Sum'nuw' (Montague Harbour)	94
8.6.11	Sqthaqa'lh (Active Pass)	94
8.6.12	Tl'uqtuqsun (Tumbo Island, East Point, Saturna)	94
8.6.13	Ste'yus	95
8.6.14	Tl'uqtinus (Lulu Island)	95
8.7	Shawnigan Koksilah Planning Unit	95
8.7.1	Hwsalu'utsum (Koksilah Ridge)	95
8.7.2	Shaanii'us (Shawnigan Lake)	95
8.7.3	Leech River, Lezzar Lakes	95
8.8	Upper Nanaimo River Planning Unit	96
8.8.1	Nanaimo Lakes	96
8.8.2	Fourth Lake	96

Appendix I: Statistical Summary of Land Plan Interview Results.....97

Appendix II: List of Interviewees 107

Appendix III: Maps..... 108



1 >

Introduction to
Shxunutun's
Tu Suleluxwtst

My vision for the future, regarding land and resources, sees First Nations living prosperously from what is rightfully ours. For my vision, there is economic equality. Opportunity becomes available, and at long last, our people will be pulled from poverty to live prosperous, healthy lives. — Rebecca James

1 Introduction to Shxunutun's Tu Suleluxtst

This document is the interim strategic land and resources plan for the Hul'qumi'num Core Traditional Territory. The Hul'qumi'num Treaty Group (HTG) represents the Chemainus, Cowichan, Lake Cowichan, Halalt, Lyackson and Penelakut First Nations, whose traditional territory encompasses portions of southern Vancouver Island, the Gulf Islands and the lower Fraser River (See Figure 1, page 18).

1.1 Purpose and Scope

The purpose of this land plan is to describe the Hul'qumi'num people's vision for how land and intertidal (beach) resources should be used, managed and protected to sustain them indefinitely and provide benefits for Hul'qumi'num people.

This document is intended as a foundation for discussion about the future use and management of Hul'qumi'num land and resources with all levels of government and third party interests involved in land planning and resource use in Hul'qumi'num territory.

This plan is not intended to be a definitive demonstration of the extent of Hul'qumi'num historic or current use and occupation of the core traditional territory for the purpose of establishing aboriginal or other legal rights and title.

Pre-contact to present day occupation has been thoroughly documented through other studies, reports, submissions, and oral stories. All readers should understand that this document has the specific and limited scope of land use planning and is not intended to prove aboriginal rights or title.

This plan does not address marine resources in detail. Planning for the marine environment is being conducted under separate HTG processes.

1.2 Planning Framework

This plan provides Hul'qumi'num policy direction in the form of resource management goals, objectives and strategies that would apply across the whole traditional territory:

Resource management goals describe the future vision for particular aspects of land or resources. Goals are broad aims and apply to the entire territory.

Resource management objectives outline specific end results that will help to achieve the goals. Objectives are usually measurable and apply to particular areas or resource values.

Strategies are specific actions designed to achieve a resource management objective.

Previous page photo (page 3)
Le'tsus is an open weave basket. This basket is woven to hold clams or other seafood, the open weave allowing the contents to be washed and drained while in the basket. This basket is made of xpeyts'us (narrow branches of cedar) and sluiw' (cedar inner bark).
Photo by Gary Fiegehen, object A2358 courtesy of the Museum of Anthropology, UBC, Vancouver, Canada.

In addition to the general management direction provided by resource management goals, objectives and strategies (Section 7, page 29), this plan calls for more detailed, local planning for 42 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas as described in Section 8 (page 79).

Hul'qumi'num Mustimuhw Intensive Traditional Use Areas are landscapes that are especially important for traditional resource harvesting, cultural use and activities, or are associated with

Hul'qumi'num oral traditions. This land plan recommends that more detailed planning be undertaken within each of these landscapes with appropriate third parties to address objectives to protect important Hul'qumi'num values in each of these areas, as identified in Section 8.2 (page 82).

1.3 Organization of this Document

This plan contains the following sections:

- > **Section 2** describes the process used to develop this plan.
- > **Section 3** is a statement of assertion of Hul'qumi'num rights and title, and a brief description of the Hul'qumi'num Treaty Group's involvement in the treaty process.
- > **Section 4** provides a brief profile of the Hul'qumi'num people and their territory.
- > **Section 5** presents a vision statement for land and resource management in the territory.
- > **Section 6** recommends mechanisms by which the policy direction contained in this plan can be implemented.
- > **Section 7** presents management directions for a range of resource values, in the form of goals, objectives, and strategies, following from a summary of community concerns and perspectives on each resource.
- > **Section 8** briefly describes 42 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas and objectives for these special areas.
- > **Appendix I** provides a statistical summary of the land plan interview results.
- > **Appendix II** lists the Hul'qumi'num individuals interviewed for this process.
- > **Appendix III** is a gazetteer of place names in Hul'qumi'num Core Traditional Territory

A positive future for me would be for the tribes to manage our resources including the land to ensure that the generations to come will have the opportunity to work and play and survive in our own territory. I hope we design a model, a community-based model, for our own people.

— RAY HARRIS

2 >

*Process for the
Development
of the Plan*



I think that for a vision for the land and resources that sustainability is key. Governance is key. And that way we really can present our own vision for the territory. — Bob Daniels

2 Process for the Development of the Plan

2.1 Review of Land Use Plans and Planning Processes

As part of the research for the development of this land plan, a review was undertaken of land use plans and planning processes within Hul'qumi'num traditional territory.¹ The inventory included Crown strategic land use planning, parks and protected area planning, intertidal area planning, Crown forest land use planning, private forest planning, and land use planning by Regional Districts, municipalities and the Islands Trust. The purpose, scope and status of these plans and planning processes were documented and copies of planning documents compiled. This complex backdrop of plans suggested that a strategic plan describing Hul'qumi'num values and visions was required.

2.2 Land and Resources Assessment

As part of its on-going research in support of HTG involvement in the treaty process, the HTG commissioned a Land Selection Study to help identify potential treaty settlement lands. The Land Selection Study included an assessment of lands and resources within the traditional territory for social and economic values and uses. Volume I of the Land Selection

Study (Community Lands) dealt with the goal of assessing lands for their social values and uses, such as housing and community infrastructure. Volume II assessed the capability of the land and resources to support a range of economic development activities.²

The products of this second study were a report, GIS data, and a map portfolio. Data sets and studies were collected and map themes developed for each of the following resource areas:

- forests, including forestry and non-timber forest products;
- energy, including natural gas, coalbed methane, and “green” energy sources;
- minerals, including non-metallic, industrial and aggregate;
- water, including groundwater and surface water;
- agriculture, including agricultural capability and greenhouse potential;
- intertidal shellfish culture and capability;
- tourism, including land- and marine-based capability;
- real estate, including commercial, industrial, and market housing; and,
- conservation, including plants, ecosystems, fisheries and wildlife.

Previous page photo (page 7)

Lhunutun is a mat creaser, a tool used along with a mat needle to weave bulrush mats. This mat creaser is carved from alder wood, with an 'ulhqi' (snake) design.

Photo by Gary Fiegehen, object Nb2844 courtesy of the Museum of Anthropology, UBC, Vancouver, Canada.

¹ Dovetail Consulting Inc. 2002. *Review of Land Use Plans and Planning Processes in the Hul'qumi'num Treaty Group Traditional Territory*, HTG 128 pp.

² Egan, B. 2003. *Hul'qumi'num Land Selection Study. Volume 1: Community Lands*. POLIS Project on Ecological Governance, U. VIC. 109 pp.
Kotaska, J. March 14, 2003. *Hul'qumi'num Land Selection Study. Volume II: Land and Resource Assessment*. POLIS Project on Ecological Governance, University of Victoria. 99 pp.

The HTG has also undertaken a cultural assessment of the lands within the traditional territory, leading to the identification of archaeological sites, historical lands, and traditional use areas. This work builds upon a 5 year Traditional Use Study (TUS) that has provided the HTG with detailed information on the location, type and extent of traditional resource harvesting and land use by Hul'qumi'num people, and a two year cultural land selection study which detailed sacred and cultural sites.

These and other studies commissioned by the Hul'qumi'num Treaty Group were used extensively in the preparation of this land plan.

2.3 Land Plan Interviews

As part of the land planning process, semi-structured interviews were conducted with 136 people from the six Nations comprising the Hul'qumi'num Treaty Group. The purpose of the interview process was to canvass the range of values, perspectives and concerns of Hul'qumi'num people with respect to land and resource management within HTG traditional territory.

A structured interview questionnaire was used for each of three interviewee groups. The three interview groups were Key Informants, College Students, and Young Students. An interview questionnaire was prepared for use with Key Informants, who are Hul'qumi'num community representatives, Elders and technical staff. The interview questionnaire was modified for use with college and younger students. See Appendix II (page 107) for a list of interviewees.

Lea Joe, Community Researcher, HTG, and community liaison workers in each of the six communities conducted the interview process between November 2002 and March 2003. Dovetail Consulting Inc. provided overall coordination, with project oversight from HTG by Brian Thom, Senior Negotiations Support, and Robert Morales, Chief Negotiator. Results of the interview process were compiled³ and an analysis of the interview results was completed.⁴ Interviewees were also invited to indicate their responses on a map where appropriate. The results of spatial (mapped) responses were compiled in a map portfolio.

The interview process results, along with other sources, were used extensively to draft this land plan. This plan contains extensive quotes from Hul'qumi'num people interviewed as part of the land plan process. Appendix I (page 97) contains a summary of responses to closed-end questions from the land plan questionnaire.

³Dovetail Consulting Inc. March 31, 2003. *Hul'qumi'num Treaty Group Land Plan Study. Interview Results Summary*, HTG 204 pp.

⁴Dovetail Consulting Inc. May 7, 2003. *Hul'qumi'num Treaty Group Land Plan Study. Analysis of Community Perspectives on Land and Resource Management*, HTG 111 pp.

A positive future would be First Nations having control over their own land and resources, and the right to develop those lands in any way we see fit for their well-being and for future generations. For me, that would be cleaning up our beaches, healthy shellfish for our people to eat, healthy forests, enough land for our people to live to build homes, and protection of our cultural sites.

— STEPHANIE CHARLIE



3 >

*Hul'qumi'num
Rights
and Title*

I think my vision would be that all people have access to a certain portion of land for social needs, that there be land provided overall for cultural purposes, that there be economic employment in regards to forestry or other sources. — Dora Wilson

3 Hul'qumi'num Rights and Title

The First Nations that comprise the Hul'qumi'num Treaty Group assert the existence of Hul'qumi'num aboriginal title over our land, and aboriginal rights throughout one-hundred percent of the territory outlined in our Statement of Intent. This aboriginal title and our aboriginal rights are based on Hul'qumi'num law. Hul'qumi'num aboriginal title and rights are recognized and affirmed in the Constitution of Canada, and have been recognized frequently by the Canadian courts.

Oral histories connect Hul'qumi'num people to the land from the beginning of time. Hul'qumi'num oral histories, part of the oral traditions that have been carefully passed on by generations of Hul'qumi'num Elders, clearly express the laws that root Hul'qumi'num people in their traditional lands. At the start of the world, the First Ancestors dropped from the sky on *Swuq'us* (Mt. Prevost). These ancestors were powerful people. They cleared the world of dangerous creatures and settled the original villages throughout Hul'qumi'num territory. These ancestors were imbued with the powers of transformation. Humans could change to animals. Common things had uncommon powers. Then the Transformer *Xeel's*, arrived. He went through the land making things as they are today. He transformed the ancestors to the deer, to the cedar tree,

to the rocks that continue to be found in the land today. He taught the Hul'qumi'num people about the respect and obligations that were required to live in the world. His transformations live on today in the animals and places in the landscapes, which carry the history of his work in their Hul'qumi'num names. Hul'qumi'num people recognize the special connections they have to their territory and the resources in it, as they are all descended from those same original ancestors. Hul'qumi'num people are all related to the living things and places that were touched by the transformations of *Xeel's*.

From time immemorial, Hul'qumi'num people have owned their traditional territories. Hul'qumi'num place names densely blanket the land. Every bay, every peninsula, every rocky island, every bend in the rivers has a Hul'qumi'num name which provides the keys to the extensive knowledge needed to harvest and steward the resources of the territory owned by Hul'qumi'num people. From the central, ancestral villages, Hul'qumi'num people made extensive use of their territories. The oral histories tell about the family-owned hunting territories and fishing grounds. They tell about the camas-root and berry grounds owned by women. They tell

Previous page photo (page 11)
S'unum is traditionally made of *t'hum'unu'* (bone) and the rope attached is made of *sthulq'ul'shutun* (cedar bark). This particular harpoon, made of metal and horn, is from the *Puneluxutth* (Penelakut) Tribe, was collected in 1912.

Photo by Gary Fiegehen, object courtesy of Royal BC Museum 2418, sea lion spear.

about the clam beds, hunting grounds, and fish weirs held in common for the community to use. These ancestral titles to the territories have never been extinguished. The rights to harvest and be the stewards of these resources come from the obligations created by the Transformer and will continue into the future and forever.

The oral histories tell about the importance of sharing resources with extended family members from other Coast Salish communities. Hul'qumi'num people know their extended family ties. They know how hereditary names, ceremonial masks and privileges connect people to territories and resources throughout the Coast Salish world. They tell about travels for fishing on the Fraser River as far up as Yale, at Cape Mudge in the Strait of Georgia, and in Knight Inlet. They tell about trips to the mountains of the Mainland for hunting and gathering of mountain goat wool. These oral histories recall the travels of Hul'qumi'num people as far as the Interior of BC, and central Oregon for trade, and participation in the complex economic system of potlatching. They tell about the ancestors defending their lands and resources from intruders, and of the principles and practices of sharing the wealth of their productive resources with their extended families and neighbours throughout the Coast Salish world.

The richness of Hul'qumi'num ancestral lands made for many wealthy generations of Hul'qumi'num people. Hul'qumi'num people wish to continue the tradition of contributing to the wealth of our society in ways that follow the laws taught in our oral histories.

Our *snuw'ey'ulh*, or Hul'qumi'num laws, dictate that we have an inalienable connection to one-hundred percent of our traditional territory. They lay the foundation for how Hul'qumi'num people must continue our obligations in our relationship with the natural world, which is connected to us through the First Ancestors. Respecting these obligations is integral to the Hul'qumi'num way of life. It is the foundation of our wealthy, healthy society.

*We need to work together. They say “nuts’amaat,”
one mind, one body, one nation. We are six
nations strong.*

— CYRIL LIVINGSTONE



4 >

Hul'qumi'num
People and
Territory

We may lose who we actually are. I am concerned about that. I speak this borrowed language better than I can speak my own. — Chuck Seymour

4 Hul'qumi'num People and Territory

4.1 Hul'qumi'num Mustimuhw

The Hul'qumi'num Treaty Group is an organization representing six Coast Salish First Nations located on the southwest coast of British Columbia. The six First Nations are the Cowichan, Chemainus, Penelakut, Lyackson, Halalt and Lake Cowichan. The communities share a common language, heritage, and culture, as well as having close kinship ties. *Hul'qumi'num* is one of the Salishan languages spoken by Vancouver Island Coast Salish communities between Qualicum and Malahat, including the lands of the Hul'qumi'num Treaty Group traditional territory.

The Hul'qumi'num people have inhabited the Cowichan and Chemainus valleys, Gulf Islands, and the lower Fraser River since time immemorial. The legends of the Hul'qumi'num people recount that the first people fell from the sky, populated the earth, and survived a catastrophic flood similar to one mentioned in other ancient cultures.

Archaeological evidence of Hul'qumi'num habitation dates back at least 5,000 years. Since these early times, the Hul'qumi'num people thrived on the abundant resources of the territory and developed a rich and complex culture built

upon fishing and gathering of freshwater and marine foods, as well as hunting of land and marine mammals and birds. The primary food of the Hul'qumi'num people is salmon, including all five species of Pacific salmon. Other important marine species are flounder, sole, skate, smelt, sturgeon, halibut, cod and herring. Shellfish and seafood are extensively harvested, including oysters, scallops, mussels, sea urchins, chitons, sea cucumbers, crabs, and octopuses. Crab is especially important as a food source. Land mammals such as deer and elk and waterfowl are hunted extensively. A great variety of fruits and vegetables are also harvested and dried for winter use. All trees are used for various purposes. Cedar is especially important, for canoes and house planks. The bark has been used extensively, including for making cordage, baskets, mats and certain articles of clothing and regalia. Western hemlock, Douglas-fir, yellow cedar, western yew, dogwood and especially western red cedar are used for longhouses and other purposes.

Over the long period of occupation, and the seasonal rounds of fishing, hunting and gathering, Hul'qumi'num people developed a profound and intimate connection with the land and resources on which they lived and thrived. The whole of the traditional territory is alive with the stories, place names and history of the Hul'qumi'num people.⁵

Previous page photo (page 15)
Teyuwulh is a canoe used in competitive traditional canoe races. This particular one is a model of an eleven-man racing canoe. The head of the canoe depicts a carving of a bird head typical of the animal or bird motifs found on racing canoes. The bow of this canoe is painted yellow, showing the colours of its canoe club.

Photo by Gary Fiegehen, object courtesy of Royal BC Museum 9008, model Salish racing canoe.

⁵ Thom, B. 2005. *Coast Salish Senses of Place*. PhD Dissertation, Dept. of Anthropology, McGill U and Rozen, D. 1985. *Place Names of the Island Halkomelem Indian People*. M.A. Thesis, Department of Anthropology and Sociology, UBC.

Although the size of the Hul'qumi'num population prior to European contact in the mid 1800s is not known, it was likely much larger than today. Hul'qumi'num population declined sharply following contact with Europeans and the introduction of diseases such as smallpox and influenza. The Hul'qumi'num population is now growing rapidly. Between 1972 and 2005, Hul'qumi'num population more than doubled from 2626 to 6196 persons. Approximately half the population is under 25 years of age (See Table 1 below).

Table 1: Table 1: Hul'qumi'num Communities, April 2005

FIRST NATION	ON RESERVE	OTHER RESERVE	OFF RESERVE	TOTAL POPULATION
Chemainus	597	117	370	1084
Cowichan	1917	204	1808	3929
Halalt	85	9	108	202
Lake Cowichan	12	0	2	14
Lyackson	16	21	143	180
Penelakut	476	42	269	787
Hul'qumi'num Mustimuhw	3103	393	2700	6196

The archaeological evidence suggests that there have been some significant shifts in the pattern of village sites over the millennia. The historic pattern shows major Hul'qumi'num villages on Vancouver Island, Kuper Island, Valdes Island, and the lower Fraser River, with extensive camps throughout the territory. This pattern seems to have been preceded centuries ago by a wide-spread distribution of village sites throughout the Gulf Islands and Vancouver Island. The creation of Indian reserves, and subsequent changes constrained by government policy, represent another shift in village occupation.

The Hul'qumi'num Elders have often spoken about the important village sites lost in the last period of village resettlement.

Despite severe and ongoing alienation of land and resources, Hul'qumi'num people retain a close connection to their traditional territory. A 1991 survey reported that 23% of Hul'qumi'num adults can still speak their language and 37% can understand it when spoken by others. The majority (68%) continue to participate in traditional aboriginal activities.⁶

4.2 Hul'qumi'num Territory

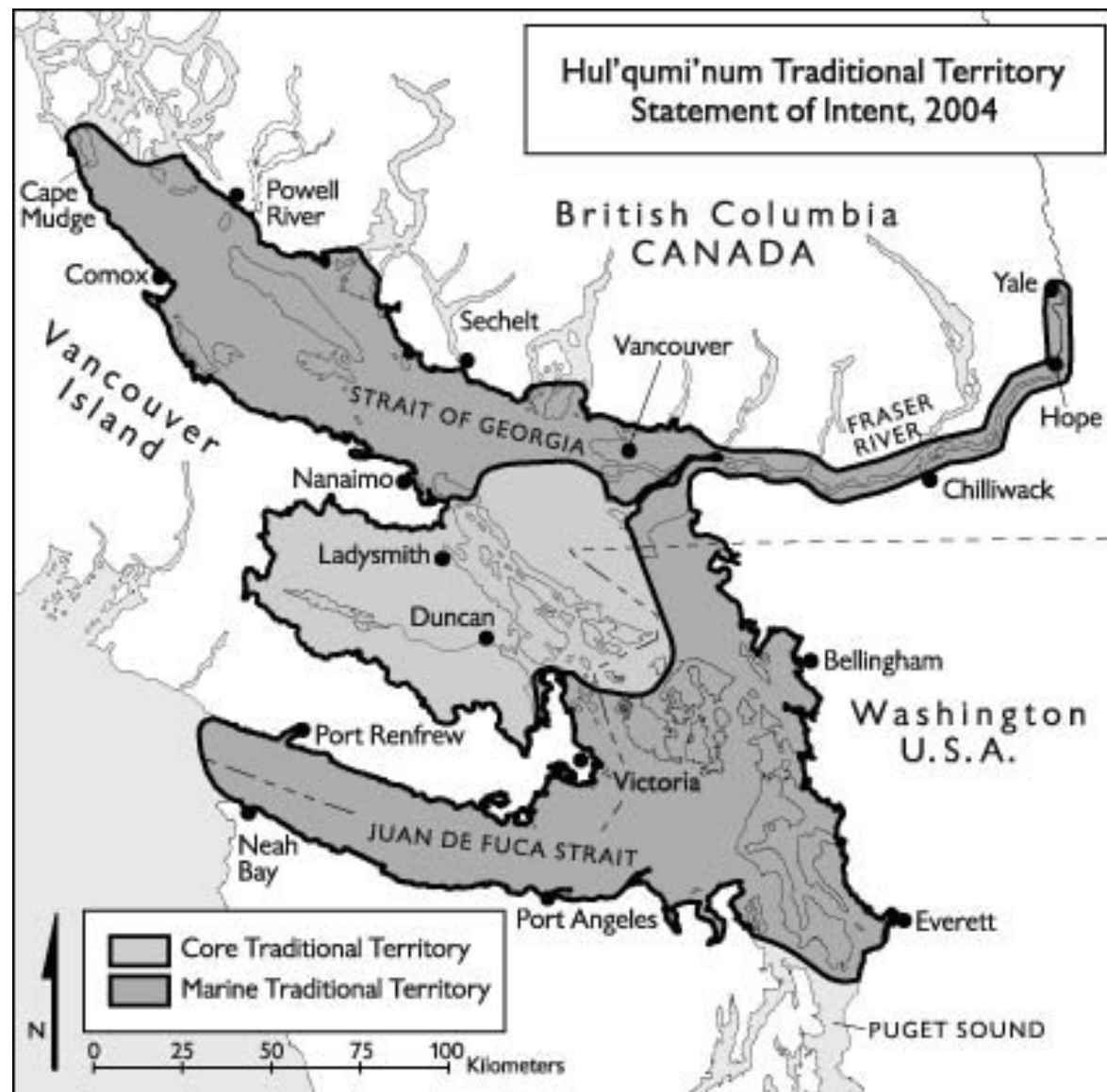
For the purposes of negotiating a treaty with the governments of British Columbia and Canada, the six First Nations represented by the Hul'qumi'num Treaty Group have identified a "Statement of Intent" (SOI) area covering ~350,000 hectares of southeastern Vancouver Island, the Southern Gulf Islands, and extending to the lower reaches of the Fraser River (See Figure 1, page 18).

The SOI area —referred to as the HTG Core traditional territory, or simply Hul'qumi'num territory in this plan — is largely a construct of the treaty process.

On Vancouver Island, the Hul'qumi'num territory includes most or all of the following large watersheds — Nanaimo River, Chemainus River, Cowichan Lake and River, Koksilah River, and Shawnigan Lake. It also contains small portions of Nitinat, Gordon, San Juan and the Jordan River watersheds. The territory includes all of the southern Gulf Islands (Salt Spring, Mayne, Saturna, Galiano, Kuper, Thetis, Valdes, North and South Pender, and smaller islets) and the southern most portion of Gabriola Island. On the mainland, the territory includes the south arm of the Fraser River and adjacent banks up to Douglas Island, and the islands in the river, including Westham Island.

⁶ Statistics Canada. 1991 Aboriginal Peoples' Survey.

FIGURE 1: HUL'QUMI'NUM TRADITIONAL TERRITORY



Hul’qumi’num territory is represented by three biogeoclimatic zones within the Coast and Mountains physiographic region of BC. Inland portions are Coastal Western Hemlock (CWH) and Mountain Hemlock (MS), and coastal portions are Coastal Douglas-fir (CDF).

The Coastal Western Hemlock biogeoclimatic zone is common to the entire coastal region of British Columbia (11% of BC) and most of the lower elevation portions of Vancouver Island. The zone is characterized by cool summers and mild, wet winters. Western hemlock and amabilis fir are the naturally dominant species, with a component of western red cedar on wetter sites and Douglas-fir on drier sites. Other common species are grand fir, western white pine, bigleaf maple, red alder and black cottonwood. Abundant rainfall and mild temperatures make these forests the most productive in Canada.

Coastal Douglas-fir is a comparatively rare ecosystem type (0.2% of BC), found mainly in the drier areas of southeastern Vancouver Island, the Gulf Islands and the lower mainland coast — most of which is within HTG traditional territory. A mild Mediterranean climate supports natural forests dominated by Douglas-fir. Garry Oak and arbutus are abundant on drier sites.

4.3 Land Status and Alienation

The process of colonization of Hul’qumi’num territory began in the mid 1800s. In the late 1850s and early 1860s, the colonial government in Victoria invited colonists to “purchase” Hul’qumi’num lands in the Cowichan and Chemainus districts. By July 1859, close to 10,000 acres was “sold” without Hul’qumi’num consent. Colonization continued through the 1860s and 1870s, and although commitments were made by

then Governor of the Crown Colony, Sir James Douglas, to compensate the Hul’qumi’num for the loss of their land, compensation has never occurred and treaties were not pursued.

In 1884, the Esquimalt and Nanaimo (E&N) Land Grant transformed the land status of the territory. Under the terms of the grant, approximately 800,000 hectares of land on southeastern Vancouver Island were granted to private interests in exchange for the construction of a railway from Esquimalt to Nanaimo. The E&N Grant resulted in the alienation of approximately 250,000 hectares of Hul’qumi’num territory.

Today, close to 84% of Hul’qumi’num land is in private hands, with a few large land holdings managed as forest estates by large corporations. (See Table 2 below). Crown land — including parks and protected areas — amount to just over 14% of the territory. There are 23 reserves, representing less than 2% of the territory, mostly located at permanent village sites and camps.

Table 2: Land Status in Hul’qumi’num Territory

LAND STATUS	LAND AREA(HA)	PER CENT OF CORE TERRITORY
Indian Reserves	6,400	1.9
Crown Lands	47,647	14.2
Other Crown	38,823	11.6
Parks and Protected Areas	8,824	2.6
Major Private Land Holdings	197,866	59.0
Timberwest (FSL)	114,129	34.0
Island Timberlands LP (FSL)	65,255	19.4
Hancock Timber Group (FSL)	13,107	3.9
North Cowichan Municipal Forest (FSL)	5,374	1.6
Other Private Land Holders	83,665	24.9
Total HTG Core Territory	335,578	100.00

*I'd like to see that all the resources are protected
and restored so that they're there for the children
and grandchildren.*

— JOE SEWARD



5 >

*Vision for the
Management
of Land and
Resources*

A balance between a strong cultural land base and a strong economic land base is important for our people. If we can find a happy medium there, we will have done something significant for protecting our future. — Joey Caro

5 Vision for the Management of Land and Resources

The following is a proposed vision for the management of land and resources in Hul'qumi'num traditional territory.

Hul'qumi'num Mustimuhw envision a future in which our rights and responsibilities to own and steward our land are recognized through a fair and just treaty. We retain a connection to all of our ancestral lands and own the land we need to support our growing population and meet our social, cultural and economic needs.

We envision a future in which our land and sea resources are abundant and healthy and our communities are vibrant and strong: where our beaches and rivers are clean and healthy and support abundant salmon, other fish and beach foods for our communities; where our forests are managed wisely, to provide jobs and benefits for Hul'qumi'num people while also protecting wildlife and other values; where resources that have been damaged or over-harvested in the past have been restored to their former abundance and systems are in place to prevent abuse and over-use; and where pollution and contamination have been cleaned up.

We are all working together, actively managing all of our land and resources to ensure that future Hul'qumi'num generations will have the opportunity to work and play and prosper here in

our ancestral home. We must have the capacity and resources to manage our resources sustainably, incorporating traditional teachings with the best of modern management tools.

We must have jobs and economic prosperity for our people, and the security that comes with it. Hul'qumi'num young people are trained in all aspects of land and resource management and are able to find good jobs at home in a supportive environment to raise their families. We must do the work to heal our communities, and pull our people from poverty to live prosperous, healthy lives.

Hul'q'umi'num' culture and language must be alive and thriving within our communities. Our traditional teachings will be passed on to our young people from the Elders. In this vision, our culture is cherished and respected and our cultural resources and sites are protected.

Our people must enjoy the full range of opportunities to enjoy our unique way of life, and to harvest the resources of the land and sea as our ancestors have always done.

Previous page photo (page 21)
Sh'umtun is a burden strap or tumpline generally used as a tying device. This particular burden strap was collected before 1950 in Duncan. *Sh'umtun* tied baskets or bundles of cedar to the waist, and the woven band is worn against the forehead. It was used when both hands were busy carrying out other tasks. Men also used these straps for packing deer meat home, and as gun straps. Traditionally, Coast Salish weaving methods include tight weaving using a *xpey lhtsi'mun* (cedar comb) to push stitches together so that it will not break.
 Photo by Gary Fiegehen, object Nbz794 courtesy of the Museum of Anthropology, UBC, Vancouver, Canada.

The use and value of all lands, food and medicine gathering is very important to me. Our culture feels to me as if it is diminishing with time. The teachings have been lost and forgotten. Anything that would assist our people to practice and preserve our heritage would be invaluable. In this way, teachings of our culture will be passed from generation to generation for eons into the future. — Rebecca James

We can't manage a resource, but we can manage our behaviour in how we relate to the land and the environment. For us to be able to protect our interests in our traditional territory, it is critical to use our knowledge and expertise in managing our behaviour. A strategic land use plan is an important tool for that. It will give us guidance about what we have to protect, and gives us and other governments a clear idea of how we want to do it. — Kathleen Johnnie

All areas within the six nations should be important. It should be protected and at the same time be very sure that all people know of Lake Cowichan, Lyackson, Halalt, Penelakut, Cowichan, and Chemainus. They should know and respect each and every one of the territories. Anything in our territory isn't without knowledge. We should protect it and keep it in the natural state.

— CYRIL LIVINGSTONE

6 >

*Implementation
of the Strategic
Land Plan*



They all need to be protected. All of the subsistence, cultural, and social sites and the environmental resources.

If they're not protected, they're most likely to be destroyed or abused in one form or another. — Martina Joe

6

Implementation of the Strategic Land Plan

The goals, objectives, strategies, and proposed land use designations contained in the following sections of this land plan represent HTG policy statements with respect to how land and intertidal resources should be conserved and managed across the whole of the traditional territory to meet the long term priorities of conservation, sustenance and renewal of the Hul'qumi'num culture and land-based way of life, and sustainable economic development.

The application of these policies is complex due to the wide variety of landholders, licenses and Crown agencies that assert varying degrees of property and management rights within the territory. The successful implementation of this land plan will require considerable cooperation between federal, provincial and local governments, licensees and tenure holders, as well as private landowners and operators.

Various mechanisms may be used to implement the direction contained in this land plan, and exert Hul'qumi'num jurisdiction and management authority over the whole traditional territory. These include:

- planning and management on reserve lands owned by the nations comprising the Hul'qumi'num Treaty Group, and on settlement lands and “willing seller” lands acquired following resolution of treaty;
- securing co-management agreements with other levels of governments to give Hul'qumi'num decision making authority over lands and resources, or access to resources, outside of treaty settlement lands;
- acquiring specific resource tenures and licenses;
- developing partnerships with private landowners and firms (i.e. joint ventures) to use and manage lands and resources, or to derive economic benefits from such use;
- developing partnerships with non-profit organizations that provide Hul'qumi'num people with some degree of control over lands and resources, or facilitate the provision of benefits from such use; and,

Previous page photo (page 25)

Skwuschus is a wood-working adze used to dig out the wood when building a canoe, house posts, beams, roof planks or other large wooden objects. This adze, made of hard maple, has the design of a bird figure on the haft. A flat iron blade is lashed to the handle with a heavy skin thong, with a piece of purple cloth between the thong and the blade.

Photo by Gary Fiegehen, object courtesy of the Canadian Museum of Civilization, no. VII-G-686, old Coast Salish woodworking adze.

- asserting aboriginal rights and title to land and resources through litigation or other means.

Each these mechanisms has the potential to assist the Hul'qumi'num Treaty Group in fulfilling its mandate to maintain a connection to 100% of the Hul'qumi'num territory.

Within the context of strategic land use planning, specific application of some of these mechanisms is recommended as a means to achieve the land and resource management objectives of the Hul'qumi'num people.

It is important that other governments — local governments, the provincial government and the federal government — recognize and honour Hul'qumi'num peoples interests, attachments and connections to the land. It is important that they integrate what we have done with the HTG Land Use Plan into the those land plans and directions that they have already established and those that they put forward in the future. — Robert Morales

It's really important that we look at the overall impacts or impact potential of the food and resources that we use for the different things like the bighouse. But I also think it's important for us to gain access or control over resources that are not traditionally used. I do not support any further restriction from using the resources where conservation is not an issue.

— TIM KULCHYSKI



7 >

Management
Direction for
Resource
Values

I think there's big opportunity in shellfish aquaculture. We're currently working on getting tenures for beaches. Depending on what we get, there will be some employment opportunities for Hul'qumi'num people, which would include training. There are always opportunities for joint ventures with companies. — Larry George

7 Management Direction for Resource Values

The management directions outlined in this section apply to the whole of the Hul'qumi'num core traditional territory, identified as the Hul'qumi'num Stewardship Area in Figure 3 (inside back cover). Additional management direction for Hul'qumi'num Intensive Traditional Use Areas (ITUs) is outlined in Section 8 (page 79).

7.1 Intertidal (Beach) Resources

7.1.1 BACKGROUND

Intertidal resources are highly important to Hul'qumi'num. The words beach and intertidal are used interchangeably here. Intertidal means the area of the ocean shore between high tide and low tide. The total intertidal area within the HTG Statement of Intent area is 4,644 hectares.

This section does not cover marine resources beyond shoreline areas. Resources that are normally harvested by fishing from boats, such as salmon, herring, cod, flounder and halibut, are vitally important, but they are beyond the scope of this plan. Section 7.5 (page 46) of the plan on freshwater fish and fish habitat addresses salmon in their freshwater habitat, but does not address salmon fishing at sea.

Harvesting along the ocean shore is a central part of Hul'qumi'num people's heritage and the ocean has always

been an essential source of fresh food. Beach foods were formerly plentiful and are still relied upon from February through the summer months. Basket cockles, horse clams and butter clams are staples in the diet and are gathered and preserved in large quantities for food, ceremonial, social and trade purposes. Beaches are actively managed to improve growing conditions. The regular act of harvesting and turning the beaches over helps prevent anoxic conditions that can make shellfish inedible. Herring are harvested in eelgrass beds and roe is collected on kelp and sometimes cedar boughs.

Trade or giving away of surplus food is important in Hul'qumi'num culture. One purpose of trade is for a family or group to access other resources through reciprocity. For example, surplus food is often taken to relatives in other villages to share, and the favour is returned with gifts of foods locally available around those villages.⁸

Collecting shellfish for food is still very important to Hul'qumi'num people. Preferred species include clams (manila, littleneck, butter, horse, geoduck), basket cockles, oysters, scallops and mussels. Chiton, crabs (mainly dungeness), sea cucumber, octopus, sea urchins (red and green) herring. Other species such as ducks are also harvested along the

Previous page photo (page 29)
Te'ulh is a two-pointed spear used to spear ste'elhtun (salmon) spawning up the river. While this modern te'ulh has metal spear points and a rope, the traditional technology used is syukwum which is cedar bark instead of rope or string.

Photo by Gary Fiegehen, object courtesy of Royal BC Museum 13340, Cowichan salmon harpoon.

⁸ Suttles, Wayne. 1987. Affinal Ties, Subsistence and Prestige among Coast Salish. IN: *Coast Salish Essays*. Talon Books, Vancouver, B.C. pp. 16-25.

shoreline. Flounder were harvested along the shore at high tide. Marine plants traditionally harvested include kelp, rockweed and sea lettuce.

Intertidal resources are less abundant than in the past, despite the naturally high productivity of the habitat. While the entire coastline is still significant, constraints on access, depletion of resources, and contamination now leads to harvesting on fewer beaches. Some species, such as abalone, are no longer available. Degradation of these resources from shoreline development impacting habitat, over-harvesting and pollution is a result of the high concentration of human population in this area of the province. Sewage (municipal and septic), industrial wastes from pulp mills and other harmful substances such as fertilizers and pesticides are the main sources of pollution. Bark debris from log dumping, storage and barging also has negative impacts, smothering life on the sea floor in bays and inlets. Logs also damage habitat as they ground in shallow waters and log booms cause shading problems for inshore life.⁹ (See Section 7.11, page 75, for more information on water pollution.) Various food sources have been contaminated, from ducks to shellfish. Impacts range from making the food harvested from beaches taste bad, to making it inedible and a health risk. As a result, there are extensive closures on intertidal shellfish harvest (which change from year to year).

Many Hul'qumi'num people are engaged in commercial shellfish harvesting (mainly clam digging). It is the main source of jobs in some communities. Most commercially harvested clams now have to be cleaned, or depurated, before they are safe to market and eat. Depuration harvests are carried out on marginally contaminated beaches. The key constraint on otherwise promising economic potential is the poor condition of the

beaches. Furthermore, more areas are closed, for longer periods than necessary, to offset ineffective or absent government monitoring (with regular water quality sampling).

Another serious problem is diminishing access to intertidal resources. The main factors blocking access to beaches are existing foreshore leases, private tenures and excessive harvesting by commercial and recreational fishers. Docks, wharves and marinas have a harvest restriction of 150, 240 and 300 metre radius respectively around the structure,¹⁰ and have effectively closed off access in various parts of the territory. Many beaches have been privatized through lease arrangement with the Province for aquaculture. Access from the land has decreased as waterfront private properties occupy the entire shoreline (with the exception of parks and Indian Reserves).

Other barriers to access are government restrictions. Licence limitations were imposed in 1998, and at that time Fisheries and Oceans Canada (DFO) provided approximately 70 Aboriginal Communal licences for clam harvesting to Hul'qumi'num member First Nations to maintain their involvement in the fishery. Commercial harvesting of manila and littleneck clams can be restricted by the age of harvester (18 or over), number of licences available, cost of purchasing a license, area, timing of openings (which are short), size limits and types of digs. While DFO does most of the regulating, band offices also have a role. Recreation and First Nations food, social and ceremonial harvests are open year-round, except for time and area closures due to fecal contamination or paralytic shellfish poisoning. More Crown foreshore is to be made available to the shellfish aquaculture industry as part of the Shellfish Development Initiative, administered by Land and Water BC Inc. (LWBC).

**I'M ALWAYS CONCERNED
ABOUT THE DOCKS THAT
THEY'RE BUILDING
ON THE BEACHES. ALL
THE OIL AND ACTIVITIES
ARE POLLUTING OUR
SHELLFISH. MOST OF
THE TIME YOU
CAN'T EVEN CLAM.
— STEPHANIE CHARLIE**

**WE NEED TO START
CLEANING UP FOR THE
NEXT GENERATION.
IT'S GOING TO TAKE
THAT LONG TO CLEAN
UP, ESPECIALLY DOWN
COWICHAN BAY.
— BEN JOSEPH**

⁹ Ayers, C.A. 26 June 2003, pers. comm.

¹⁰ Ayers, C.A, T.Norgard, K. Fediuk, M. Parker, April, 2003. Hul'qumi'num Treaty Group State of Marine Resources Project, p.5

IT'S MANAGEMENT; WE
NEED TO ADDRESS THE
ISSUE OF DECLINING
STOCKS AND OVER
HARVESTING. WE NEED
TO TURN THAT AROUND
AND ALSO FIND WAYS TO
STOP THE POLLUTION.
— HARVEY ALPHONSE

I STRONGLY SUPPORT
[EXCLUSIVE INTERTIDAL
USE AREAS FOR
HUL'QUMI'NUM PEOPLE].
IT'S HARD ENOUGH
TO GET BY ON OUR
BEACHES WITH
WHAT'S AVAILABLE.
— CHUCK SEYMOUR

7.1.2 SUMMARY OF COMMUNITY PERSPECTIVES

- **The beaches of the Hul'qumi'num territory have always been very important for harvesting, and today they are a focus of concern.** The tradition of harvesting and eating shellfish is particularly important to Hul'qumi'num people. Spiritual and cultural use of intertidal resources is still very important to Hul'qumi'num people, and clam diggers contribute clams to the longhouse.
- **Commercial harvesting of intertidal resources is important for jobs and economic development.** This includes clam digging and shellfish aquaculture but excludes salmon aquaculture. Hul'qumi'num people should have a high level of control over aquaculture development.
- **Given the high value of intertidal resources to Hul'qumi'num people, degradation of these resources is especially distressing.** Shoreline development, log dumping or barging, overuse and pollution are seen as serious threats to the environmental quality of intertidal areas. There are concerns about the supply of shellfish for future generations. Hul'qumi'num people wish that they could harvest seafoods without concern for their own safety.
- **Access to beaches is vital in the view of many Hul'qumi'num people, and loss or restriction of such access is a subject of much concern.** Hul'qumi'num Elders reflect on a time when they could go to any beach and take what they needed. Now, various forces have alienated beaches and intertidal resources from Hul'qumi'num people. A common viewpoint is that all Hul'qumi'num people should be able to harvest from any of the beaches in the Hul'qumi'num territory, while others feel that the First Nation reserves with beach frontage have the right to control the use of those beaches.

- **Many Hul'qumi'num people would like to see more control over and management of intertidal resources.** A common opinion is that the government places too many restraints on the harvesting of intertidal resources. These extensive constraints add to the difficulty in accessing the resource, thereby contributing to the competition between communities for harvesting areas. The desire for increased authority comes from the need for the Hul'qumi'num people to get more benefits from shellfish harvesting, but also from the belief that they could do a better job of management and conservation.
- **Hul'qumi'num people feel it is very important to protect and restore intertidal species and habitats.** Restoration of the intertidal environment is a high priority, to meet the needs of present and future generations. More controls on pollution are needed, development pressures should be constrained, fisheries have to be managed sustainably, and the beaches have to be restored and protected.
- **Increased controls or limitations on fisheries are supported for conservation and to increase the availability of resources for Hul'qumi'num uses.** Hul'qumi'num people strongly support increased controls or limitations on recreational shellfish harvesting for the conservation of intertidal resources. Many Hul'qumi'num people support increased limitations on commercial shellfish harvesting, and some would even like to see the commercial fishery closed.

Most Hul'qumi'num people support controls or limitations on shellfish harvesting when there is a genuine need for conservation. Many are opposed to such controls on the grounds that the use of resources for food and cultural gatherings should not be limited. Many people are in favour of excluding non-Natives — at least from commercial harvesting — because the Hul'qumi'num have a right to the resources in their own territory and because there are not enough resources to meet all the demands.

7.1.3 GOALS FOR MANAGEMENT OF INTERTIDAL (BEACH) RESOURCES

- Strengthen and restore the ties between intertidal resources and the Hul'qumi'num diet, culture and way of life.
- Increase the availability of intertidal resources to Hul'qumi'num communities. Ensure that needs for food and ceremonial uses are met.
- Increase Hul'qumi'num member First Nation tenures and management authority over intertidal resources and re-establish Hul'qumi'num rights to the foreshore.
- Provide opportunities to participate in long-term, sustainable shellfish aquaculture enterprises.
- Build capacity for commercial fisheries co-management.

The beach areas are really important to us as Indian people because we're sea-going people and we live by the ocean. My late husband used to call that [points to beach] his "refrigerator." Everything was fresh. You got what you wished for. His grandmother would tell him "I wish for cod fish" so he would get it. He would go to the island there, I guess they call it Coffin Point. There used to be coffins there or something. What's happening now is we're getting pollution from Ladysmith. Ladysmith is dumping sewer into the ocean. We were told not to get clams once that starts drifting out here. — Marjorie Louie

7.1.4 OBJECTIVES AND STRATEGIES FOR MANAGEMENT OF BEACH RESOURCES¹¹

<i>Access to Beach Resources</i>	
OBJECTIVE	STRATEGIES
Reduce alienation of foreshore by private wharfs and docks.	<ul style="list-style-type: none"> • Improve the consultation and referrals process with Hul'qumi'num people when wharfs and docks are proposed and constructed. Seek ways to expand the capacity of Hul'qumi'num member First Nations in responding to government referrals on marine and land development. • Improve enforcement in the permitting of wharfs and docks. Check existing permits and where permits are lacking use the referrals process before granting a permit.
Increase access to beaches through measures on private developments.	<ul style="list-style-type: none"> • Ensure that the Regional Districts and other relevant regulatory and planning agencies include beach access corridors when approving new developments. • Prevent landowners from marking access routes as private or otherwise denying access — enforce maintenance of public access corridors. • Provide a map of foreshore access routes and rights-of-way.
Encourage near-shore and intertidal recruitment of harvested species.	<ul style="list-style-type: none"> • Explore the potential for restrictions of commercial dive harvesting in areas where the harvested species can supply stock for near-shore and intertidal areas (e.g. for geoduck, urchins, sea cucumber, and possibly scallops and octopus). • Close zones outside the intertidal areas to the commercial crab fishery to promote recruitment of crabs to the beach.
Resolve inequities between bands in access to intertidal resources, especially for food, social and ceremonial use.	<ul style="list-style-type: none"> • Explore the potential for protocols guiding Hul'qumi'num people's access to beaches in the territories or fronting the reserves of other nations. • Promote trading of resources between Hul'qumi'num member First Nations, in ways consistent with traditions in which foods available in one area were traded for foods available in another area (e.g., game or salmon for shellfish). • Explore intra-nation partnerships for commercial harvesting and depuration.

¹¹ Many of the objectives and strategies in this section are derived from: Ayers, C.A, T.Norgard, K. Fediuk, M. Parker, April, 2003. Hul'qumi'num Treaty Group State of Marine Resources Project; Ayers, C.A. 26 June 2003, pers. comm.; Ayers, C.A. 2003. Shellfish Aquaculture Economic Measures Project – Phase 2; DeJager, Tim, Brian Kingzett and Ruth Salmon, March 2003. Hul'qumi'num Treaty Group Shellfish Aquaculture Development

Food and Traditional Use

OBJECTIVE	STRATEGIES
Maintain and expand access to shellfish resources.	<ul style="list-style-type: none"> • Build a management model based on Hul'qumi'num values for marine parks and protected areas to allow continued harvest. • Ensure that sufficient openings for harvesting are provided to Hul'qumi'num people prior to commercial openings. • Decrease or remove DFO limits on allocations for harvesting. • Either permit harvesting in areas with commercial shellfish tenures, or ensure that a percentage of the harvest is available for Hul'qumi'num use. • Maintain areas for Hul'qumi'num people to harvest as Hul'qumi'num commercial shellfish aquaculture enterprises are initiated.
Ensure that Hul'qumi'num harvesting of intertidal resources is sustainable.	<ul style="list-style-type: none"> • Establish an effective catch monitoring system under the control of the Hul'qumi'num member First Nations. • Ensure that harvesting levels do not exceed conservation requirements for intertidal species.
Resolve issues around the sale of Aboriginal harvested species to ensure that Hul'qumi'num people who are non-harvesters have access to beach foods.	<ul style="list-style-type: none"> • Explore options for selling of species harvested under our Aboriginal rights and licensed by DFO that would be acceptable to Hul'qumi'num people. • Ensure that such small scale sales are managed, due to the health risks of unregulated harvest of shellfish; e.g., develop a fisheries cooperative or an arrangement with a local depuration plant that would facilitate the processing and marketing of catch from individual harvesters.

Tenures and Management Authority

OBJECTIVE	STRATEGIES
Secure exclusive management of defined intertidal (beach) areas for Hul'qumi'num member First Nations.	<ul style="list-style-type: none"> • Negotiate a management regime with Canada and BC for the exercise of Hul'qumi'num authority on defined beach areas. • Define specific geographic areas as Hul'qumi'num Management and Harvest Areas (HMHAs).
Secure leases for areas that front reserve or are very close to reserve, and other areas that are economical to harvest.	<ul style="list-style-type: none"> • Hul'qumi'num member First Nations, and HTG on their behalf, pursue with BC Memorandum of Understandings for sites of interest. • Hul'qumi'num member First Nations secure leases and shellfish aquaculture businesses when opportunities arise; e.g., when shellfish areas come up for renewal. • Increase the capacity for reviewing referrals on leases and on other tenures of non-Hul'qumi'num people.
Establish co-management of fisheries, species and/or areas of interest to increase Hul'qumi'num management authority, working towards full management authority.	<ul style="list-style-type: none"> • Explore the potential for a Joint Fisheries Management Committee between Hul'qumi'num member First Nations and other governments. • Pilot test management by the Joint Fisheries Management Committee. • Seek full responsibility for management of the fishery, contingent on the development of management plans and regulations for monitoring and recording of catch to ensure sustainability. • Increase Hul'qumi'num peoples' participation and involvement in DFO management plans, including management of recreational harvesting. • Pursue controlling interests in shellfish aquaculture projects. • Ensure full community involvement in decision-making.

Capacity Building and Economic Development	
OBJECTIVE	STRATEGIES
Decrease clam harvesting areas under sanitary closures.	<ul style="list-style-type: none"> • Focus efforts on regular sampling of water quality in highly productive areas. • Establish a monitoring program for contaminated beaches, in which Hul'qumi'num member First Nations collaborate on training, sampling and analysis with Environment Canada and other government staff. Include local interpretation of data.
Determine a fair commercial allocation for clams, relative to other user groups.	<ul style="list-style-type: none"> • Determine potential for clam production in Hul'qumi'num territory. Undertake research, including pursuit of biomass information. • Consider future production that could be made available if contamination issues were addressed. • Explore the potential of obtaining product outside of the core territory due to the limitations on availability within the territory. • Explore with Canada alternates to the current approach to allocations.
Increase opportunities for Hul'qumi'num people to be involved in commercial harvesting and related businesses.	<ul style="list-style-type: none"> • Establish regular transfers of stock and fishing effort data from DFO to HTG. • Analyze specific opportunities in direct harvesting, processing and value-added businesses, including: ways of increasing Hul'qumi'num involvement in commercial harvesting of sea cucumbers, geoducks and sea urchins; potential for HTG or member nation-owned depuration facilities; and potential for processing of seafood, e.g., vacuum sealing or canning. • Explore the potential to enhance productivity through seeding beaches for clams. • Train Hul'qumi'num people in clam harvesting techniques, especially to ensure safety (e.g., in boat use, heat exhaustion).

I hear always that there's a whole lot of harvesting and fishing on Valdes Island by non-Hul'qumi'num people. Then there's a lot of the shellfish that get harvested illegally. That's a huge concern for me because soon they'll be gone. — Robina Thomas

Protecting and Restoring Intertidal Resources

OBJECTIVE	STRATEGIES
Mitigate, reduce or prevent uses of the nearshore environment that are harmful to intertidal habitat and species.	<ul style="list-style-type: none"> • Prohibit salmon aquaculture from nearshore waters in Hul'qumi'num territory. • Expand water quality testing and monitoring programs to enforce permits for discharge of industrial and municipal waste. • Explore the potential to manage clam harvesting according to the traditional practice of moving from beach to beach to dig clams so as to allow beaches to replenish. • Develop and enforce more stringent regulations to reduce impacts from log booming grounds, log dumping and barges. Ensure that tenures for log storage are moved away from shallow waters. Promote shorter tenures so that areas can be changed based on results of monitoring.
Reduce harvesting pressures on intertidal species.	<ul style="list-style-type: none"> • Improve the information base on stock abundance, e.g., through regular transfers of stock and fishing effort data from DFO to HTG and member First Nations. • Increase controls or limitations on recreational shellfish harvesting and commercial harvesting through more stringent regulations. • Reduce illegal catch through better enforcement of existing regulations, supported by surveillance (monitoring or patrolling of beaches) by Hul'qumi'num people. • Close certain areas to commercial harvesting as required for recovery of intertidal populations.
Restore degraded habitats and resources.	<ul style="list-style-type: none"> • Coordinate restoration efforts to more effectively garner funding for restoration and to build capacity. • Educate Hul'qumi'num people to reinforce traditional values that encourage Hul'qumi'num people to take only what they need and not to waste resources, to enable them to participate in fisheries management decision-making, and to help them recognize and work to reduce negative impacts of harvesting on local species. • Obtain funding to employ Hul'qumi'num people in cleaning up the beaches and in enhancement projects. • Explore the potential for enhancement activities such as re-seeding of clams and replenishment or rehabilitation of species such as <i>lhuq'us</i> (sea lettuce).

7.2 Agriculture

7.2.1 BACKGROUND

Within the HTG core traditional territory, large tracts of prime agricultural land are found in the lower part of the Cowichan and Chemainus watersheds, and in the Yellow Point area. Prime agricultural land is also found on Gabriola, Saltspring and Saturna Islands, as well as along the lower Fraser River. The remainder of areas on Vancouver Island and the Gulf Islands are generally low to moderate capability for agriculture.¹²

7.2.2 SUMMARY OF COMMUNITY PERSPECTIVES ON AGRICULTURE

Some Hul'qumi'num people do not see agriculture as an important land use, although this activity was more important in the past. Agricultural land in Hul'qumi'num territory is productive, but there appears to be limited experience or interest in farming among Hul'qumi'num people.

There is some support for the Hul'qumi'num First Nations to pursue agricultural ventures especially grape vineyards, fruit orchards, or berry farming. Hul'qumi'num people would like to see the nations be more self sufficient in providing the food

needs of the community. Some people feel it would be important for Hul'qumi'num youth to be trained in agriculture, and take advantage of the opportunities in this area. Agriculture should be low impact on the natural environment, and provide long-term employment and food for the Hul'qumi'num communities. Greenhouse agriculture was suggested. It was also suggested that some areas could be set aside for harvesting *q'uxmin*, since there are few places where it is naturally available now.

There is some concern that the pace of urban development will result in the alienation of remaining arable land, and that the nations should try and save the existing farm areas with the hope that some Hul'qumi'num people will take an interest in this activity in the future. Much of the best farming land on reserve is also leased to non-members.

7.2.3 GOALS

- Promote a sustainable agricultural sector in support of Hul'qumi'num Mustimuhw food needs and economic development.

A lot of people don't know the importance of agriculture. It's healthier to grow your own food and it's cheaper. You get more vitamins from freshly grown fruit and vegetables. — Martina Joe

¹² Kotaska, J. March 14, 2003. *Hul'qumi'num Land Selection Study. Volume II: Land and Resource Assessment*. POLIS Project on Ecological Governance, University of Victoria. pg. 41.

7.2.4 OBJECTIVES AND STRATEGIES FOR AGRICULTURE

Agriculture	
OBJECTIVE	STRATEGIES
Sustain an agricultural land base.	<ul style="list-style-type: none"> • Support land use zoning that maintains high capability agricultural land for agricultural use.
Encourage the adoption of sustainable agricultural practices.	<ul style="list-style-type: none"> • Promote conservation farming techniques to maintain and enhance soil productivity and water quality, and reduce soil erosion. • Encourage agricultural businesses to manage for other values such as wildlife habitat, biodiversity and water quality.
Enable local Hul'qumi'num agricultural enterprises.	<ul style="list-style-type: none"> • Undertake a study to determine the feasibility of specific agricultural enterprises (e.g. greenhouse, berry, fruit crops). • Support training and capacity building for Hul'qumi'num people interested in practicing sustainable agriculture.

We have a lot of good land around our reserve that would be good for farming. But we don't have a lot of people that know how to do farming. We've had our land tested before and it's prime for agriculture. — Dan Norris

7.3 Access Management

7.3.1 SUMMARY OF COMMUNITY PERSPECTIVES ON ACCESS

Hul'qumi'num people are heavily constrained in their access to land and resources. Many areas that were important to the Hul'qumi'num people in the past, for resource gathering or cultural uses, are now owned by non-Native. In some cases, Hul'qumi'num people have been denied access to traditional use areas because they cannot get permission to cross private property. There are also concerns that most of the territory is readily accessible by road. As a result, there are few opportunities for privacy and seclusion.

7.3.2 ACCESS MANAGEMENT GOALS

- Sustain and enhance Hul'qumi'num access to traditional use areas.
- Manage public access to protect the integrity of Hul'qumi'num spiritual, cultural and traditional use areas.

7.3.3 OBJECTIVES AND STRATEGIES FOR ACCESS MANAGEMENT

<i>Access Management</i>	
OBJECTIVE	STRATEGIES
Manage resource development access to eliminate or minimize impacts on traditional use, cultural and heritage, wildlife and other values.	<ul style="list-style-type: none"> • Develop access management plans for Hul'qumi'num Mustimuhw Intensive Traditional Use Areas (HMITU) as appropriate (See Section 8, page 79). • Prohibit new access development in HMITU until access management plans are in place. • Encourage de-activation or gated access of forest access roads in HMITU, or other sites with important cultural, spiritual or wildlife values. • Secure agreement with forest companies for keys to gates on private forest lands.
Protect and enhance access to beach resources.	<ul style="list-style-type: none"> • See Objectives and Strategies in Section 7.1.4 (page 34).

**HOW CAN YOU RESTORE
OLD GROWTH FORESTS?
IT WOULD TAKE AT
LEAST 100 YEARS TO
RESTORE AND I WON'T
BE ALIVE. SO I WOULD
SAY PROTECT OLD
GROWTH, AND RESTORE
NEW GROWTH. I DON'T
THINK WE HAVE A LOT
OF OLD GROWTH LEFT.
— FRANK CONIBEAR**

7.4 Biodiversity and Wildlife Management

7.4.1 BACKGROUND

The Hul'qumi'num traditional territory is a unique ecological region in Canada. The Mediterranean-type climate and long growing season supports many rare species of plants, animals, and plant communities. It is also one of two areas in British Columbia where the greatest loss of natural systems has occurred. Intense development pressures throughout this region have resulted in the fragmentation, degradation, and loss of these natural ecosystems. Less than 8% of eastern Vancouver Island and the Gulf Islands support remaining fragments of natural ecosystems.¹³ Only about 1.5% of riparian ecosystems remain in a relatively natural state.¹⁴ The loss of riparian ecosystems and older forests has greatly reduced the number of fish and wildlife that these areas can support.

The Coastal Douglas-fir (CDF) biogeoclimatic zone covers all of the coastal portions of the territory. Due to extensive development pressures, only fragments — less than 0.05%, or 1100 hectares — of the Coastal Douglas-fir ecosystem remain as old-growth.¹⁵ Of the six distinct Douglas-fir old-growth forest types on the low coastal plain of southern BC, all are currently on the province's list of rare and endangered ecosystems. Nine upland types are also listed as endangered. The Garry Oak ecosystem, a forest ecosystem type found only on southern Vancouver Island in BC, is also considered to be an ecosystem at risk.¹⁶

Inland and upland areas of the Hul'qumi'num Core traditional territory are predominantly within the Coastal Western Hemlock (CWH) biogeoclimatic zone. Forests of this zone, while common to most coastal regions of BC, have been heavily logged with the HTG traditional territory. As a result, there are few old forests remaining, except in fragments (See Section 7.8.1, page 61).

Within the HTG core traditional territory, there are 272 rare plant or plant community occurrences, or record size trees.¹⁷ Rare plant occurrences occur throughout the territory, with concentrations along the Fraser River, in the southern portions of the Gulf Islands, and along the coastal portions of Vancouver Island and north of Lake Cowichan.¹⁸

WILDLIFE AT RISK

Within the HTG core traditional territory, there are 118 rare animal occurrences, representing 27 animals species — including 12 bird species, 3 mammals, 3 marine invertebrates, 6 butterflies and skippers, 2 fish, and 1 reptile.¹⁹ Two of the marine invertebrates are located in Finlayson Arm (Greenland cockle and halichondrid sponge). Butterfly and skipper occurrences are throughout the Gulf Islands and along the coast of Vancouver Island. The Cowichan Lake lamprey occurs in Lake Cowichan and the white sturgeon is found in the Fraser River. Sharp-tailed snakes are found on various Gulf Islands. The bird occurrences are throughout the coastal portions of the territory. All of the mammal occurrences are in the north of Lake Cowichan, mostly representing Vancouver Island marmots. The Vancouver Island marmot lives exclusively on Vancouver Island, and almost all marmot colonies are within the HTG traditional territory. Other species of concern include Peregrine Falcon, Great Blue Heron, and Townsend's big-eared bat. Important habitats for migratory birds include Somenos Lake, Quamichan Lake and the Fraser River delta.

HARVESTED WILDLIFE

Large land mammals, including deer, elk, moose, mountain goat and bear, as well as sea mammals such as seals, sea lions and porpoises, are important wildlife species harvested by Hul'qumi'num people.²⁰ Numerous birds, such as ducks and geese, were also harvested. Hunting wildlife remains an important part of many Hul'qumi'num people's lives today.

¹³ SEI Project on file Hul'qumi'num Treaty Group

¹⁴ SEI Project. *Saving Riparian Ecosystems*, on file Hul'qumi'num Treaty Group

¹⁵ British Columbia, Ministry of Environment, Lands and Parks. 1999. *Coastal Douglas-fir Ecosystems: Ecosystems at Risk in British Columbia*.

¹⁶ British Columbia, Ministry of Environment, Lands and Parks. 1993. *Garry Oak Ecosystems: Ecosystems at Risk in British Columbia*.

Roosevelt elk are a blue-listed species, meaning their populations are vulnerable to extinction in British Columbia. There are several herds of Roosevelt elk in the HTG traditional territory, including herds in the Nanaimo River area and along the north shore of Lake Cowichan. The population of the four herds in the Lake Cowichan area is estimated at 200 animals in 2002.²¹ The Cowichan Lake herds are located in the Meade, Cottonwood, McKay and Shaw Creek watersheds. Unregulated hunting and predation are thought to be keeping the herds north of Lake Cowichan at about half of their potential population given the available habitat.

The Hul'qumi'num Treaty Group recently commissioned an ecological assessment to determine the current distribution and abundance of plant, mammal and bird species that are of cultural importance to the Hul'qumi'num people and may be limited in abundance. They study also contains estimates of the harvesting area necessary to support the needs of Hul'qumi'num people, both now and in the future, taking into consideration the impacts of different land management regimes on significant resources.²²

7.4.2 SUMMARY OF COMMUNITY PERSPECTIVES ON BIODIVERSITY AND WILDLIFE MANAGEMENT

- **Many Hul'qumi'num people have concerns about how heavily impacted the territory has been from various kinds of resource extraction and urban development.** Hul'qumi'num people recognize many wildlife habitats have been seriously degraded and need to be restored and protected. There has been a dramatic loss in salmon habitat and extensive work needs to be done to restore salmon streams.
- **Logging has had a huge impact on the forests of the traditional territory.** Many Hul'qumi'num people expressed concern with the extent of clearcutting and the damage that has been

done to rivers, streams, and wildlife habitat. Some would like to see Hul'qumi'num people working in the forest, cleaning up the streams and restoring the productivity of the land. There also need to be more regulations on private forest land to protect wildlife.

- **Hul'qumi'num people are particularly concerned about salmon and fish habitat, and threats to the elk, deer and bald eagle habitat.** They see some animals, such as bears and cougars, coming into the community because so much of their natural habitat has been lost. Their concerns also include reserve land, where housing development threatens wildlife habitat. Opportunities to hunt deer, elk and other animals have been greatly reduced due to loss of habitat.
- **Hul'qumi'num involvement in wildlife management is a high priority.** Most Hul'qumi'num people are concerned about how little say they have had in the changes to the territory and would like to see the Hul'qumi'num member First Nations much more actively involved in wildlife management for a whole range of species, both commercially harvested species, traditionally hunted species, and other species that are vulnerable or at risk. Habitat restoration is seen as important, especially to bring back the native plants and habitats of key wildlife species.
- **Protection of old growth forest is a key issue for many Hul'qumi'num people.** Because so little old growth remains, areas of mature forest need to be protected and allowed to develop into old growth forests in the future. Sensitive ecosystems need to be protected or restored. Some Hul'qumi'num people would like to see as much as possible of the territory retained in its natural state. Many Hul'qumi'num people would like to see the beaches and foreshore protected, for traditional harvesting and for their natural values. Few of these sites remain for Hul'qumi'num people's use.

I DON'T KNOW IF
[OLD GROWTH FORESTS]
CAN BE RESTORED,
I THINK IT WOULD BE
VERY IMPORTANT IF
WE CAN PROVIDE SOME
PROTECTION. WE KNOW
THAT THERE WILL BE A
CHAIN EFFECT IF THEY
ARE DESTROYED. CHAIN
EFFECT MEANING LOSS
OF ANIMALS, CERTAIN
TYPES OF PLANTS.
THEY'LL EITHER MOVE
AWAY OR WE WILL LOSE
THEM ALL TOGETHER.
I DON'T THINK WE CAN
TAKE THAT CHANCE.
— LARRY GEORGE

WE HAVE TO PROTECT
EVERY HABITAT AND
KEEP IT FROM MAJOR
POLLUTION.
— JOE MANSON

¹⁷ British Columbia Conservation Data Centre. 2002.

¹⁸ Kotaska, J. March 14, 2003. *Hul'qumi'num Land Selection Study. Volume II: Land and Resource Assessment*. POLIS Project on Ecological Governance, University of Victoria. 99 pp.

¹⁹ Conservation Data Centre Rare Element Occurrence Report, 2003

²⁰ Hodding, B. 1998. *Report on the Ethnohistory of the Hul'qumi'num Treaty Group*. p. 26

²¹ Brunt, K. 2002. *Vancouver Island Roosevelt Elk: Ecology and Management Overview*. Ministry of Water, Land and Air Protection, Nanaimo, BC. 19 pp.

²² Murray, C., D. Polster, S. Leigh-Spencer, W. Campbell. August 27, 2004. *Ecological Assessment of the Statement of Intent Area and Coast Salish World. Volume 1. Methodology and Results*.

7.4.3 GOALS FOR THE MANAGEMENT OF WILDLIFE AND BIODIVERSITY

- Maintain and restore the productivity and diversity of native plants and animals.
- Ensure that Hul'qumi'num people have opportunities to hunt, fish and trap to meet their domestic and cultural needs, and in accordance with their customary laws and institutions.
- Ensure that Hul'qumi'num people have meaningful authority over the management of wildlife and wildlife habitat.
- Ensure that Hul'qumi'num people have capacity for effective wildlife management.
- Ensure that Hul'qumi'num people benefit from jobs and economic activity associated with wildlife management, including wildlife viewing and protected areas management.

7.4.4 OBJECTIVES AND STRATEGIES FOR MANAGEMENT OF WILDLIFE AND BIODIVERSITY

Management Authority

OBJECTIVE

STRATEGIES

Increase Hul'qumi'num Treaty Group authority over the management of wildlife and wildlife habitat.

- Establish a joint Wildlife Management Committee with the provincial and federal governments to address wildlife management issues in Hul'qumi'num core traditional territory, especially species and ecosystems at risk, and species and habitats of special management concern to Hul'qumi'num people.

Ecosystems and Habitat Conservation

OBJECTIVE

STRATEGIES

Protect and/or restore critical ecosystems and habitats.

- Work with federal, provincial and local government agencies to designate and protect critical ecosystems and habitats,
- Explore the feasibility of acquiring critical ecosystems and habitats on private land through treaty settlement or in partnership with land trusts/conservation foundations.

Protect, and where necessary, restore rare, sensitive or declining wildlife or wildlife species or populations.

- Establish Hul'qumi'num guidelines for the protection and/or restoration of species at risk and critical habitats.
- Compile and maintain traditional ecological knowledge (TEK) information from Elders and other Hul'qumi'num people on rare, sensitive or declining species.

Management of Harvested Wildlife

OBJECTIVE	STRATEGIES
Ensure and promote aboriginal rights to wildlife harvest in all harvest management decisions.	<ul style="list-style-type: none"> • Manage harvest to achieve the following, in order of priority: meet conservation objectives; provide Hul'qumi'num harvest opportunities to meet traditional food requirements; and, provide opportunities for commercial and recreational hunting as appropriate.
Maintain or restore healthy and widely distributed populations of harvested species.	<ul style="list-style-type: none"> • Develop and require Hul'qumi'num approval of wildlife harvest and habitat management guidelines for species of special management concern to the Hul'qumi'num people, focusing initially on elk and deer. • Establish and implement a reporting system for all harvest activity for species of special management concern to the Hul'qumi'num people. • Establish methods to designate no-hunting, seasonal hunting closures and licensing procedures for populations of concern. • Establish a mechanism (e.g., Joint Wildlife Management Committee) to support monitoring and management of harvested wildlife populations. • Compile and maintain traditional ecological knowledge (TEK) information from Elders and other Hul'qumi'num people on harvested species.

Capacity Building and Economic Development

OBJECTIVE	STRATEGIES
Build and sustain Hul'qumi'num capacity for wildlife management.	<ul style="list-style-type: none"> • Develop a HTG Wildlife Watch program, to engage Hul'qumi'num people in field-based wildlife and wildlife habitat monitoring. • Involve Elders in training programs for Hul'qumi'num people on appropriate conduct and protocols for hunting and trapping, and the handling of fish, seafood and other products. • Provide training opportunities to Hul'qumi'num youth in wildlife management and traditional harvesting.

I THINK WE NEED TO
CONTINUE TO DO
EXACTLY WHAT WE'VE
BEEN DOING IN STREAM
ENHANCEMENT:
ENCOURAGE THE STOCK
TO BUILD BY ENHANCING
THE STREAM. WHAT
I'VE HEARD FROM MY
FATHER-IN-LAW, HE
SPOKE OF ELDERS AND
WHAT THEY USED TO DO,
WHICH IS MANUALLY
CLEANING THE STREAMS.
HE SPOKE OF SOMENOS
LAKE, CERTAIN PEOPLE
LOOKED AFTER IT. THEY
JUST DID IT, NO PAY.
THEIR PAY IS RETURN
OF STOCK.
— HARVEY ALPHONSE

7.5 Fish and Aquatic Habitat

7.5.1 BACKGROUND

Freshwater fishing is very important to Hul'qumi'num people. The streams and lakes of the traditional territory support all five species of salmon and numerous freshwater fish species. Fish distribution is spread quite evenly over the territory, with salmon less common in some headwater lakes.²³ Freshwater fish species include cutthroat, rainbow, steelhead and brown trout, and smallmouth bass.²⁴

7.5.2 SUMMARY OF COMMUNITY PERSPECTIVES ON FISH AND AQUATIC HABITAT

• **Protection and restoration of streams and fish habitat.**

Hul'qumi'num people feel it is very important to protect and restore streams and fish habitat, and to do more salmon habitat restoration in particular. Stream restoration activities that people would like to see increased include cleaning out debris, restoring side channels, and improving spawning habitat. Other suggestions are to improve the food supply for fish, and to re-establish streams in areas where they have been lost to urban development. Restoration work is already underway and in some areas streams have been regularly cleaned of debris for some time. Some Hul'qumi'num people feel restoration efforts have been successful, while others are frustrated at what they see as a lack of progress. Hul'qumi'num people have called for more training in habitat restoration, better information to guide efforts, and more control of restoration projects.

- **Controls on fishing:** There are widespread concerns about the over-harvesting of in-river fish, which combined with habitat loss, has led to a severe decline in populations. More controls need to be in place to ensure conservation of fish stocks.

- **Salmon hatcheries:** Hul'qumi'num people have mixed opinions about salmon hatcheries, with most feeling they are important to very important (62%), but others are opposed to more hatcheries (18%) or feel that more hatcheries is not important (10%). Support is driven by the need to save salmon stocks, raise the numbers of various fish including trout and salmon, and provide fish and jobs for Hul'qumi'num people. Benefits to the Hul'qumi'num are a condition of support for many people. Those opposed to more salmon hatcheries feel that one hatchery run by First Nations in the territory is enough and that the focus should instead be on stream enhancement. The negative impacts of hatcheries on wild salmon stocks need to be closely examined and facilities may need to be improved. Another concern is that hatcheries should not be raising brown trout, which are not native to the territory and consume wild fish. Some Hul'qumi'num people are concerned with the infection of wild stocks with diseases from hatcheries, but these people might be thinking about net pen salmon farms at sea rather than hatchery impacts. Hul'qumi'num people are generally against salmon farming.

7.5.3 GOALS FOR MANAGEMENT OF FISH AND AQUATIC HABITAT

- Restore and maintain the diversity and abundance of wild populations of all native fish species in perpetuity.
- Restore and maintain the structure, function, diversity and natural productive capacity of aquatic habitats throughout Hul'qumi'num territory.
- Sustain the cultural and sustenance benefits of fisheries, fish, and other aquatic organisms for Hul'qumi'num people.

²³ Kotaska, J. March 14, 2003. *Hul'qumi'num Land Selection Study. Volume II: Land and Resource Assessment*. POLIS Project on Ecological Governance, University of Victoria. Map #16: Conservation – Fish and Wildlife.

²⁴ Brown trout and smallmouth bass are introduced species.

7.5.4 OBJECTIVES AND STRATEGIES FOR THE MANAGEMENT OF FRESHWATER FISH AND AQUATIC HABITAT

<i>Management Authority</i>	
OBJECTIVE	STRATEGIES
Ensure that the Hul'qumi'num people have meaningful authority over the management of fish and aquatic habitat in the traditional territory.	<ul style="list-style-type: none"> • Develop and require Hul'qumi'num member First Nations approval of a licensing and management regime for commercial and sport fishing in the territory.

<i>Fish Habitat Protection</i>	
OBJECTIVE	STRATEGIES
Ensure long term conservation of fish and aquatic habitat across the Hul'qumi'num territory.	<ul style="list-style-type: none"> • Work cooperatively with Hul'qumi'num people, government fisheries agencies, other First Nations, and stakeholders such as stewardship groups and commercial fishermen, to identify regional priorities for fish and fish habitat management. • Develop and implement watershed plans for priority fish-bearing watersheds that maintain the structural and functional integrity of streams, stream channels, lakes, riparian areas, and other aquatic habitat areas across the Hul'qumi'num territory in perpetuity. • Require site level assessments prior to any development activity that has the potential to impact fish or aquatic habitat. • Prohibit development or disturbance in any area adjacent to or within fish habitats unless impacts on fish or habitat values are eliminated, or substantially mitigated. • Establish adequate protective reserves around all fish bearing streams and critical habitats.

Fish Habitat Restoration

OBJECTIVE

Restore the natural productivity of spawning streams and other aquatic habitat areas where past impacts have occurred.

STRATEGIES

- Identify and map spawning streams and other habitats that require restoration due to past habitat degradation.
- Establish workplans to restore the productivity of degraded areas.

Habitat Enhancement and Hatcheries

OBJECTIVE

Maintain or increase the productivity of spawning streams and fish habitat areas through habitat enhancement.

STRATEGIES

- Implement small-scale habitat enhancement measures to increase productivity of spawning environments.
- Require responsible agencies to undertake a detailed assessment to determine the cost-effectiveness and impacts of past hatchery activities on fish and aquatic habitat values in the territory, and to assess potential risks associated with such activity.

Conservation of Biodiversity and Stock-by-Stock Management

OBJECTIVE

Ensure the long term conservation of fish biodiversity within the territory.

STRATEGIES

- Adopt an ecosystem-based management approach for all planning and management of fish and aquatic habitat.
- Undertake a detailed stock assessment to determine current and historic population abundance and distribution of fish species. Priority should be given to exploited species and those that are vulnerable (blue-listed), or threatened or endangered (red-listed). Coordinate stock-specific data collection initiatives with other project activities.
- Define conservation units, populations, limit reference points and target reference points for each conservation unit within our territory.
- Develop, refine and implement a risk-assessment management approach based on conservation units.
- Develop management strategies for red or blue listed fish species and ensure these strategies are addressed in landscape level or resource development plans

Harvest Management and Allocation

OBJECTIVE	STRATEGIES
Ensure that escapement goals for all exploited species are set conservatively so as to maintain the health and viability of all conservation units in perpetuity.	<ul style="list-style-type: none"> • Establish annual escapement goals for all exploited species based on target and limit reference points for each conservation unit. • Prohibit fishing of depleted or threatened stocks/conservation units. • Develop a recovery plan for restoring depleted or threatened stocks/conservation units. • Develop and implement catch monitoring regimes for commercial, sport and subsistence fisheries adapted to a conservation unit management approach.
Ensure that subsistence harvesting opportunities are afforded to Hul'qumi'num people and distributed among them equitably.	<ul style="list-style-type: none"> • Maintain priority access to fisheries for Hul'qumi'num use. • Develop and implement a reporting system for Hul'qumi'num subsistence fishing.
Ensure that commercial harvesting opportunities are afforded to the Hul'qumi'num people and distributed among Hul'qumi'num people equitably.	<ul style="list-style-type: none"> • Pursue appropriate allocation of quota for Hul'qumi'num member First Nations from commercially exploited fisheries. • In consultation with the Elders, develop and implement an allocation framework to ensure the equitable distribution of opportunity for commercial fishing among Hul'qumi'num peoples.

Sport Fishing

OBJECTIVE	STRATEGIES
Allow sport fishing opportunities within a management approach that protects ecosystem values and avoids conflicts with subsistence or commercial fisheries in the territory.	<ul style="list-style-type: none"> • Develop and implement a Hul'qumi'num permitting system for all sport fishing guides operating in the territory. • Limit sport fishing to designated areas so that conflicts with Hul'qumi'num subsistence use, commercial fishing, commercial recreation, or other users is minimized.

Traditional Fishing Sites

OBJECTIVE

Identify traditional fishing sites and maintain their social, cultural and economic values in perpetuity.

STRATEGIES

- Identify and map traditional fishing camps and locations at the appropriate scale.
- Establish Hul'qumi'num-only fishing areas for commercial and subsistence use.
- Develop and implement guidelines for the management of traditional fishing sites.
- Prohibit development activities which threaten the integrity or continued use of traditional fishing sites.

Water Quality, Quantity

OBJECTIVE

Maintain water quality, quantity and natural flow regimes or restore, where necessary.

STRATEGIES

- Ensure adequate instream flows to maintain fish stocks.
- Establish an initial ranking of areas of concern within the territory for water quality.
- Undertake water quality sampling, water hydrology analysis and other biomonitoring projects as needed based on known problems, or potential threats, to water quality/flow regimes.
- Develop and implement guidelines for upstream and upslope development activities to prevent siltation, temperature, and hydrological problems in watersheds supporting fish. These guidelines should require higher standards of precaution, greater accountability for proponents for impacts, and more significant penalties for infractions. Monitor compliance with and effectiveness of these guidelines.
- Require sediment control measures for all development activities that have the potential to impact water quality.
- Develop and implement guidelines for boat use on all lakes in the territory, including waste disposal measures.
- Prohibit the introduction of any deleterious substance into fish-bearing watercourses.

Capacity Building and Enforcement

OBJECTIVE

STRATEGIES

Increase the capacity of Hul'qumi'num people to a level sufficient to assume responsibility for management of fish and aquatic habitat, and commercial, sport and subsistence fisheries.

- Establish training programs for Hul'qumi'num youth to build capacity and capabilities for fisheries management. Involve the Elders in all such training.
- Appoint qualified Hul'qumi'num fisheries technicians to undertake monitoring and enforcement duties within the territory. Maintain active presence during periods of fishing activity.

**LOTS OF REPATRIATION
NEEDS TO TAKE PLACE.
LONGHOUSE ARTIFACTS.
MUSEUMS ALL OVER THE
WORLD, THOSE NEED
TO COME HOME.**

— CHUCK SEYMOUR

**I THINK WE HAVE A
VERY IMPORTANT JOB
HERE AND IT COULD
BE VERY TIGHTLY
CONTROLLED. TOO OFTEN
THE WHITE MAN HAS
COME AND DESECRATED
OUR GRAVESITES AND
MIDDENS. IT SHOULDN'T
BE ALLOWED.**

— ROSS MODESTE

7.6 Cultural and Heritage Resources

7.6.1 BACKGROUND

The Hul'qumi'num Treaty Group has been actively researching and documenting Hul'qumi'num cultural, historical and spiritual connections to the traditional territory over the last five years. This research has involved the preparation of a comprehensive Traditional Use Study, an archival literature review, an internal genealogy study, a language revitalization plan, and a program of archaeological field research for the purposes of assisting treaty negotiations.

HUL'QUMI'NUM TRADITIONAL USE SITES

Hul'qumi'num people have an inherent interest in the protection of both the tangible, archaeological remains of the past, and the intangible, historical lands where the Ancestors and Spirits dwell.

Syuth historical lands

Oral history, family genealogies, and language embed Hul'qumi'num people to their land. Although many of these traditional use sites often have no physical evidence of past aboriginal use, these places signify enormous value for the cultural identity of Hul'qumi'num people. For a people whose history is based on oral tradition, these heritage sites are living cultural landscapes, where Hul'qumi'num persons learn about and experience their relationship with the land. Examples of such intangible heritage sites may include places where the First Ancestors fell, places changed by *Xeel's* the Transformer to stone, and places identified in oral traditions and legend. There are places of power that reside in the deep wilderness in the vicinity of pools, waterfalls, streams, valleys and mountain forests distant from human life that are sacred to persons who

practice the winter spirit dance religion. At these wilderness spirit places there may be bathing pools, places where ceremonial regalia are traditionally stored, and environments where special resources are collected for medicinal, spiritual and ceremonial use. There are also numerous traditional use locations of cultural significance to Hul'qumi'num people where people continue to engage in traditional economic practices such as fishing, shellfishing, hunting and gathering.

The GIS mapping of traditional use locations for the HTG Traditional Use Study (TUS) indicate that the coastal shore-lines of the territory were the most intensively utilized, in contrast to more inland, mountainous areas. Conspicuously, the Cowichan Valley represents one the most highly utilized areas based on TUS data. It should be noted, however, that the density of traditional use sites may not correlate with cultural significance. A single site, such as a Transformer Place or bathing pool, can have a very high cultural significance. Secondly, it must be explained that TUS information primarily describes modern and historical land use patterns within the last century. The high number of TUS sites recorded in the Cowichan Valley may be due to historical resettlement of Hul'qumi'num people on these large reserve lands in the last century. Similarly, the lack of inland TUS sites may largely be the result of recent land use constraints (colonization, privatization of land), rather than a lack of pre-contact/traditional use. Based on Elders testimony, the sample of persons interviewed from different communities may also be a factor.

ARCHAEOLOGICAL SITES

Over 1,000 archaeological sites have been recorded in Hul'qumi'num Core Traditional Territory. Archaeological sites, such as shell middens, burial caves, lithic scatters and rock art sites, are tangible heritage sites that physically mark ancient historical sites of Coast Salish villages, cemeteries, camps, resource locations and places of spiritual use. These archaeological resources not only document physical evidence of past settlement and use of Hul'qumi'num lands and resources across the Territory, but have contemporary social importance for Hul'qumi'num people to respect their Ancestors and maintain their cultural identity.

In contrast to the TUS data, archaeological site location patterns indicate that the southern Gulf Islands were the most intensively utilized land and resources in pre-contact times. This site distribution may partly reflect the intensity of past settlement in this coastal area. However, it may also be a sampling issue due to the lack of archaeological survey in inland areas, notably the Cowichan and Chemainus River Valleys. It is estimated that there are a similar number of unrecorded archaeological sites throughout the territory.

7.6.2 SUMMARY OF COMMUNITY PERSPECTIVES ON CULTURAL AND HERITAGE RESOURCES

Hul'qumi'num people express a great desire to regain their cultural connection to their traditional lands. A majority of persons interviewed further state there is an urgent need to ensure Hul'qumi'num culture remains a living legacy for future generations.

Specific perspectives include the following:

- **Hul'qumi'num people strongly support measures to identify and protect archaeological sites from destruction.**

Hul'qumi'num people strongly support measures to identify and protect Hul'qumi'num heritage sites. It is frequently mentioned that ancient cemeteries and burial grounds, old village locations, rock art sites and midden sites need urgent protection. There is an awareness that many cemeteries and burial grounds have been destroyed by vandalism and that many other heritage sites and artifacts are rapidly being removed from the land as a result of modern land development. The protection of archaeological sites received 93% support as an a very important issue.

- **Hul'qumi'num people strongly support measures to protect cultural lands.** Hul'qumi'num people equally want to strongly protect their intangible cultural relationships to the land, such as Transformer Places, wilderness spirit areas, traditional gathering areas and other natural places where Hul'qumi'num people can seek solitude and spiritual renewal. The protection of bathing pools is identified as especially important to Hul'qumi'num people. Too many wilderness areas used for spiritual activities have been degraded by modern land use. Many of the bathing pools have become *xum' xum'* (polluted). The proposed 'Noise Park' at Hw't'eshutsun was frequently cited as an example of an important cultural landscape that is threatened with inappropriate development and needs to be protected. Problems of access to these traditional use areas and loss of privacy are identified as significant community land planning concerns. The protection of cultural landscapes received 92% support by Hul'qumi'num people as a very important issue.

THE BATH HOLES,
THERE'S ONE NEAR
THE NORTH END OF
SHAWNIGAN LAKE.
HORRENDOUS.
MOTOR BIKERS GO
DOWN THERE AND
MAKE A MESS. THE
BATH HOLE ISN'T AS
DEEP ANYMORE. THEY
RUN BIKES ACROSS
THERE AND DESTROY
IT. THERE'S A NUMBER
OF OTHERS I HAVEN'T
BEEN BACK TO, SO I
DON'T KNOW THEIR
CONDITION.
— DELMAR JOHNNIE

THEY ARE OUR
ANCESTORS. WE
WANT TO MAKE SURE
THEY'RE PROPERLY
TAKEN CARE OF.
THEY PROVIDE
EVIDENCE TO SHOW
THAT WE DID USE
AND OCCUPY THIS
LAND. IT'S HUGEY
IMPORTANT.
— LARRY GEORGE

[ARCHAEOLOGICAL
RESEARCH AND CULTURAL
RESOURCE MANAGEMENT
IS] ONE OF THE MOST
IMPORTANT [ACTIVITIES].
ANY MORE INFORMATION
WE GET IN TERMS OF
ARCHAEOLOGICAL
EVIDENCE IS OF BENEFIT
TO OURSELVES, TO OUR
GRANDCHILDREN, AND
TO FUTURE GENERATIONS.
— PAUL THOMAS

• ***Hul'qumi'num people support more control over heritage research, conservation and cultural resource management.***

Hul'qumi'num people generally support measures to assert more Hul'qumi'num control over the research, conservation and management of Hul'qumi'num heritage sites. There is a concern that more care and conservation is needed to respect these places. For instance, it is suggested that many cemeteries and other archaeological sites along the shoreline are naturally eroding from storms and tides and need better protection. Documentation of these heritage sites will help provide public education for Hul'qumi'num people to understand the past and pass on to future generations knowledge of how their Ancestors lived. There is a stated interest in Hul'qumi'num people having sole jurisdiction over their heritage sites, artifacts and ancient human remains in the future. There must be museum facilities constructed by Hul'qumi'num governments to house cultural artifacts.

By building a role in heritage research and conservation, it is understood that this measure will help assert the presence of Hul'qumi'num people across the Traditional Territory. Overall, 66% of respondents supported more involvement in heritage research, conservation and management as a very important issue.

• ***Educational Opportunities in Language, Culture and Heritage.***

Providing educational opportunities for Hul'qumi'num people to learn about their language and their cultural heritage is a strong interest expressed by many people. Hul'qumi'num people strongly support measures to protect and enhance Hul'qumi'num language and traditional teachings. Through language and teachings, Hul'qumi'num concepts of land and resource stewardship can be communicated and practiced. Many people consider the revitalization of Hul'qumi'num customary laws to be central to improving the future management of land and resources in the territory.

There is an interest for Hul'qumi'num people to be educated about their origins, including both their archaeological heritage and their oral history of the Ancestors and Transformer Places. There is a strong interest in educational courses to teach Hul'qumi'num people about traditional skills in order to return to practicing traditional livelihoods. There is also an interest in creating opportunities on the land for Hul'qumi'num people to earn a living consistent with traditional ways.

7.6.3 GOALS FOR THE MANAGEMENT OF HERITAGE AND CULTURAL VALUES

- Preserve and protect traditional use areas, cultural heritage sites, sacred sites, and other features and values with heritage and cultural significance to Hul'qumi'num people.
- Reaffirm and revitalize Hul'qumi'num traditional uses of the land, cultural practices and learning.
- Ensure that Hul'qumi'num language and traditional knowledge is understood and broadly used in land and resource management.

7.6.4 OBJECTIVES AND STRATEGIES FOR THE MANAGEMENT OF HERITAGE AND CULTURAL VALUES

<i>Jurisdiction</i>	
OBJECTIVE	STRATEGIES
Ensure that the Hul'qumi'num Treaty Group member First Nations have meaningful authority over the protection and management of cultural resources, including archaeological sites, historical lands, artifacts and human remains both on and off reserve and future treaty settlement land.	<ul style="list-style-type: none"> • Create Hul'qumi'num heritage laws and regulations to protect archaeological sites and cultural landscapes on reserve lands and future treaty settlement lands. • Establish a national political body within the Hul'qumi'num member First Nations such as a Hul'qumi'num Heritage Council or Advisory Board that is given the authority to regulate heritage laws. • Establish a Hul'qumi'num permitting system, guidelines and protocols for any proposed archaeological research and resource management concerning Hul'qumi'num heritage sites in the territory. • Require a Hul'qumi'num permit before any archaeological research or resource development can occur on HTG-designated heritage sites. • Require archaeological impact assessments (AIA) prior to development in areas of known and unknown archaeological potential. • Develop treaty measures and/or side agreements with BC to regulate archaeological sites and historical lands off-reserve lands under the BC <i>Heritage Conservation Act</i> (1996) or other legislation.

I think that's really important for us and I say that because since I've been here, we've had three summers where we've had archaeological teams out on Valdes. We've identified burial caves and archaeological sites. Cultural resource management, I think in terms of history, I think it's important that all relevant historical archaeological sites be identified for our children so they too can identify their ancestral territory. — Barb Jimmy

Management of Heritage and Cultural Resources

OBJECTIVE	STRATEGIES
Protect culturally-significant heritage lands off-reserve.	<ul style="list-style-type: none"> • Develop an Archaeological Overview Assessment (AOA) study of the HTG traditional territory. • Identify and list archaeological sites and historical lands that have high cultural significance to purchase as future treaty settlement lands. • Identify and designate specific areas of the traditional territory where traditional use activities and protection of heritage and cultural sites and values will take precedence over other uses (See Section 8, page 79). • Ground-truth identified heritage sites to ascertain their site location, condition and property status. • Conduct an archaeological inventory of culturally-significant TUS areas that lack corresponding recorded archaeological sites.
Ensure the integrity and long-term conservation of archaeological sites and historical lands.	<ul style="list-style-type: none"> • Develop priorities for protection/restoration of identified sites, features or values. • Develop and implement conservation plans for identified sites, features or values based on priorities. • Develop HTG policy to prohibit development activities that would have an unacceptable impact on traditional uses and heritage/cultural values. • Direct regional archaeological inventory research to ground truth recorded site locations and document unrecorded archaeological sites.
Ensure that Hul'qumi'num artifacts and heritage objects are protected for the benefit of Hul'qumi'num people.	<ul style="list-style-type: none"> • Construct a repository or museum facilities to professionally store and conserve repatriated artifacts and archaeological materials. • Repatriate Hul'qumi'num artifacts and ancient human remains.
Ensure that archaeological sites, historical lands and other heritage sites are properly identified and recorded in an inventory maintained by HTG.	<ul style="list-style-type: none"> • Update the HTG's GIS database for TUS and Archaeological Sites as needed.

Education	
OBJECTIVE	STRATEGIES
Increase awareness and use of Hul'q'umi'num' language, culture and heritage values.	<ul style="list-style-type: none"> • Establish a Hul'qumi'num Cultural Centre to provide educational services. • Provide educational opportunities to Hul'qumi'num people to learn the Hul'q'umi'num' language. • Cultural camps are encouraged to provide outdoor learning and cultural experiences in traditional practices for Hul'qumi'num people, especially youth. • Re-establish Hul'q'umi'num' place names for key sites in the region. Ensure that Hul'qumi'num place names are consistently adopted in all documentation. • Provide public education to Hul'qumi'num people and the general public about importance of heritage sites and the principles needed to respect and protect these special places. Use plaques and other forms of public education about the cultural significance of specific heritage sites (where confidentiality is not an issue). • Provide information to all visitors on the history, culture and values of the Hul'qumi'num people, such as books, websites and other media.

Archaeological research is extremely important to me because some of these archaeological digs are taking place out on Galiano and Valdes. It secures the fact that some of our people existed and dwelled there. It will show the fishing and clamming lifestyle of our people. — Nicole Norris

**[WE NEED] A UNIFIED
PLAN FOR TOURISM
FOR FIRST NATIONS
ACTIVITIES / TOURIST
ATTRACTIONS THAT
SUPPORTS EACH OTHER.
THERE'S A NUMBER
OF THINGS WE CAN
DO TO CREATE
TOURIST RELATED
SMALL BUSINESS
OPPORTUNITIES.
— ROBERT MORALES**

7.7 Recreation and Tourism

7.7.1 BACKGROUND

An analysis of tourism capability shows that the majority of Hul'qumi'num traditional territory has high capability to support land and sea-based tourism.²⁵ Areas with the highest land-based tourism capability generally follow river corridors in the Vancouver Island portion of the territory, including the Cowichan, Chemainus, and Nanaimo Rivers. These areas have the highest capability for sportfishing and resort development, and one or both of hiking and mountain biking.

On the Gulf Islands, there is high capability for resort development on most, if not all, of Galiano, Kuper, and Thetis Islands and on portions of Gabriola, Valdes, Mayne, North Pender, and Saltspring Islands. Very high wildlife viewing capability exists on or adjacent to all of the Gulf Islands. There is very high capability for hiking on Galiano and Saltspring, and for mountain biking on Valdes, Galiano, Thetis, Kuper and Saltspring.

7.7.2 COMMUNITY PERSPECTIVES ON RECREATION AND TOURISM

Many Hul'qumi'num people believe that nature-based and cultural tourism are important activities that could generate jobs and economic activity for Hul'qumi'num people and should be pursued. Support is especially strong for nature-based or less intensive tourism, such as campgrounds, trails and guided hiking. There is mixed support for more intensive tourism developments, such as destination resorts and golf courses.

Cultural tourism is seen as a way to educate Hul'qumi'num youth, and others, about Hul'qumi'num culture, and increase understanding and respect between non-Native and Native peoples. Some Hul'qumi'num people are opposed to cultural tourism development, however, or have significant concerns

that it could undermine the integrity of Hul'qumi'num culture if it became commercialized. They feel that the culture of the Hul'qumi'num people should not be on display or used for commercial purposes. Of those who are opposed to tourism development, some may give their qualified support if Hul'qumi'num people were in charge and there was minimal impact on traditional activities and use areas.

In short, tourism development must be led by Hul'qumi'num people, with respect for Hul'qumi'num protocols and cultural values. Tourism development must also be environmentally sensitive, and not encroach on sacred areas or sensitive sites.

Most Hul'qumi'num people would support increased recreation opportunities for Hul'qumi'num people, to get more people out on the land, and retain a connection to it. This is seen as especially important for Hul'qumi'num youth. There is strong opposition to a “noise park” or any kind of tourism or commercial recreation development at or adjacent to Hul'qumi'num cultural areas, such as *Hw't'eshutsun* (Hill 60).

Specific perspectives on tourism and recreation development include the following:

- **Control over tourism development:** Most Hul'qumi'num people feel that the Hul'qumi'num member First Nations should have full control over any culturally-based tourism development in the territory. Joint ventures are seen as appropriate ways to become involved in other (non-cultural) tourism opportunities, and to develop capacity and job skills among Hul'qumi'num people. Co-management of parks and protected areas is seen as one means to ensure that Hul'qumi'num people benefit from both recreational and tourism opportunities in these areas.

²⁵ Kotaska, J. March 14, 2003. *Hul'qumi'num Land Selection Study: Volume II: Land and Resource Assessment*. POLIS Project on Ecological Governance, University of Victoria. pp. 43-44. Maps 12-13.

- **Canoeing and kayaking tours:** Most Hul'qumi'num people would support canoeing and kayaking tours led by Hul'qumi'num people. Tours would need to be led by Hul'qumi'num people who are knowledgeable about, and respectful of, the culture and protocols of the Hul'qumi'num member First Nations. Such tours could be an important way to promote Hul'qumi'num culture and educate visitors to the territory. Developing culturally-oriented canoeing and kayaking tours is seen as a significant opportunity, given the rich archaeological evidence in the Gulf Islands, the high quality scenery and the wide range of boating opportunities.

There is concern that if the Hul'qumi'num Nations do not establish a presence in cultural and ecotourism, others will fill the niche. It was suggested that traditional war canoes could be built and be used for tours, as has been successfully done by other coastal First Nations. Specific development opportunities include day and multi-day guided kayaking and canoeing trips in the Gulf Islands, based out of a lodge that could also provide cultural education and nature viewing tours. Canoe building courses could be taught. Some traditional lands need to be acquired through the treaty process to develop ecotourism and cultural lodges in the Gulf Islands. Canoeing and kayaking tours are also seen as a way to get Hul'qumi'num youth outside, and to teach them the tradition and culture of their nations. Outdoor recreational activities are a way to reconnect youth with the history of their families. Many Hul'qumi'num people lived on the water; canoeing and water-based activities would reconnect them with this history. A place for Elders to go that was away from developed areas, in a natural setting, would help them rest and heal.

- **Guided Sport Fishing:** There is mixed support for guided sport fishing as a development opportunity by Hul'qumi'num people. There is some opposition to this activity in principle. It also competes with commercial and food fishing, and creates further pressure on dwindling stocks. Some feel that the territory does not have the sport fishing opportunities to compete with more productive areas further north on Vancouver Island or elsewhere on the coast. There is some qualified support for guided sport fishing as a commercial activity, however, if the fish stocks are healthy and there is a catch and release policy in place. Guided sport fishing could provide employment for some Hul'qumi'num people, especially for displaced commercial fishermen. It could also be activity based out of a tourism lodge.

- **Off Road Recreation:** Many Hul'qumi'num people are opposed to off-road recreation activities. They feel that off-road recreation often leads to environmental damage, intrudes on culturally important areas, and does not provide meaningful benefits for Hul'qumi'num people. There is some qualified support for this activity if it is contained to an area with low environmental impact and low cultural significance.

7.7.3 GOALS FOR THE MANAGEMENT OF RECREATION AND TOURISM

- Ensure that tourism and commercial recreation activities respect Hul'qumi'num culture and do not adversely impact Hul'qumi'num traditional use areas, sacred sites, and historical lands.
- Encourage appropriate nature-based and cultural tourism development that benefits Hul'qumi'num people.
- Ensure that the level of tourism and recreation activity does not adversely impact the ecological and other natural values of Hul'qumi'num territory.

**CULTURAL TOURISM
SEEMS TO BE TAKING
OFF IN OTHER
TERRITORIES, THIS
IS SOMETHING WE
CAN DO TO PROMOTE
OUR PEOPLE.**

— DANIELLA
DAVID-HARRIS

**I WOULD SUPPORT
TOURISM OR
COMMERCIAL
RECREATION AS
LONG AS IT DOES
NOT EXPLOIT
OUR CULTURE
OR PEOPLE.**

— REBECCA JAMES

7.7.4 OBJECTIVES AND STRATEGIES FOR THE MANAGEMENT OF RECREATION AND TOURISM

Management Authority

OBJECTIVE

Ensure that the Hul'qumi'num people have meaningful management authority over recreation & tourism development in the traditional territory.

STRATEGIES

- Enter into protocol agreements with commercial recreation and tourism operators in the territory to ensure respect for Hul'qumi'num cultural integrity and resources. As part of the above protocols, establish joint goals for Hul'qumi'num involvement in, employment from, tourism developments.
- Consider establishing a voluntary visitor permitting system for commercial recreation or tourism operations in the traditional territory, including appropriate royalties to enable Hul'qumi'num capacity for effective management of cultural tourism resources.

Assessment, Planning, Management of Recreation and Tourism

OBJECTIVE

Manage the expansion of commercial activities to avoid impacts on environmental and cultural values and sites.

STRATEGIES

- Provide information for all visitors to the territory on the history, culture, and values of Hul'qumi'num people, and guidelines for environmentally and culturally sensitive recreation.
- Define culturally appropriate and inappropriate tourism activities and communicate these to third parties.
- Identify and map site-specific areas where sensitive cultural or other values are incompatible with commercial recreation and tourism, such as burial grounds and sacred sites. Prohibit commercial recreation and tourism development in these areas as appropriate. (See Section 8, page 79)
- Integrate tourism and recreational values into other resource planning and approval processes within the territory. Ensure that landscape level plans address identified high value recreation features.
- Consider developing a tourism carrying capacity framework for cultural and nature-based tourism development. Restrict commercial recreation and tourism activities in areas where the levels, type or seasonal intensity of use exceeds carrying capacity.
- Develop site level guidelines and practices for specific sites and features vulnerable to impacts from recreational use.

7.8 Timber Resources

7.8.1 BACKGROUND

Forests of the Hul'qumi'num Treaty Group Core traditional territory are highly productive on generally low to medium angle terrain and easily accessible from extensive road networks. Approximately 72% of the land area is within high (39%) to very high (33%) forest capability classes. Medium (21%) and low (5%) capability areas predominate north of Lake Cowichan on steeper terrain, and in scattered locations. Slopes over 60% account for only about 6% of the landbase. Community watersheds account for 33% of the land area.²⁶ Much of the Crown land corresponds with very high to high capability classes.

Hul'qumi'num forest landbase is some of the most developed in British Columbia including large-scale clearcut harvesting and even-aged silviculture. As a result, the majority of the forests are young second or third growth, with only remnant patches of old growth remaining. (See Table 3 below). Old growth forests represent less than 8% of the remaining forest cover on Hul'qumi'num land. Remnant old growth areas are concentrated to the north of Lake Cowichan with patches found south of Lake Cowichan, west of Shawnigan Lake and on Saltspring and Pender Islands. Extensive areas have been converted to non-forest uses, primarily urban development, rural residential development and agriculture.

Table 3: Forest Cover

AGE	PER CENT OF HUL'QUMI'NUM LAND BASE
Recently Logged (0-20 years)	21%
Young (21-140 years)	53%
Old Forest (Greater than 140 years)	8%

Note: Figures are from 1998, and likely understate the extent of Recently Logged Forest and overstate Old and Young Forest due to logging in the last 5 years.

CROWN FOREST LANDS

Crown lands represent approximately 14% of Hul'qumi'num territory. Douglas-fir is the leading species on 86% of sites, deciduous trees on 9%, and a small amount western red cedar (1%). Almost all forests on Crown land are less than 100 years old (95%). Table 4 (below) shows the age classes of Crown forest land, assuming a merchantable age of 60 years.

Table 4: Age Class Distribution of Crown Forest on Hul'qumi'num landbase

AGE	PER CENT OF CROWN FOREST ON HUL'QUMI'NUM LAND BASE
Immature (1-60)	43%
Harvestable (61-100 years)	52%
Mature Forest (Greater than 100 years)	5%

7.8.2 SUMMARY OF COMMUNITY PERSPECTIVES ON FORESTRY

Hul'qumi'num people have a long standing and intimate relationship with their forests. They have traditionally relied extensively on the resources of the forests to provide many necessities, such as food, medicine, clothing, housing and transportation. Forests have also provided the setting and resources required for a wide range of traditional ceremonial and spiritual activities that continue to play a central role in Hul'qumi'num culture.

Hul'qumi'num people have witnessed a dramatic change in their forests over the past 150 years. Extensive areas of the territory that were once predominantly old-growth forests with abundant fish, clean water, wildlife and other values have been converted to young, managed forests with less old growth and the loss of many species of wildlife. Most of the forest is now

I BELIEVE THAT WE SHOULD HAVE COMMERCIAL FORESTRY, BUT A TYPE OF FORESTRY PRACTICE THAT IS VALUE ADDED, INSTEAD OF JUST CLEAR CUTTING. IT SEEMS TO BE OUR TRADITIONAL WAY OF HARVESTING.
— HARVEY ALPHONSE

²⁶ See Kotaska, J. March 14, 2003. *Hul'qumi'num Land Selection Study Volume II: Land and Resource Assessment*. pp 29-33. These data do not include the Gulf Islands.

[FORESTRY] HAS TO BE DONE IN A RESPECTFUL WAY, THE WAY OUR ANCESTORS USED TO TAKE CARE OF THE TREES. IT HAS TO BE TAKEN CARE OF FOR FUTURE GENERATIONS.
— PAUL THOMAS

IT'S A MUST THAT WE HAVE MANAGEMENT ABILITIES IN THE FOREST. SO WE CAN TAKE PART IN NOT ONLY ECONOMIC BENEFITS BUT TO HAVE LONG TERM PLANNING.
— ARVID CHARLIE

accessible by an extensive road network and substantial areas are now private forest land managed by large forest companies.

Changes in forests conditions combined with forest ownership and tenure arrangements have greatly altered the nature of the forest and opportunities for Hul'qumi'num people to harvest and use forest resources in the traditional ways. Despite this, Hul'qumi'num people continue to use the forests for a range of traditional harvesting activities, spiritual and cultural uses, as well as contemporary uses.²⁷ For example, a survey of Cowichan people in 2001 found that 60% fish the rivers, streams and lakes of the territory; over 25% hunt for wild game; over 50% gather wood for use personal use or in the longhouse; and 70% participate in spiritual activities in the forest.²⁸

There are mixed opinions on the importance and role of forestry in HTG traditional territory into the future (see Appendix 1, page 97). Land plan interviewees were evenly split on whether they support or are opposed to commercial forestry in the traditional territory, with more opposition among college and young students than adults. This is similar to the results of a more detailed forest survey undertaken with 160 Cowichan Tribe's people in 2001. Over half of those interviewed (56%) said no logging should occur and 44% supported logging, subject to it being consistent with sustaining other forest values and uses.²⁹

Because the territory is extensively logged, many people are very concerned about the impact that clearcut logging has had on wildlife and fish habitat, streams and water quality, and on traditional harvesting areas, archaeological sites, and historical lands. Some Hul'qumi'num people are more concerned with

protecting what remains of wildlife and fish habitat, old growth, water quality, and historical lands than supporting additional forest development.

Others believe that forestry must play an important role for the Hul'qumi'num member First Nations in providing economic development opportunities and jobs. There is qualified support for more Hul'qumi'num involvement in commercial forestry, if it creates more jobs and benefits for Hul'qumi'num people, and involves more environmentally sensitive and culturally appropriate practices. Ninety-two (92%) of land plan interviewees said it was important (32%) to very important (60%) to derive Hul'qumi'num jobs in forestry.

Hul'qumi'num people do not want to become 'part of the problem' when it comes to forestry. Hul'qumi'num forestry would need to be based on ecological principles, involve the use of alternative silvicultural systems — such as selection and variable retention — and incorporate longer rotation forestry, with strict measures to protect environmental and cultural resources, especially water quality, wildlife and old growth. Involvement in forestry is seen as one area where Hul'qumi'num people can demonstrate their close ties to the land through a holistic, ecological approach to forest management.

A summary of perspectives includes the following:

- **Some Hul'qumi'num people would support involvement in forestry, if there were clear benefits to Nations in terms of revenue sharing, jobs, and economic activity, and the Nations were more directly involved in management to ensure forestry was sustainable.** Some Hul'qumi'num people look to other First Nations, such as the Nuu-Chah-Nulth, for models of

²⁷ See for example, Fediuk, K. May 15, 2002. *Hul'qumi'num Treaty Group Harvest Study 2001*.

²⁸ Hutton, C. August 2001. *Community Values: Informing Cowichan Tribe's Approach to Forestry. Report on Responses to Cowichan Tribe's Community Forest Survey*. Environment Department, Cowichan Tribes. p. 9

²⁹ Ibid

co-management with forest companies. Some people feel that Hul'qumi'num member First Nations must be involved in forestry to protect their interests and to provide benefits for the community.

- **Most people feel that the Hul'qumi'num member First Nations should have either full control over forestry in the traditional territory, or full involvement through co-management agreements or joint ventures with forest companies.** Most Hul'qumi'num people would not be satisfied with just getting jobs or other spin-off benefits from forestry. Forestry is an area that many people feel the Nations have the experience and capability to play a much larger role. There are experienced forest workers in the communities who currently lack jobs and opportunities. Many Hul'qumi'num people recognize, however, that joint ventures would be necessary to build expertise and capacity to undertake successful forestry ventures on a larger scale. Some feel that there is sufficient expertise in the communities to undertake smaller-scale forest enterprises without external help, if there was access to timber.
- **Some Hul'qumi'num people are concerned with the extent of forest land held in private land holdings.** Hul'qumi'num people consistently assert that there should be compensation for the alienation of this land and for the loss of highly valuable timber and other values over the years. Hul'qumi'num people have received very little benefit from the logging of these lands, which had some of the most valuable timber and most productive forest land in British Columbia.
- **Opposition to conventional, industrial forestry.** Many Hul'qumi'num people are strongly opposed to clearcut logging and the logging of forests adjacent to streams and fish habitat and other important wildlife habitat. Many people would like to see an end to clearcut logging, with a focus on careful, selective logging that protects the environment and ensures the sustainability of the resource.³⁰

- **Protection of historical lands and cedar.** Many Hul'qumi'num people are strongly opposed to logging of culturally important areas or landscapes. Old growth forests, especially cedar, should be identified and protected, for cultural and other traditional uses. Access to large timber for bighouse construction or canoe building is also an issue. There is support for forestry based on longer rotations, over hundreds of years, in part to address the sustainable supply of large timber for bighouses, canoes and other cultural purposes.
- **Restoration and Second growth management.** Many Hul'qumi'num people are concerned that extensive areas of the territory are now second growth and will require careful management such as thinning and pruning to ensure that there will be a good quality of timber for future generations. There is also a lot of restoration of damaged habitats to be undertaken. Management of these forests could create many jobs for Hul'qumi'num people.
- **Support for forestry is strongly dependent on creating jobs and other benefits for Hul'qumi'num people.** Many Hul'qumi'num people have forestry job skills and there is a recognized need to sustain a local forest sector that can create long term jobs and benefits. The industry needs to be put on a stable footing, however, and not be based on further liquidation of the traditional territory's old growth forests and important forest habitats and historical lands. There needs to be training and capacity building to ensure that Hul'qumi'num people, especially youth, can access jobs at all levels of forestry, from harvesting to technical planning, and management. On the manufacturing side, there need to be programs to assist Hul'qumi'num workers in running successful, value-added wood processing businesses.

FORESTRY IS AN
INDUSTRY WITH WHICH
MANY OF OUR PEOPLE
ARE FAMILIAR. FROM
LOGGERS TO PEOPLE
WORKING IN THE MILLS,
IT SUPPORTS MANY
FAMILIES. HOWEVER,
IT IS AN UNSTABLE
INDUSTRY. AS WELL,
I DO NOT WANT TO
SEE OUR TERRITORIES
LOGGED OUT.
— LEA JOE

³⁰ When shown pictures and provided with explanations of the pros and cons of three methods of harvesting (clear-cut, variable retention, and selection), the Cowichan Tribes forest survey found that 80% of 160 Cowichan people surveyed preferred selection logging, 16% preferred variable retention, and 4% clear-cutting.

7.8.3 GOALS FOR FOREST MANAGEMENT

- Sustain the cultural, spiritual, and ecological integrity of Hul’qumi’num forests in perpetuity.
 - Ensure that Hul’qumi’num people have meaningful management authority over forest development in Hul’qumi’num traditional territory.
 - Ensure that all forest development in Hul’qumi’num traditional territory — both timber and non-timber —
- contribute to Hul’qumi’num well-being, including economic development, employment, and non-commercial benefits.

 - Incorporate Hul’qumi’num indigenous knowledge into forest planning and management.
 - Ensure that Hul’qumi’num people have the capability and capacity to effectively manage forest resources.

7.8.4 OBJECTIVES AND STRATEGIES FOR FOREST MANAGEMENT

Note: This section draws, in part, on the comprehensive work done by the Cowichan Tribes to develop a forest policy

informed by community input from Cowichan people. Readers should also refer to the *Cowichan Tribe’s Forest Policy* for direction on management of forest resources.

Management Authority

OBJECTIVE	STRATEGIES
Ensure that Hul’qumi’num people have meaningful management authority over forest development.	<ul style="list-style-type: none">• Enter into protocol agreements with the provincial government, forest licensees and private forest landholders to address conservation of forest values of importance to Hul’qumi’num people, and benefit sharing from resource use.• Develop and implement a HTG member First Nations policy on forest management certification to identify and endorse the certification systems that best reflect Hul’qumi’num goals and objectives.• Encourage operators within the traditional territory to pursue forest certification from systems endorsed by the HTG member First Nations.• Investigate the feasibility of establishing a Hul’qumi’num community forest, either on treaty settlement lands, or through a community forest tenure.

Assessment and Planning

OBJECTIVE	STRATEGIES
<p>Adopt an ecosystem-based management (EBM) approach to forest management and planning within Hul'qumi'num traditional territory.</p>	<ul style="list-style-type: none"> • Determine the extent to which existing protected areas represent the ecological diversity of Hul'qumi'num traditional territory. • Establish additional forest reserves at the landscape-level to represent, and where necessary restore, all native ecosystem types and seral stages across their natural range of variation within a forest ecosystem reserve network. Incorporate reserves into Hul'qumi'num Mustimuhw Intensive Traditional Use Areas. (See Section 8, page 79) • Identify, map, and protect rare forest ecosystem types, and rare or endangered forest wildlife species and habitats. Use the Sensitive Ecosystem Inventory (SEI) as a baseline. • Protect all remaining old-growth areas within HTG traditional territory pending completion of an ecosystem-based forest management plan and implementation of a protected forest reserve network. • Adopt ecologically appropriate silvicultural systems, such as Variable Retention and Selection systems. Prohibit clearcut harvesting. • Limit new road developments in the traditional territory and where necessary, deactivate roads to protect streams and restore natural conditions. • Establish adequate riparian area buffers on all streams to ensure conservation of fish and fish habitat. (See Section 7.5, page 46) • Undertake an analysis to determine the sustainable rate of cut based on long-term, spatially explicit modeling of timber supply under an EBM planning framework. • Manage some forest lands on longer rotations to recruit mature and old growth forest characteristics and to provide a high quality timber supply for Hul'qumi'num cultural uses and enhanced value added manufacturing. • As an interim step, pending determination of an ecologically sustainable rate of cut, require licensees and the MOF to scale back to the approximate long-term sustainable harvest level (LTHL) for their tenure areas as soon as possible.

Assessment and Planning (continued)

Identify important cultural and traditional values and conduct forest management in a manner that does not compromise these values.

- As needed to supplement the HTG TUS and other cultural data, design and conduct inventories of forest cultural, spiritual and traditional use values within priority Hul'qumi'num Mustimuhw Intensive Traditional Use Areas (See Section 8, page 79).
- Identify and map late seral and old growth cedar stands. Develop a strategy to protect the future supply of cedar for specialized cultural uses, focusing initially on Crown forest land.
- Prior to approval of any forest development plan or operational plan, require an assessment of Hul'qumi'num cultural and traditional use values within the planning area, and require specific measures to either exclude site specific areas or features from development, or modify forest practices to protect these values. Integrate this approval requirement into protocol agreements with MOF, forest licensees, and private forest landowners.
- Require adequate buffers to protect the integrity of Hul'qumi'num cultural and archaeological sites and features.
- Protect important historical lands and intensive traditional use areas through appropriate formal designation of Hul'qumi'num Mustimuhw Intensive Traditional Use Areas (See Section 8, page 79).

Capacity Building and Economic Development

OBJECTIVE

STRATEGIES

Ensure that the Hul'qumi'num member First Nations receive an equitable share of the economic opportunities and benefits from any forest development in the traditional territory.

- Establish a revenue sharing agreement with the provincial government based on stumpage collected, and apply the resources to build Hul'qumi'num capacity for forest planning and monitoring.
- Undertake a feasibility study to establish a Hul'qumi'num area-based forest tenure, based on ecosystem-based management principles. Establish a framework for consultation and decision making to involve Hul'qumi'num people and in particular, Elders, in management of the community forest.
- Provide training for Hul'qumi'num people in technical, management and professional roles in forestry.
- Consider joint-venture partnerships with private interests to pursue local value-added development opportunities, while retaining Hul'qumi'num control (i.e. 51% or more ownership control) as appropriate.
- Make timber available for local Hul'qumi'num community needs, including firewood and building materials, especially from on-reserve forest management.

7.9 Non-Timber Forest Products

7.9.1 BACKGROUND

The forested lands of the territory provide many things that are necessary for Hul'qumi'num physical and spiritual well-being. In addition to the important cultural role of wood from trees and a setting for wildlife habitat, the forests also provide a wide variety of berries, bark, plants and roots for food and numerous medicines. They provide a spiritual home, a place where traditional spiritual and ceremonial practices can take place through practices acquired through traditions passed down from generation to generation from the First Ancestors. Forest products frequently utilized by Hul'qumi'num *Mustimuhw* include alder, red cedar, yellow cedar, ocean spray, cascara, crabapple, grand fir, hemlock, maple, Douglas-fir, cottonwood, spruce and yew. Berries are harvested from black caps, red and blue huckleberry, red and blue elderberry, trailing blackberry and salal. Important medicinal plants include *sti'ya'*, *lila'*, and *tthu'kwa'*, among others.

The contemporary term for these resources is non-timber forest products (NTFPs). NTFPs are products of biological origin other than wood derived from forests. NTFPs may provide an opportunity to diversify the use of forests for economic development purposes. NTFPs within Hul'qumi'num territory could include floral greenery products (e.g. salal, sword fern, conifer branches), mushrooms (e.g. chanterelles), berries (e.g. salmonberries, huckleberries) and Christmas trees (e.g. Douglas-fir, grand fir, white pine)

No data are currently available to map areas of potential NTFPs at a level of detail that would be useful for strategic planning.³¹ Also, because NTFP harvesting is largely unregulated, little information is currently available on the past or present NTFP harvest, although the extent of NTFP harvesting in BC is thought to be significant, especially for mushroom harvesting and some botanicals (e.g. salal).

7.9.2 SUMMARY OF COMMUNITY PERSPECTIVES ON NTFPS

Many Hul'qumi'num people feel that gathering plants for food or other personal or cultural uses is very important. Some would call it a matter of survival — those with adequate knowledge can, if necessary, live off the plants found in the forest. Gathering plants for ceremonial and spiritual uses is also a central part of Hul'qumi'num culture; plants are used in the longhouse, in the smokehouse, and in numerous ceremonies. Perspectives on the use of plants include the following:

- ***It is important to Hul'qumi'num people that the traditional knowledge about plants is passed on to future generations.***

In the past, children were trained about the use of plants at a young age. Various protocols determine who should hold certain knowledge and how they should pass it on. The teachings include the meaning of plants, their purposes, which are edible, what they look like, where and when they grow, and appropriate ways to prepare and use them. Some people are concerned that this knowledge needs to be shared more than it has been lately or it may be lost to the Hul'qumi'num culture. Education today should include more attention to the cultural and spiritual aspects of plant use and not just the practical side.

IT'S HARD TO THINK OF
SELLING SOMETHING
OUR PEOPLE USED FOR
MEDICINES. YOU KNOW,
THE ROOTS, COME FROM
A GENERATION WHERE
WE DIDN'T SELL
ANYTHING. EVERYTHING
WE GOT WAS GIVEN,
SHARING. IF IT WAS ME,
I'D JUST GIVE IT.
— SALLY NORRIS

IT SOUNDS LIKE NTFPS
COULD BE A REALLY BIG
INDUSTRY IF IT WAS
MANAGED PROPERLY AND
CAREFULLY PLANNED.
— TERRY SAMPSON

³¹ Kotaska, J. March 14, 2003. *Hul'qumi'num Land Selection Study Volume II: Land and Resource Assessment*. p. 12.

I THINK IT'S IMPORTANT
THAT THE PEOPLE KNOW
ABOUT THEIR OWN
MEDICINES AND COLLECT
IT THEMSELVES.
— AUGGIE SYLVESTER

I DON'T AGREE WITH
SELLING OF PLANTS.
IT'S FOR SPIRITUAL,
EMOTIONAL, AND
PHYSICAL HEARING.
— WILLIE SEYMOUR

- ***The areas in which many foods can be gathered for medicinal use are very limited and difficult to access.*** Certain plants that could be collected close to settlements now have to be sought in the mountains. The causes of loss of access to plants are numerous. Logging and development have various negative impacts. Certain medicines are associated with different age classes of forests, so those that grew in old growth forests are now scarce. Campers and hikers can also destroy plants. Chemical spraying has a serious impact on plants, for example in hydro corridors. Spraying contaminates plants, making them taste bad, or worse, making them poisonous. Private property prevents access to plants in many areas.

- ***To enable continued harvesting, the protection, restoration and enhancement of medicinal or botanical plants is called for.*** Putting cultural uses of plants on a higher priority than logging is important in some areas. Research is required to support conservation and restoration efforts. Monitoring and surveillance would also help.

- ***Opinions are divided on the importance of gathering wild plants to sell.*** Most feel it is important, but some are opposed, and others have no opinion on this potential source of jobs. On the topic of gathering of wild plants to sell as medicines, Hul'qumi'num people's views are split between support and opposition. Younger people (students) are more supportive on the whole. Hul'qumi'num people who do not support selling plants give two main reasons. The first main reason is that economic use could deplete the supply of plants — especially the more scarce medicinal plants, decreasing their availability for other, more important uses. The concern is that over-harvesting could limit ongoing access to medicine which is important for protection and to prevent reliance on purchased

drugs. Over-use of plants for economic purposes could even make certain plants extinct, harming the environment as well as taking them away from harvesting. The second reason that many people oppose selling plants is that it is against spiritual beliefs and traditions to sell medicinal plants for profit. The tradition of sharing should be maintained. Some who currently make medicines do not sell them because they should not ask for payment. People who need plants should learn how to gather them rather than seeking to buy them. Another concern about harvesting plants for sale as food or medicine is the health risk involved. Certain poisonous mushrooms could be harvested accidentally. Medicinal use of plants is highly specialized, and misuse can cause more harm than good.

- ***Those who support the economic use of plants focus on the good potential it might have to provide jobs and income.*** While people acknowledge that it takes hard work, they see it as good employment in being outdoors, on the land. Also, it does not require high levels of education or training — and a benefit could be that those involved learn more about their land. Non-Native people are making money gathering plants to sell for floral arrangements, so the potential is real.

- ***Hul'qumi'num people would like to see more control of plant harvesting within Hul'qumi'num territory.*** There should be limits on harvesting, attention to replenishment, and more benefits to Hul'qumi'num people. To be able to compete with the established harvesters, some training of Hul'qumi'num people who want this work might be necessary. More involvement by the Hul'qumi'num could help to reassert their presence in their traditional territory. The move towards natural and herbal remedies suggests a good market for medicinal plants. Sales of plants for this purpose could also

bring recognition to First Nations culture. Perhaps the Elders or particular bands could take out trademarks. Some feel that if harvesting is happening in Hul'qumi'num territory anyway, the Hul'qumi'num people should be getting the jobs.

• ***Hul'qumi'num people who support selling plants do place some conditions on this type of economic development.***

The knowledge associated with the medicinal plants especially should stay with the people who hold it, and not be shared with the non-Natives. Also, the industry would have to be managed properly and carefully researched and planned to be sustainable. Conservation would have to apply, with the plants being replenished. Some feel that sales should only be to Hul'qumi'num people. Control over the industry by the Hul'qumi'num would be important. Limitations on the potential of selling plants for economic development include: a possible shortage of plants (e.g., salal is not as abundant as it was and pine mushrooms have been depleted), lack of

knowledge about traditional medicines or an unwillingness on the part of the holders of that knowledge to share it and lack of information about the abundance of resources such as mushrooms.

7.9.3 GOALS FOR THE MANAGEMENT OF NTFPS

- Sustain, and where necessary, restore traditional gathering resources and opportunities for Hul'qumi'num people.
- Protect the intellectual property rights of Hul'qumi'num people in the management and development of all non-timber forest products.
- Encourage the sharing of traditional knowledge regarding the gathering and use of plants and berries among Hul'qumi'num people.
- Provide culturally appropriate and ecologically sustainable opportunities for Hul'qumi'num commercial NTFP harvesting.

7.9.4 OBJECTIVES AND STRATEGIES FOR THE MANAGEMENT OF NTFPS

Management Authority

OBJECTIVE

STRATEGIES

Ensure that the Hul'qumi'num people have management authority over traditional gathering activities.

- Prohibit bio-prospecting or any commercialization of indigenous medicinal plants within the Hul'qumi'num territory until appropriate control mechanisms are in place to protect traditional use and intellectual property.
- Working with appropriate provincial agencies and others, develop mechanisms to prevent the over-harvest of non-medicinal NTFPs within Hul'qumi'num traditional territory, particularly salal harvesting.

Assessment and Planning

OBJECTIVE

STRATEGIES

Maintain opportunities for traditional gathering activities by the Hul'qumi'num people.

- As needed to supplement the HTG TUS, identify and map the location and current condition of known traditional gathering areas.
- Protect intensive traditional gathering areas within landscape level forest reserves (See Sections 7.8.4, page 65 and Section 8, page 79).
- Recognize the importance of traditional gathering areas in all landscape level or resource development plans. Prohibit development activities that may degrade the quality of traditional gathering areas or prevent access by Hul'qumi'num people.
- Establish priorities and strategies for the restoration of traditional gathering areas impacted by past resource development activities. Undertake restoration of traditional gathering areas according to the priorities identified.
- Work with MOF, forest licensees, landowners, and BC Hydro to eliminate herbicide and insecticide spraying in silvicultural treatments and vegetation management of hydro right of ways.

Capacity Building and Economic Development

OBJECTIVE

STRATEGIES

Ensure the continuity of traditional knowledge and appropriate practices for gathering of plants and berries.

- Encourage teaching by the Elders to inform Hul'qumi'num people regarding appropriate practices for the gathering and use of plants and berries.

Provide culturally appropriate and sustainable opportunities for Hul'qumi'num commercial NTFP harvesting.

- Undertake a study to determine the feasibility of commercial NTFP harvesting by Hul'qumi'num people. In addition to addressing the commercial feasibility of NTFP harvesting, the study should 1) identify appropriate mechanisms for determining ecologically appropriate levels of harvest for high-potential NTFPs; 2) ensure conservation and Hul'qumi'num sustenance and cultural needs are met as a first priority; and 3) protect Hul'qumi'num intellectual property rights.

7.10 Mineral and Energy Resources

7.10.1 BACKGROUND

Energy

There are a variety of energy and mineral resources within the HTG core traditional territory. In addition to potential for natural gas and coalbed methane, there is potential for development of alternative “green” energy sources, such as small hydro, wind and tidal current. Most of the HTG traditional territory is within the provincial electrical grid, which makes development of these alternate sources more feasible. Specific energy resources and development opportunities include:³²

- **Micro-hydro:** One site — at Fellow’s Creek in the southern part of the territory — is considered by BC Hydro to have potential for micro-hydro development at a cost of \$0.05 to \$0.20 per kilowatt-hour assuming a 40 year life span. This is a relatively high cost per unit energy.
- **Wind:** Ten to fifteen inland sites have medium to good potential (6-8 metres/second) for wind turbine electrical production. These are mostly north and northeast of Lake Cowichan, with a few south of Cowichan River. No offshore sites have been evaluated.
- **Tidal current:** There are no sites within the HTG core traditional territory that meet the current minimum requirements for tidal energy production, which is 2.4 metres/second.
- **Natural gas:** Over half of the HTG traditional territory overlays the Georgia Basin sedimentary basin, with a significant portion of the overlap being offshore. The Georgia Basin sedimentary basin is estimated to contain 6.5 trillion cubic feet of natural gas. There are four natural gas tenures in the Georgia Basin, currently under a provincial development moratorium.

- **Coalbed methane:** The Nanaimo coalbed is about 170 square kilometres in size, covering the area north of Ladysmith Harbour on Vancouver Island, Gabriola, Valdes, Mudge, Link, De Courcey, Ruxton, and Pylades islands. Coalbed methane reserves are estimated at 300 billion standard cubic feet in the Nanaimo Coalfield.

Minerals

Some subsurface areas of the HTG traditional territory contain high potential for metallic minerals, industrial minerals and aggregates. Specific mineral resources and development opportunities include:

- **Metallic minerals:** Most of the HTG traditional territory on Vancouver Island has high potential for metallic minerals, with low potential on the Gulf Islands and Fraser River portions of the territory. The most economic occurrences are for copper, gold and iron (5 or more occurrences).
- **Industrial minerals:** There are two areas of high potential for industrial minerals — in the mountainous areas north of the Chemainus River; and in the mountainous area south of the Cowichan Valley — with smaller occurrences on the southern portion of Saltspring, Portland and Moresby Islands. Mineral occurrences of highest potential are limestone, rhodonite, expanding shale and limestone.
- **Aggregates:** Aggregates are rocks generally mined for use in roads and buildings. Aggregate potential is not mapped, however developed pits occur throughout the territory.

I THINK IT’S MORE
IMPORTANT THAT WE
HAVE THE RIGHTS TO
DO [MINERAL AND
ENERGY DEVELOPMENT
BEFORE GETTING INTO
IT]. RIGHT NOW THESE
ARE NON-RENEWABLE
RESOURCES. HAVING
CONTROL IS MORE
IMPORTANT.
— SHANA ROBINSON

AT PRESENT, I DON’T
SEE ANY RESPONSIBLE
PRACTICES OR METHODS
IN PLACE FOR EXTRACT-
ING MINERALS, OIL,
AND GAS FOR SURE.
— TIM KULCHYSKI

³² Kotaska, J. March 14, 2001. *Hul’qumi’num Treaty Group Land Selection Study. Volume II: Land and Resources Assessment*. pp. 33-40.

I SUPPORT GENERATING
HYDRO ELECTRIC POWER,
NOT SO MUCH FROM
RIVERS BUT FROM OTHER
SOURCES. I THINK WE
NEED TO BE MORE
INNOVATIVE WHEN
IT COMES TO
GENERATING POWER.
— HARVEY ALPHONSE

WE NEED ELECTRICITY
BUT WE NEED TO KNOW
THAT IT DOESN'T
NEGATIVELY IMPACT
FISHING AND WILDLIFE
AND OUR ENVIRONMENT.
— GEORGE HARRIS

7.10.2 SUMMARY OF COMMUNITY PERSPECTIVES

Most Hul'qumi'num people believe that deriving Hul'qumi'num jobs or economic development from mineral and energy resources is important (29%) to very important (31%). However, a significant minority feel that mining (16%) and hydroelectric development (20%) should not be encouraged. Concerns center on impacts on the environment, especially fish habitat. Some people are not confident that mineral and energy development can be done in an environmentally sensitive way or feel that it would lead to further alienation of land.

People who see opportunities emphasize the need for jobs and resources for the use of the Hul'qumi'num. However, there is widespread uncertainty as to the potential of various mineral and energy resources such as oil and gas. Hul'qumi'num people feel they should have full control over, or at least full involvement in mineral and energy development if it does go ahead. A high level of control is necessary to reflect Hul'qumi'num rights to these resources, to ensure that Hul'qumi'num people get the associated jobs, training and other benefits, and to make certain that the development occurs in an environmentally sound way. Specific perspectives include the following:

- **Oil, gas and coal methane:** Hul'qumi'num people have mixed opinions on oil and gas development, largely due to a lack of information on the potential for these resources in the traditional territory. Levels of confidence as to whether oil and gas reserves are present — on-shore or offshore — vary. Some emphasize that if there are such resources in Hul'qumi'num territory, development for Hul'qumi'num people's benefit is appropriate. Some people are concerned about the environmental impacts that could occur with oil and gas development. Some people are aware that there is

potential for developing coal methane gas in Hul'qumi'num territory. This potential is currently being explored. While the development of this resource may or may not provide much employment, Hul'qumi'num rights to it should be asserted.

- **Aggregates (sand and gravel):** There are several gravel pits in Hul'qumi'num communities or nearby. Some Hul'qumi'num people are involved in the business. Many feel that the extensive gravel resources on reserve land should be made use of — to sell for income, and as a resource for construction of housing. More benefits should come to Hul'qumi'num people in cases where others have developed the resource. Another reason to extract gravel in some places is to reduce flooding and to improve fish habitat
- **Hydroelectric energy development:** Hul'qumi'num peoples' opinions on the importance of hydroelectric development are polarized, with most feeling it is important (24%) to very important (38%), but others are opposed (20%). Those who do not support further hydroelectric development argue that there are sufficient energy options without further disturbing rivers and flooding land for hydro dams. Healthy rivers and streams are too scarce to be used for hydro, especially considering the need to protect fish habitat. Some Hul'qumi'num people feel that hydroelectric development has potential if it is done with caution and advance research about its impacts. Hydroelectric development would have to be in harmony with the environment, maintaining river flows for fish, possibly taking place on a small scale. Support for hydroelectric development is based on the need for electricity, which will increase in the future, and on the desire for greater self-sufficiency in energy. If Hul'qumi'num people could generate their own power, it could also help keep costs down. Some see it as a good business opportunity, if energy beyond that needed by the community could be sold. The need for training of Hul'qumi'num young people so they can get employment in this sector is recognized.

- **Alternative energy sources of electricity:** Some Hul'qumi'num people encourage the exploration of alternative sources of energy. Potential sources include wind and solar power. There is a need to be more innovative, looking beyond hydro, oil, gas and coal.

7.10.3 GOALS FOR THE MANAGEMENT OF ENERGY AND MINERAL RESOURCES

- Ensure that mineral and energy related developments attain the highest standards of environmental management.
- Ensure that mineral and energy related developments provide significant economic benefits to the Hul'qumi'num communities.

7.10.4 OBJECTIVES AND STRATEGIES FOR THE MANAGEMENT OF ENERGY OR MINERAL RESOURCES

<i>Management Authority</i>	
OBJECTIVE	STRATEGIES
Ensure that the Hul'qumi'num people have meaningful management authority over energy and mineral development in Hul'qumi'num traditional territory.	<ul style="list-style-type: none"> • Establish protocol agreements with the provincial and federal government that would trigger an independent environmental assessment and benefits assessment of any major energy or mineral development in the traditional territory.

Assessment, Planning, Management of Exploration and Development Activities

OBJECTIVE

Ensure that potential impacts from all proposed energy or mineral-related developments in Hul'qumi'num territory are assessed prior to development.

STRATEGIES

- As part of the above protocol agreement, ensure that Hul'qumi'num people has veto over development approval where they conclude that the environmental impacts are unacceptable, or insufficient benefits would accrue to the Hul'qumi'num communities.
- Ensure opportunity for Hul'qumi'num community participation in the review of proposed mineral and energy developments.
- Prohibit energy or mineral-related exploration or development in Hul'qumi'num Mustimuhw Intensive Traditional Use Areas (See Section 8, p. 79) unless acceptable by Hul'qumi'num member First Nations.

Compliance and Enforcement

OBJECTIVE

Monitor and report on all exploration and development activities in Hul'qumi'num territory.

STRATEGIES

- Require continual monitoring of site operations and use of access routes for energy or mineral-related projects to ensure compliance with guidelines (e.g., siltation of streams, fuel storage, waste handling, measures to reduce disturbance to wildlife or other values, control of access, etc).
- Require performance bonds for all exploration, development and reclamation activities to a level sufficient to cover potential costs of mitigation from unintended impacts.

Capacity Building, Economic Development

OBJECTIVE

Encourage local capacity building for mineral and energy related local business and services.

STRATEGIES

- For acceptable projects, enter into benefit sharing agreements with development proponents to ensure that Hul'qumi'num member First Nations receive appropriate royalties, training, and jobs from mineral and energy development activities occurring in the territory.
- Explore the feasibility of alternative energy sources to meet current and future energy requirements of Hul'qumi'num communities.

7.11 Water, Air and Soil Resources

7.11.1 BACKGROUND

Groundwater is an important resource, used for a variety of purposes including irrigation, industrial use, domestic water supply, and freshwater aquaculture and hatchery operations. There are 55 classified aquifers within the HTG core traditional territory. Three are heavily developed — one in Duncan (Lower Cowichan River A), one in West Duncan, and one on Panorama Ridge in Chemainus. There are 27 that are moderately developed and 25 lightly developed. Vulnerability is evenly spread between three classes — 20 are highly vulnerable according to provincial rankings; 17 are moderate; and, 18 are low. Fifteen of the highly vulnerable aquifers are used for drinking water.

Surface water is an important resource for industrial, agricultural and domestic use, as well as power generation. Adequate surface water is also crucial for fish and aquatic habitat. For all areas within the HTG traditional territory, there is inadequate summer flows to protect fish habitat, generally July through September. As a result, there is only water available for year round use and licensing if water storage is provided, allowing the summer use to effectively come from stored winter peak flows. Use of surface water is regulated by water licenses in BC. Over 2000 licenses exist within HTG traditional territory, the majority of which are for domestic use, followed by, industrial use, irrigation and storage.

7.11.2 SUMMARY OF COMMUNITY PERSPECTIVES

Hul'qumi'num people strongly support having clean air, adequate quantities of clean, fresh water, clean rivers and lakes, and productive soil that is protected from erosion. Clean rivers and lakes are especially important. There is a strong desire to deal with pollution issues so as to maintain or restore

the integrity of the land, air, water and beaches. Industrial and urban pollution are serious concerns — especially the air and water pollution caused by the Crofton and Harmac pulp mills.

Air pollution in Hul'qumi'num territories is a serious concern. Pulp mills are the main source, but there are other causes. Some Hul'qumi'num people also are concerned with excess noise from modern development. The Crofton and Harmac pulp mills are the most frequent targets of concern. People have observed health impacts on animals (e.g., birth defects in cattle) and in humans (e.g., asthma).

Like air pollution, water pollution in Hul'qumi'num territories is a serious concern. The poor quality of well water and other sources of drinking water worries many people. The other impact of high importance is the contamination of beaches.

While better information is needed on sources of water pollution, the pulp mills and sewage appear to be the worst. Other sources include a meat processing plant, farming practices, waste disposal, urban development, marinas and boats, and log storage and sorting.

Hul'qumi'num people describe the main sources of water pollution as follows:

- Water pollution from pulp mill sources include landfill material (dumping of waste) and waste water that carries chemicals such as bleach into creeks (especially Bonsall Creek) and the ocean. It contaminates the water for fish and shellfish, ruining beaches for shellfish harvesting. Another concern is the use of volumes of water by the mills, reducing water supply for other needs such as wells and fish habitat. Concerns have been expressed that the mills draw down the water levels in creeks and groundwater. Increased water use by the Crofton mill will make matters worse.

**WE NEED TO PROTECT
OUR RIVERS. WE USED
TO HAVE A LOT OF
EAGLES ALONG OUR
RIVERS, BUT THERE'S
HARDLY ANY COMING
BACK THERE NOW.
WE NEED TO PROTECT
THOSE BECAUSE
THEY'RE IMPORTANT
TO OUR PEOPLE.
— DAN NORRIS**

**MAINTAINING THE
INTEGRITY OF THE LAND
AND BEACHES IS A HIGH
PRIORITY. WE NEED TO
DEAL WITH ISSUES
CONCERNING POLLUTION.
— ROBERT MORALES**

THERE WAS A DISCUSSION ABOUT STORING LUMBER IN THE WATER IN COWICHAN BAY. IT WAS TREATED WITH CHEMICALS AND WHEN IT RAINED, IT LEAKED DIOXINS INTO THE WATER AND KILLED THE FISH. SEWAGE OUTFALLS WERE CREATED.

— ROBERT MORALES

CLEAN AIR IS IMPORTANT FOR OUR HEALTH AND CHILDREN.

— BETTY FRENCH

- Halalt members have expressed deep concerns about the major impact potential of urban development on the waters of the Chemainus River Valley.
- Concerns about water pollution from sewage center on sewage outflow from the town of Ladysmith, municipalities and regional districts. Fears are that it will get worse as the population grows. More septic and treatment systems are needed to reduce the dumping of raw sewage into the water and existing septic systems need to be better maintained.
- Various sources of solid waste or garbage are suspected of polluting water supplies including landfill sites (dumps) and other more local sources of waste.
- Sewage and garbage needs are related to growing urban development in the Hul’qumi’num traditional territories. Population growth has increased such pressures. Inappropriate development (e.g., houses built along shorelines) makes impacts worse. Even upland developments pollute water through runoff caused by subdivision and road building.

Land uses permitted by municipalities do not respect First Nations values, and Hul’qumi’num people are not consulted on such development. People call on those who have caused pollution through urban development to be responsible for it.

- Recreational boats and float homes are another source of sewage and marinas also contribute to water pollution.
- Log dumping, storage/booming and sorting along the shores are another target of concern about water pollution. Residues such as tree bark and dioxins from treated lumber are among the negative impacts on water and beaches.

7.11.3 GOALS FOR THE MANAGEMENT OF AIR, WATER, AND SOIL RESOURCES

- Ensure a high standard of air quality
- Ensure a high standard of water quality and flow availability
- Sustain, and where necessary, restore the natural productivity of soils

7.11.4 OBJECTIVES AND STRATEGIES FOR THE MANAGEMENT OF AIR, WATER AND SOIL RESOURCES

Air Quality	
OBJECTIVE	STRATEGIES
Reduce airborne pollutants.	<ul style="list-style-type: none">• Work with provincial agencies and mill owners to reduce air and other emissions, particularly from the Harmac and Crofton mills.• Establish Hul’qumi’num air quality standards & require emissions to meet or exceed these standards.

Water Quality, Quantity

OBJECTIVE

Improve water quality, flow regimes.

STRATEGIES

- Prohibit log dumping or booming on traditional harvesting beaches.
- Require responsible parties to rehabilitate contaminated beaches from sewage, log dumping or other sources. Focus on Cowichan river and beaches as an initial priority.
- Work with other levels of government to establish guidelines for waste disposal from recreational boats. Monitor and enforce the guidelines in high priority areas (e.g. Cowichan Bay).
- Develop and distribute communication materials educating the public on the impacts of recreational boating on water quality and aquatic resources with guidelines for safe waste disposal.
- Assess the condition of septic systems and upgrade as needed.
- Work with other levels of government to ensure adequate waste treatment facilities for all existing and new residential and rural developments (e.g. Town of Ladysmith).
- Work with local governments to protect traditional bathing areas and the integrity of water quality in these areas.
- Develop mechanisms to ensure accommodation of Hul'qumi'num title and rights to water. Such mechanisms includes consultations on ground and surface water development proposals, or co-management arrangements on water quality and flow.
- Work with other levels of government to establish minimum flow requirements for fish-bearing streams and to meet community needs (i.e. as a priority use over industrial demand, such as from Crofton Mill).
- Remove abandoned vehicles adjacent to watercourses on reserves.
- See also Section 7.5.4 (page 47).

Soil

OBJECTIVE

Restore contaminated sites.

STRATEGIES

- Identify sites damaged from past resource development activities & establish priorities for rehabilitation.
- Work with government and third parties to rehabilitate disturbed or contaminated soils. Require development proponents to fund the cost of rehabilitation.
- Prohibit road building, logging or other developments on sensitive or unstable terrain.

PARKS ARE MORE OF AN INVITATION RIGHT NOW TO LET PEOPLE COME OUT AND PROBABLY DO WHATEVER THEY WANT WITHOUT CONCERN OR CONSIDERATION FOR SACRED SITES OUT THERE. THERE WILL BE PEOPLE LOOKING FOR SITES OUT THERE IN THESE PARKS. GOVERNMENTS MUST TAKE ACTION AND WORK WITH US TO KEEP THESE SACRED PLACES PROTECTED.

— RICK THOMAS

7.12 Management of Provincial and Federal Protected Areas

Many Hul’qumi’num people are concerned with the creation of provincial and federal protected areas in Hul’qumi’num territory without Hul’qumi’num input or consent. The creation of terrestrial and marine parks limits, or potentially limits, the ability of Hul’qumi’num people to use these areas and harvest resources. Parks also attract visitors, which threatens the solitude of these places, and can lead to impacts on sacred sites and burial grounds. Visitors have also conflicted with Hul’qumi’num people exercising harvest rights in parks. There is some support for co-management of protected areas with the provincial and federal governments. Some areas will require more active management than others, depending on the location and amount of use. The Hul’qumi’num Elders could provide a lot of useful guidance in the management of set aside areas. Local Hul’qumi’num people should be involved in management as well as First Nations technical staff. Some parks should be created and

managed solely by the Hul’qumi’num member First Nations. Protected places are needed for *hwulmuhw* to practice traditional ways in a safe place that’s not easily accessible and polluted by other people.

A priority is to manage parks and protected areas for their natural and cultural values, and for the protection of heritage and cultural sites and traditional uses. Natural and cultural resource conditions should be monitored by Hul’qumi’num people and co-management regimes established for the existing park and protected areas in the territory. If necessary, restrictions on access should be imposed to protect resources such as sacred aboriginal sites, while managment provisions must be made to support continued Hul’qumi’num harvesting within park boundaries.

7.12.1 OBJECTIVES AND STRATEGIES FOR MANAGEMENT OF PROVINCIAL AND FEDERAL PROTECTED AREAS

Management Authority	
OBJECTIVE	STRATEGIES
Ensure that the Hul’qumi’num people fully participate in decision making processes regarding the management of federal and provincial protected areas.	<ul style="list-style-type: none">Establish co-management agreements with the federal and provincial governments with respect to the management of each federal and provincial protected areas within Hul’qumi’num core traditional territory.



8 >

Hul'qumi'num

Mustimuhw

Intensive

Traditional

Use Areas

We need to be able to access all our traditional use areas in order to educate our children about our traditional ways. — Doreen Thomas

8

Hul'qumi'num Mustimuhw Intensive Traditional Use Areas

Hul'qumi'num people have been increasingly excluded from accessing their traditional landscapes as a result of alienation and degradation of their land and resources. Many formerly important beach harvesting sites have been seriously degraded by pollution and over harvesting. Many are no longer accessible due to private land and waterfront development. Extensive areas of old growth forest that were important hunting grounds for deer and elk and other animals — as well as gathering areas for cedar and many other food and medicinal plants — are now privately managed timber lands with young forests. Fish streams and habitat have been degraded by urban and agricultural development, greatly reducing opportunities to harvest salmon and other fish. Similarly, many important spiritual sites, cultural sites and historical lands associated with Hul'qumi'num oral traditions have been degraded and treated with disrespect.

In order for Hul'qumi'num people to be able to continue to retain a connection with their lands, greater efforts must be directed at sustaining, and where necessary restoring opportunities for traditional harvesting as well as cultural and social activities on the land. Furthermore, historical lands need protection to commemorate Hul'qumi'num Ancestors, honour the Spirit World and maintain Hul'qumi'num ancestral relationships with the land.

If Hul'qumi'num people are to maintain their spiritual and cultural relationships to these natural places, effective land protection measures and greater public recognition must be gained to protect Hul'qumi'num cultural values and preserve the environmental integrity of these areas. Some areas need to be managed in a natural or semi-natural condition, primarily for the purpose of providing on-going Hul'qumi'num traditional resource harvesting opportunities and protection of Hul'qumi'num cultural values. Other areas may need site-specific protection and restoration efforts to ensure specific resources — such as clam beds — are secured for future generations.

The following section identifies and briefly describes 42 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas within Hul'qumi'num Treaty Group Core traditional territory. Hul'qumi'num Mustimuhw Intensive Traditional Use Areas are watershed areas with a long history of intensive resource harvesting, traditional cultural use, and/or are associated with Hul'qumi'num oral traditions (See Figure 3, inside back cover).

The identification of these important cultural landscapes does not imply that other areas or sites in the territory are of low importance to Hul'qumi'num people. Indeed this plan designates other areas within Hul'qumi'num territory as

Previous page photo (page 79)
Xe'luw is a carved spoon or ladle. Ladles have long been used in Coast Salish feasting, and are carved from horn or wood. This one is carved from cows horn.

Photo by Gary Fiegehen, object A8109 courtesy of the Museum of Anthropology, UBC, Vancouver, Canada.

Hul'qumi'num Stewardship areas, and calls for careful management of Hul'qumi'num values throughout the territory. There are thousands of specific sites of importance, including over 1000 documented archaeological sites within the core traditional territory (See Section 7.6.1, page 52) and hundreds of individual "traditional use sites" where people have documented their use and occupancy over the land. Hul'qumi'num laws of land ownership and management have been guiding social relations exercised (since time in memorial), throughout the territory. The Hul'qumi'num Mustimuhw Intensive Traditional Use Areas provide a system of dynamic zones which can direct strategic planning decisions. They are intended to provide guidance for engaging detailed consultations for more site-specific or operational plans.

8.1 Types of Hul'qumi'num Mustimuhw Intensive Traditional Use Areas

This land plan identifies 3 types of Hul'qumi'num Mustimuhw Intensive Traditional Use Areas based on the nature of the Hul'qumi'num values within the landscape:

- 'A'lu'xut: resource harvesting places
- Xe'xe': sacred or cultural use places
- Syuth: historical lands associated with Hul'qumi'num oral traditions

Each of these landscapes is described briefly below.

8.1.1 'A'LU'XUT AREAS

'A'lu'xut traditional use areas are especially important areas for hunting, gathering and harvesting of resources, such as hunting areas for deer, elk, bear and so on; forest gathering areas for consumptive and medicinal plants; and beaches for gathering clams, oysters, cockles, seaweed and many other beach foods. There are 39 'A'lu'xut areas identified in this plan (See Figure 3, inside back cover).

8.1.2 XE'XE' AREAS

Xe'xe' places are especially important areas for Hul'qumi'num cultural uses and activities such as vision questing, spirit dancing regalia, bathing, and other spiritual and cultural practices. The protection and continued use of these areas is central to the continuation of Hul'qumi'num culture and society. Bathing areas are an example of xe'xe' places. Hul'qumi'num people regularly bathed for spiritual purposes in secluded streams, rivers, pools or bodies of water. Ceremonial bathing is undertaken for the purposes of physical, spiritual and emotional purification. These practices are a vital component of the cultural activities of the Hul'qumi'num nations, and play a central role in traditional histories and teachings. There are 27 xe'xe' landscapes identified in this plan (See Figure 3, inside back cover).

8.1.3 SYUTH AREAS

Syuth areas are historical lands that represent deep historical, and spiritual connections between Hul'qumi'num Mustimuhw and their ancestral history, origins, and territory. In Hul'qumi'num life, there exist powerful spiritual places on the land. These powerful, sacred places entrench Hul'qumi'num people to their territory, connecting geography with Hul'qumi'num oral traditions, history, and family genealogy. These intangible heritage sites, or 'cultural landscapes' can be understood by referring to Parks Canada's (2001)³³ designation, as:

"A place valued by [Hul'qumi'num people] because of their long and complex relationship with that land. It expresses their unity with the natural and spiritual environment. It embodies their traditional knowledge of spirits, places, land uses, and ecology. Material remains of the association may be prominent, but will often be minimal or absent".

³³ Recognition of Aboriginal Cultural Landscapes in Canada. Parks Canada: Ottawa 2001

Hul'qumi'num people revere historical lands as places to commemorate their Ancestors, honour the Spirit World, and maintain their ancestral cultural relationships with their lands. The social and religious value of these historical lands to Hul'qumi'num people has never been officially recognized in Canada. These sacred site locations remain completely unprotected from desecration.

Three main types of *syuth* landscapes are identified in this plan: First Ancestor Sites; Transformer Places; and, Oral Tradition Sites. These landscapes represent broad geographic areas that are useful for purposes of land-use planning, rather than a categorical list of each site-specific place.

FIRST ANCESTOR SITE

In Hul'qumi'num creation narratives, the First Ancestors of the *Hwulmuhw* — the People of the Land — descended from the sky to land on the mountains, fields and shores of the territory. Family history and inherited family names directly connect Hul'qumi'num people to these First Ancestors and the places where they originated. First Ancestor Sites are honoured by Hul'qumi'num people as ancient, sacred places commemorating Hul'qumi'num people's origins and rights on the land.

XEEL'S TRANSFORMER PLACES

Hul'qumi'num oral narratives recite *Xeel's*, the Transformer, travels through the world where he left marks on the land to remind the *Hwulmuhw* of his benevolence — sites where *Xeel's* transformed malicious persons, animals and supernatural beings into mountains, boulders and other natural features. Today, these Transformer Places are revered by Hul'qumi'num people as sacred, powerful places marking the spiritual creation of the World.

ORAL TRADITION SITES

Oral traditions, place names and history shape how Hul'qumi'num people perceive their place on the land. Oral traditions create living landscapes where Hul'qumi'num people learn and experience their historical relationships with their ancestral territory. Examples of such intangible heritage sites may include places identified in traditional narratives, the location of legendary events, or the residence of supernatural beings.

There are 18 *syuth* landscapes identified in this plan (See Figure 3, inside back cover).

8.2 Objectives for the Management of Hul'qumi'num Mustimuhw Intensive Traditional Use Areas

It is beyond the scope and purpose of this strategic land use plan to document in detail the resource values, current conditions, and specific management concerns of each of the following 42 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas. Rather, this land plan recommends that more detailed planning be undertaken within each of these landscapes with appropriate third parties to address each of the following objectives. The relative emphasis between objectives will depend on the type of Hul'qumi'num landscape, as follows:

'A'LU'XUT AREAS

- Protect and where necessary, restore traditional harvesting resources
- Protect, restore and enhance opportunities for Hul'qumi'num Mustimuhw to pursue traditional resource harvesting activities
- Foster public appreciation, understanding and respect for Hul'qumi'num natural resources and harvesting activity

XE'XE' AREAS

- Protect and where necessary, restore cultural resources, including cultural materials and cultural sites³⁴
- Protect, restore and enhance opportunities for Hul'qumi'num Mustimuhw to pursue traditional cultural and spiritual activities
- Foster public appreciation, understanding and respect for Hul'qumi'num cultural and spiritual activities

SYUTH AREAS

- Protect and where necessary, restore spiritual and cultural values of these historical lands
- Sustain and enhance opportunities for Hul'qumi'num people to pursue spiritual and cultural activities
- Foster public appreciation, understanding and respect for Hul'qumi'num cultural values and special relationships to each landscape

The following 42 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas are organized into 6 Hul'qumi'num planning units — Cowichan Lake, Chemainus/Ladysmith, Cowichan River, Gulf Islands/Mainland, Shawnigan/Koksilah, and Upper Nanaimo River. These planning units represent sub-regional planning areas within the HTG core traditional territory for the purpose of organizing the special landscapes by geographic area. The division of the territory into these planning units does not have any cultural or other significance. A brief overview of the current land status and natural resource values of each planning area is provided, followed by a summary of the traditional resource harvesting activity, cultural use, and spiritual and oral traditions associated with each Hul'qumi'num Mustimuhw Intensive Traditional Use Area.³⁵

Cowichan Lake Planning Unit

“Cowichan Lake is where they used to go to get their trout. They used to bring it down by the wagon load to use for just getting together for potlatches and anything...They also used to dry herring and smoke it. It lasts. They also used to sun dry the berries. They also picked all their teas...up in the mountains.” — Sarah Modeste

The Cowichan Lake Planning Unit is 79,227 hectares in size, and includes Cowichan Lake and surrounding watersheds. Most of the Cowichan Lake Planning Unit is currently fee simple private land, actively managed for timber production by Island Timber, Timberwest and Hancock timber companies. Pockets of Crown land are found along Cowichan Lake and in a strip along the southern boundary of the planning unit within the Alberni-Clayoquot Regional District. There is one Indian Reserve in this planning unit, the Cowichan Lake Indian Reserve, which is located on the eastern end of the lake.

This planning unit is extensively forested and is managed primarily for timber production. The majority of forests are recently logged (less than 140 years of age). Patches of older forests (greater 140 years of age) are found at higher elevations, particularly north of Cowichan Lake. Forest capability is generally high to very high at lower elevations along valley bottoms. A forest road network accesses all the major drainages. Metallic mineral potential is considered high and industrial mineral potential is considered low for this planning unit. Some aggregate mineral (sand and gravel) excavation has occurred around the eastern end of the lake.

There are 5 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas within this planning unit.

³⁴ Cultural materials includes for example, red ochre, medicinal and spiritual plants, deer, eagle, cedar, scallop shells, among others. Cultural sites includes supernatural being sites, spiritual, sacred and First Ancestor Places.
³⁵ Descriptions of the planning areas are based on information compiled in Kotaska, J. March 14, 2003. Hul'qumi'num Land Selection Study. Volume II: Land and Resource Assessment. POLIS Project on Ecological Governance, University of Victoria

8.3.1 SNISHUTSUM (MT HOLMES, COTTONWOOD CREEK)

- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area: Oral Tradition Site

The mountains on the northern shore of Cowichan Lake in the vicinity of Youbou, known as *Xwaaqw'um Smeent*, or Mt. Holmes and Mt. Franklyn, are recognized as a powerful *stl'elugum* place.

The mountainous caves of *Xwaaqw'um Smeent* are related in Hul'qumi'num oral tradition to be one of the dwelling places of the *Ts'inqua'*, the lightning serpent. The Cottonwood Creek watershed is an important cultural area for spiritual bathing.

8.3.2 COWICHAN LAKE

- 'A'lu'xut (resource gathering) area

Cowichan Lake is a traditional use landscape for the Cowichan people. Cowichan people have used the area around the present day town of Youbou as a camping and hunting area. Several species of waterfowl are taken in this area due to the variety of fresh water habitats. On the shore of Cowichan Lake at Shaw Creek, Cowichan hunters camp and prepare elk and deer meat caught in the surrounding forests. Spring salmon and trout are also caught and berries are gathered in the summer months.

3.3.3 ROBERTSON RIVER

- Xe'xe' (sacred, cultural use) area

Robertson River contains several important Hul'qumi'num bathing areas and is used for vision questing and spiritual cleansing.

8.3.4 SHAW CREEK

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area

The Shaw Creek area is an important hunting area for elk, deer and bear. Spring salmon are also abundant. Camps have been

established along Shaw Creek to dry meat for packing ease. Gathering berries is also common in the area. Part of the creek is used by new dancers.

8.3.5 GORDON RIVER

- Xe'xe' (sacred, cultural use) area

The Gordon River area has several bathing creeks and is important for new dancers.

8.4 Chemainus — Ladysmith Planning Unit

"Oyster Bay is where all my children were born, and it is where they all grew up...All our ancestors fished there, all our great grandfathers." — Steve Sampson Sr.

"I was born at Shell Beach, and brought up in Chemainus Bay. I lived at Deer Point; we went berry picking and fishing there and got berries, clams and fish. I never went to the store. We just lived off the land. We didn't have a fridge." — Theresa Rice

The Chemainus — Ladysmith Planning Unit is 72,481 hectares in size and is bounded by the Chemainus River watershed to the south and the Haslam creek watershed to the north. It contains numerous smaller watersheds that drain east into Stuart Channel, as well as the Oyster Bay and Kulleet Bay areas. The planning unit is largely within the Cowichan Valley Regional District, and includes the Municipality of Ladysmith and North Cowichan. There are 7 reserves within the planning unit — IR#13 (Chemainus), IR#12 (Oyster Bay), IR# 2 (Halalt), IR#6 (Tsussie), IR#10 (Say-La-Quas), IR#11 (Squaw-Hay-One), and IR #1 (Halalt Island).

Coastal portions of the planning unit are largely fee simple private land with intensive urban, agricultural, and rural

residential development along the Island Highway corridor. Extensive coastal areas are within the Agricultural Land Reserve. Blocks of Crown forest land are found in inland portions of the planning unit. The Municipality of North Cowichan has substantial private forest land holdings between the Chemainus and Cowichan rivers, which are managed for timber production.

The majority of this planning unit has high to very high forest capability. Coastal areas of the planning unit have largely been converted to urban, agricultural, and rural residential use. With the exception of a few small pockets of old growth remaining at higher elevations, the vast majority of the forests of this planning unit have been logged and are now second growth stands younger than 140 years of age. The majority of forests within Crown forest blocks are at harvestable age (age class 4–5).

Northern portions of the planning unit are underlain by the Nanaimo Coalfield and coalbed methane deposits and have natural gas development potential. Metallic and industrial mineral potential is generally low in coastal areas, and higher inland. There is a history of aggregate (sand and gravel) development and several active producers.

This planning unit has generally high tourism development and recreation capability, for activities such as freshwater fishing, hiking, canoeing, kayaking, mountain biking, and to a lesser extent wildlife viewing. Coastal portions of the planning unit are within the Coastal Douglas-fir biogeoclimatic zone, a comparatively rare ecosystem type with few remaining areas of intact old growth. Most coastal areas are prime to moderate agricultural capability. Protected inter-tidal areas have potential for clam and oyster culture.

There are 9 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas within this planning unit, which are briefly described below.

8.4.1 XUTL'NUTSTUN (OYSTER BAY / BUSH CREEK)

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area

In the past, many fishing camps and smokehouses were found along the shores of Oyster Bay and the mudflats were extensively used for clam harvesting. Today, subsistence clam digging, is constrained as the area is contaminated, and has been entirely leased out to private companies for depuration aquaculture. Coho, sockeye and chum salmon have been caught in Bush Creek and other small streams. Upland areas of Bush Creek are good hunting areas for deer. This landscape includes Oyster Bay IR #12. This landscape includes several spiritual bathing sites.

8.4.2 COPPER CANYON — CHIPMAN CREEK

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area

The Copper Canyon — Chipman Creek area has cultural and spiritual significance to the Hul'qumi'num people. Sacred bathing sites are located here. A Penelakut ancestral burial site is remembered in this area. There is also a powerful vision questing site in Copper Canyon. Many Hul'qumi'num people continue to use the area for hunting and gathering of medicinal plants and *tumulh*.

“Copper Canyon is needed to access elk and deer.” — Doreen Thomas

8.4.3 LOWER NANAIMO RIVER

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area

Certain areas within this landscape are associated with vision quests and several spiritual bathing sites are located here.

Hunting occurs at McKay Lake and surrounding forests.

Medicinal plants are also gathered in this area.

8.4.4 PULUMUTSUN (MT BRENTON)

- 'A'lu'xut (resource gathering) area
- Syuth (oral tradition) area: First Ancestor Site

The upper Chemainus River valley and the area around *Pulumutsun* or Mt. Brenton is used by the Hul'qumi'num for hunting deer, elk, and other large mammals. Chum salmon and trout were formerly abundant in the river valley and continue to be fished. Framing Copper Canyon, *Pulumutsun* is a place associated in Hul'qumi'num oral tradition as one of the locations where the First Ancestors of the Chemainus people landed on Earth.

8.4.5 SWUQ'US — SKW'AAKW'NUM (MT PREVOST / BIG AND LITTLE MT. SICKER)

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area: First Ancestor Site

Swuq'us, or Mt. Prevost, is the mountain peak overshadowing the lower Cowichan Valley. It is renowned by Hul'qumi'num people today as the origin where many of the First Ancestors of the Hul'qumi'num people descended from the Sky to Earth. The southwestern slope of the mountain base at *Ts'uqwulu* is believed to be where many of the First Ancestors first landed and spread out through the territory. *Swuq'us* is therefore a key cultural landscape in the Cowichan Valley, the source of where

many people believe Hul'qumi'num culture derives its origin. In addition to its significance in Hul'qumi'num oral traditions, Mt. Prevost was an important hunting ground and gathering area for berries, cedar and herbal medicines. It is also a spiritual bathing area.

Framing the southern side of the Chemainus River Valley, the mountains of *Skw'aakw'num*, known as Big and Little Mt. Sicker, are associated in Hul'qumi'num oral tradition as one of the locations where the First Ancestors of the Chemainus people descended to Earth.

8.4.6 CHEMAINUS RIVER ESTUARY

- 'A'lu'xut (resource gathering) area
- Syuth (oral tradition) area: First Ancestor Site

The lower Chemainus is an important fishing area and the current location of Halalt IR 2 (Halalt) and Tsussie IR 6 (Penelakut) as well as Chemainus IR 10 and 11. The area around the present village site and IR 6 was formerly abundant with ducks and beaver. Bonsall Creek is also an important salmon-bearing stream. Weirs were set up along the mouth of the Chemainus but they no longer exist due to extensive logging and pollution. Clams are procured at the mouth of the river and numerous waterfowl are hunted in the area.

There are few Hul'qumi'num oral traditions historically documented about the Chemainus River. One of the creation stories associated with the river commemorates the rocky island adjacent to Swallowfield at the mouth of the Chemainus River, which represents one of the First Ancestor Sites of the Chemainus people.

8.4.7 XULELTHW (WILLY ISLAND) AND THE SHOAL ISLANDS

- 'A'lu'xut (resource gathering) area

Willy Island is an important clam and oyster gathering areas and is the site of Halalt IR #1. Willy Island and the adjacent Shoal Islands are abundant in beach foods, salmon and deer. Duck hunting is also common on the islands. Once a significant village site, the Halalt residents of the island relocated to Halalt reserve (Chemainus IR #2) at Westholme early in the 1900s.

8.4.8 SUN'UW'NETS (CHEMAINUS BAY)

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area

The area around Chemainus Harbour has been a harvesting place for beach foods during and herring spawn, with waters of Stuart Channel, east of Chemainus, important for salmon. A Penelakut winter village was located at the present day site of the Chemainus sawmill. This site has particular significance as one of the only major village sites on Vancouver Island that was not turned into an Indian Reserve and the residents forcibly moved. Significant heritage values are found here. A burial ground, petroglyph and bathing sites are also located in this area.

8.4.9 Q'UL'ITS' — THUQ'MI'N (KULLEET BAY / SHELL BEACH)

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area

Hul'qumi'num people intensively use the Kulleet Bay — Yellow Point — Shell Beach area. Kulleet Bay and Shell Beach are Chemainus First Nations village sites. They are ideal locations for accessing marine and intertidal resources in the vicinity. Clams, oysters and scallops are harvested in Ladysmith Harbour. The Dunsmuir Islands were formerly Chemainus burial grounds and were greatly disturbed in the 1970s. Surrounding forests supported deer and elk populations. Woodley Range is an

important area for hunting as well as gathering of medicinal plants. Much of this ITU is within Chemainus IR #13.

8.5 Cowichan River Planning Unit

"My father always used to talk about the weir, said they used to have weirs, four weirs and the white man said we were blocking all of the fish, yet they've been using them for thousands of years, they let the fish go by." — Alfred Modeste

The Cowichan River Planning Unit is 43,760 hectares in size and includes the Cowichan River and adjacent lands from tidewater to Cowichan Lake. The planning unit falls within the Cowichan Valley Regional District and includes the city of Duncan and portions of the District Municipality of North Cowichan.

Coastal areas and the lower river are largely within private land holdings. There is the large Cowichan IR #1 reserve on the lower river and estuary and four other reserves along the river (IR#7 and 8 Skutz Falls, IR# 6 Kakalatza, IR#5 Tzart-lam). Other Cowichan reserves in this planning unit are IR#2 (Theik), IR#3 (Kil-pah-las), IR#4 (Est-Patrolas) and IR#12 (Hatch Point).

Crown land parcels are found either side of the mid section of the river. There are also several provincial protected areas along the mid section of the river. Private forest companies have substantial forest land holdings in the Cowichan River valley. Most of the lower Cowichan River is within the Agricultural Land Reserve and is developed for intensive agriculture.

The Cowichan River planning unit has high to very high forest capability. Extensive logging has converted much of the original forests to second growth except for remnant patches of old growth on the north side of Koksilah Ridge. The lower

river and floodplain has largely been cleared of forests and converted to urban or agricultural uses, with the exception of Cowichan IR #1 which remains largely forested. The Cowichan River supports native rainbow and cutthroat trout, steelhead and three species of Pacific salmon — coho, chinook, and chum. The river valley is considered to have high recreation and tourism capability, particularly for freshwater fishing. The Cowichan River valley, and especially the floodplain, is prime agricultural land and zoned as agricultural land reserve. The planning unit has generally low industrial and metallic mineral potential.

From its headwaters at Cowichan Lake to the estuary of Cowichan Bay, the Cowichan River, is a living cultural landscape overflowing with the oral traditions and history of Hul'qumi'num culture. Along the length of the river are found powerful places associated with legendary events, such as where the First Ancestors built the first 'salmon weir' or places where people, animals and supernatural beings have turned to boulders by *Xeel's*. The river flows through these sacred places, linking Hul'qumi'num people, their heritage and their lands.

There are Eight Hul'qumi'num Mustimuhw Intensive Traditional Use Areas identified within this planning unit.

8.5.1 UPPER COWICHAN RIVER

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area

The upper Cowichan River has been an important salmon fishing area, and has had numerous fishing camps along the river. Hunting and gathering of medicinal herbs are recorded on the Upper Cowichan. There are several bathing sites on the upper river.

8.5.2 MIDDLE COWICHAN RIVER

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area

Numerous traditional fishing camps and resource harvesting sites are found on the middle Cowichan River. The Cowichan River is important for salmon, which is caught at sites and camps along the river. Several sites of spiritual and cultural significance are also found along the river, including sites to gather the red ochre used by winter spirit dancers. Numerous fish weir sites are located here. Many of the smaller creeks that supported spawning salmon have been degraded or lost due to development.

8.5.3 LOWER COWICHAN RIVER

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area

The lower Cowichan River is intensively used for fishing and other resource harvesting. There are many sites in the area used by the Cowichan to access rich salmon runs and beach foods. Hunting in forests adjacent to the lower Cowichan continues to be an important practice. The seven original Cowichan villages sites are located within this landscape. The presence of these Cowichan communities on the river has for thousands of years shaped the land use and management of resources along its lower reaches.

8.5.4 HW'T'ESHUTSUN (HILL 60)

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area

Hw't'eshutsun (Hill 60) is an area of immense spiritual and cultural importance to Hul'qumi'num people. Its spiritual and

cultural importance dates back to the earliest oral histories of the Cowichan in which *Stutsun*, the second Cowichan person to be placed on earth travels throughout this area and learns of the importance of the land and its resources to his own spirituality and survival. This area contains the single largest parcel of Crown land in Hul'qumi'num territory. Still relatively undeveloped, the Hul'qumi'num Elders have identified *Hw't'eshutsun* as having great value for traditional and spiritual activities and one of the last areas in the Cowichan Valley suitable for these purposes. The area is also important for the gathering of berries and medicinal plants.

8.5.5 XATS (QUAMICHAN LAKE)

- 'A'lu'xut (resource gathering) area
- Syuth (oral tradition) area

Abundant trout and salmon have long been caught in Quamichan Creek and Lake. At the south end of the lake, bullrush and wool reed have been collected to make mats and other goods. In a famous ancestral story, *Xeel's*, the Transformer, turned *Qisag* into stone, which now rests in the lake by a small island.

8.5.6 SHQUW'UTSUN — HWTL'UPNETS (MT TZOUHALEM / MAPLE BAY)

- 'A'lu'xut (resource gathering) area
- *Xe'xe'* (sacred, cultural use) area
- Syuth (oral tradition) area: Oral Tradition Site; *Xeel's* Transformer Place

Maple Bay was formerly the site of a seasonal camp of Hul'qumi'num people, and provided an important area for hunting. Residential development has all but eliminated these opportunities. The Bay itself and Sansum Narrows is used extensively for fishing and gathering of beach foods, including clams, native oysters, scallops, abalones, and octopus. Perch, red snapper, and lingcod are taken from the waters and herring spawn is collected in the spring.

Several spiritual bathing areas and burial grounds are located in this landscape. Maple Bay also has cultural significance as the site of the last battle between the Coast Salish and *Yuqwu'lte'x* (southern Kwayulth) peoples and their allies. Medicinal plants are gathered in the vicinity of Mt Tzuhalem. It is also a spiritual questing place.

The steep, rocky sandstone mountain overlooking Cowichan Bay, known in Hul'qumi'num as *Shquw'utsun'*, is the source of the anglicized term, 'Cowichan', a place-name now generally attributed to the valley, its people and the river as a whole. The mountain *Shquw'utsun'* figures prominently in the creation stories of Hul'qumi'num culture, notably the refuge where the First Ancestors anchored their raft during the Great Flood. The caves of *Shquw'utsun'* are the home of the *S'hwhwa'us*, the Thunderbird, and *Ts'inqwa'*, the lightning serpent, who battled with the Whale to allow the first salmon to spawn in the river.

The winding channel of Sansum Narrows bordering Vancouver Island and Salt Spring Island holds powerful significance in Hul'qumi'num culture. *Sheshuq'um* is the place-name associated with Octopus Point on the northwestern shore of Sansum Narrows, where it is believed a malevolent supernatural being once vigilantly guarded the channel. The destruction of *Sheshuq'um* by a giant's boulders and his transformation to stone by *Xeel's* is a oral story that intertwines the creation of the whole local geography of the region, including the cultural landscape of *Hwmet'utsum* (Mt. Maxwell). The cliffs of Bold Bluff on the western shore of Sansum Narrows, or *shhwehwa'uselu* is believed to be one of the homes of the *S'hwa'hwa'us*, the mythic Thunderbird.

8.5.7 TI'ULPALUS (COWICHAN BAY)

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area

The Cowichan Bay area has a long history of occupation and use. It was formerly an extremely important harvesting location for Cowichan people until pollution from the Cowichan Valley largely closed it from harvesting. Cowichan people used the tidal flats at the mouth of the north arm of the Cowichan River extensively for collecting beach foods. Residents of the permanent villages on the lower Cowichan gathered herring and fished for salmon at Genoa Bay and collected herring spawn there in early spring. Throughout the bay, rocky intertidal areas were used for collecting beach foods such as clams and cockles. The waterways of Cowichan Bay and Satellite Channel are used for fishing. In the spring, herring are harvested and herring roe is collected. Smelts are procured in the spring and summer, and salmon are taken in the bay in spring, summer and autumn prior to their migration up the Koksilah and Cowichan rivers to spawn. Other important groundfish species are lingcod, red snapper, perch, sculpins, flounder and halibut. Beach foods such as clams, cockles, crabs and urchins are important, though restrictions from pollution has limited Cowichan harvesting in recent years. A wide variety of waterfowl are also taken, including ducks, geese, grouse and other migratory species. The shoreline from Kilpahlas to Cherry Point is important for gathering blackberries, redcaps, and blackcaps, and in the past was a place to dry clams. There are also specific sites associated with vision questing, sacred bathing and oral tradition stories within this area. Skinner Point has cultural significance in Transformer stories. Shoreline development and pollution of the bay has severely degraded opportunities for traditional harvesting and cultural practice.

8.5.8 SOUTH COWICHAN BAY

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area

Intertidal areas of south Cowichan Bay are used to harvest clams and other beach resources. This area is the focal point of a legend involving supernatural killer whales, capable of transforming themselves into wolves.

8.5.9 XWULQW'SELU (LOWER KOKSILAH RIVER)

- 'A'lu'xut (resource gathering) area
- Xe'xe' (sacred, cultural use) area

The Koksilah River is an important fishing river with formerly abundant coho, steelhead and trout. Several Cowichan villages and fishing camps are located along the river. Cowichan people fish for salmon at Marble Falls and the adjacent forests are used for hunting deer and elk. Several bathing sites are located on the lower river.

8.6 Gulf Islands / Mainland Planning Unit

"It was my granny when I was about four and five, she'd take me out all over Kuper... then when she had the clams all ready, she'd make a fire down by the beach. She'd bake the clams and I sat and waited for the cockles and they were steamed, nicely steamed. Then she shelled them and sorted them but they were mixed little necks, big ones and cockles, and horse clams. She put them on sticks and barbequed them against the fire. I don't see that anymore." — Mary Joe

The Gulf Islands fall within the planning jurisdiction of the Islands Trust, an autonomous local government with land use planning and regulatory authority. The majority of the Islands are in relatively small, fee simple private land holdings. A few larger blocks of unallocated Crown land are found on Salt-spring, Saturna, and Valdes islands. There are also a numerous parks and protected areas scattered throughout the islands.

The Islands have high capability to support inter-tidal and marine resource harvesting. Some protected, intertidal sites have good potential for clam and oyster culture. Unfortunately, habitat degradation and intensive harvesting over the past century have depleted beach resources.

Forest productivity is generally low to medium and the majority of forests have been logged and converted to second growth stands. Some larger patches of older forest (greater than 140 years) can still be found on Saltspring and Saturna. Metallic and industrial mineral potential is generally low, with the exception of the southern half of Saltspring Island, which has high mineral potential. Agricultural capability is generally low throughout the islands, but high in low-lying areas with well developed soils.

The islands have high capability to support a variety of marine and foreshore based recreation and tourism activities, including marine cruising, sea kayaking, hiking and wildlife viewing. All of the Gulf Islands fall within the Coastal Douglas-fir biogeoclimatic zone and contain a large number of ecologically sensitive sites.

There are 14 Hul'qumi'num Mustimuhw Intensive Traditional Use Areas in this planning unit.

8.6.1 LEEYQSUN (VALDES ISLAND)

- 'A'lu'xut (resource harvesting) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area: Oral Tradition Site

Valdes Island is the ancestral home of the Lyackson people. Sheltered bays and islets provided ideal locations for campsites and fishing villages. Beaches and surrounding waters provides abundant shellfish and other beach foods, as well as fish and marine mammals. The island is also extensively used for hunting deer, grouse and other wildlife. Several bathing sites are located on the island. Cayetano Point, Shingle Point and Cardale Point were permanent winter fishing villages with a long history of occupation and use. Porlier Pass is an important resource procurement site for herring in spring, spring and coho salmon in summer and fall, and annually for marine mammals, including porpoise, seal and sea lion.

The Lyackson First Nation currently manages three reserves that comprise one-third of the Island, and continue to engage in traditional land use practices on a seasonal basis. Development pressures — particularly logging, land alienation for parks, and recreational property development — threaten the continued use and enjoyment of the island by Lyackson people.

There is a traditional story of an underground tunnel connecting the mountains of Mexicana Hill on Valdes Island and Moore Hill on Thetis Island in the southern Gulf Islands. This underground tunnel and the caves on Mexicana Hill and Moore Hill are believed to be powerful places that are ceremonially utilized by spirit dancers, and were used as refuge sites during times of conflict.

Valdes Island is one of the few landscapes remaining in a natural to semi-natural condition suitable for Hul'qumi'num people to practice traditional Hul'qumi'num culture.³⁶

³⁶ The Lyackson First Nation is in the process of completing a community vision and land use plan for the future of Valdes Island.

8.6.2 TS'UWEEN (MT TUAM)

- 'A'lu'xut (resource harvesting) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area: Oral Tradition Site

The area of Satellite Channel directly below Mt Tuam was formerly a seasonal camping location of the Cowichan and Saanich and supported a wide diversity of food-gathering activities until the early 1900s. The area around Mt Tuam has supported hunting for abundant elk and duck, and gathering and harvesting of food and herbal medicines. Rock cod, clams, oysters and sea eggs continue to be collected along with berry picking and camas harvesting. The campsites show long-term, intensive harvest activity as indicated by the large middens noted in the archaeological record. Bathing sites are also found here.

The mountain of *Ts'uween*, or Mt. Tuam, on southern Salt Spring Island is a dominant landmark overlooking the vicinity of Cowichan Bay and Saanich Peninsula. *Ts'uween* is the focal point of a Cowichan oral tradition of *Sxeluqun*, or 'Man with the Lightning Eyes', where he took refuge on the mountain cursed by his supernatural power.

8.6.3 HWMET'UTSUM (MT MAXWELL)

- 'A'lu'xut (resource harvesting) area
- Xe'xe' (sacred, cultural use) area
- Syuth (oral tradition) area: Oral Tradition Site

The Mt Maxwell — Burgoyne Bay area is important for many resource harvesting and cultural activities. Deer and elk have been hunted, berries (including salmonberry, huckleberries, blackberries, and redcaps) gathered, and sacred bathing sites are found in the Mt. Maxwell area. Burgoyne Bay is an abundant herring and herring spawn collection site, a reliable shellfish-gathering beach and marine mammal hunting area.

Also, duck and other birds are abundant in the area; they were hunted and their eggs were collected in the summer and autumn months.

The mountain of *Hwmet'utsum*, or Mt Maxwell, on western Salt Spring Island is a rocky sandstone peak overlooking Sansum Narrows and Maple Bay. The mountain of *Hwmet'utsum* is a character in the oral tradition of *Sheshuq'um*, where the mountain helped the giant destroy *Sheshuq'um* by kneeling down for his boulders to hit their mark.

8.6.4 HWNEN'UTS (FULFORD HARBOUR)

- 'A'lu'xut (resource harvesting) area

The Fulford Harbour area has been used for lingcod, halibut and salmon fishing in the summer and the collection of herring spawn in the spring. Clams, ducks, seals and sea lions are also available in the summer months. It is a good location for duck hunting, as well as crab fishing and roe harvesting. Several bighouses were located here and the shores hold several important archaeological sites.

8.6.5 TS'USNA'AM (BEAVER POINT)

- 'A'lu'xut (resource harvesting) area

The Beaver Point area on Saltspring Island is an important clam harvesting and fishing location.

8.6.6 SHIYA'HWT — STSA'TX (GANGES / LONG HARBOURS)

- 'A'lu'xut (resource harvesting) area

The Ganges and Long Harbour areas have been used by the Island Hul'qumi'num people for the raking of herring and collection of herring spawn in the spring and summer. A wide variety of beach foods are available, as are ducks. The area is very important for fishing for salmon, cod, rock-cod, and bottom fish and as well as for hunting sea mammals. There was extensive clam harvesting at Long Harbour until the ferry terminal was built. Clamshell heaps from thousands of years of harvest eventually joined Saltspring Island with this former point.

8.6.7 STLU'LAN (VESUVIUS BAY)

- 'A'lu'xut (resource harvesting) area

Vesuvius Bay was an important area for seasonal gathering of littleneck and manila clams. Other activities in the bay included hunting duck and deer. Residential development has limited the present-day use of this area.

8.6.8 PUNELUXUTTH' (KUPER AND THETIS ISLANDS)

- 'A'lu'xut (resource harvesting) area

- Syuth (oral tradition) area: Oral Tradition Site

Kuper and Thetis Islands have a long history of occupation and intensive traditional land use by Hul'qumi'num people. People residing in permanent winter villages at Kulleet Bay, Shell Beach, Valdes Island, and Kuper Islands utilize North Cove on Thetis Island, and the long inlet which leads to Moore Hill, for salmon fishing and beach food collection. Telegraph Harbour is the site of one of the three villages on Kuper Island (the other two being Lamalchi Bay and Penelakut Spit). The Harbour was an important beach food harvesting location before pollution closed the area to taking of shellfish. Telegraph Harbour today is the location for a ferry landing at Kuper Island.

The village at Lamalchi Bay has not been occupied since the first decade of the century. The village was ideally situated for fishing and shellfish gathering. Lamalchi is also the site of the historic murder of the warrior Tzouhalem. This Hul'qumi'num village was shelled by the British Navy in the 19th century and the land was eventually cutoff from the Indian Reserve.

The Penelakut Spit villagers originally lived at an established village on the beach at Penelakut Spit. Archaeological and genealogical evidence suggests that the villages in the area have been continuously occupied for thousands of years. Herring spawn is harvested in the spring on the west-side of Kuper Island. Beach foods are collected from inter-tidal zones and crabs, salmon and other marine foods are harvested in salt-water areas surrounding Kuper Island.

A mythic underground tunnel connects the mountains of Mexicana Hill on Valdes Island and Moore Hill on Thetis Island in the southern Gulf Islands. This underground tunnel and the caves on Mexicana Hill and Moore Hill are powerful places that are ceremonially utilized by spirit dancers, and were used as refuge sites during times of conflict.

Puneluxutth' (Penelakut Spit) is a large sand spit and village on the northeastern end of Kuper Island. It is where First Ancestors appeared on the beach emerging from between two driftwood logs.

8.6.9 TL'EELTHW — HWQETHULHP (GABRIOLA PASSAGE / FALSE NARROWS)

- 'A'lu'xut (resource harvesting) area

Gabriola Passage and False Narrows are very important resource harvesting areas for Hul'qumi'num people. The extensive mudflats have been used to harvest clams and other shellfish. Herring roe is gathered in the spring and all types of bottom fish and salmon are harvested year-round. Camas, ocean spray wood, and seaweed have also been extensively harvested. Numerous fishing camps were located in sheltered bays and inlets. Land alienation, shoreline recreational property development, and pollution have greatly reduced opportunities to harvest in this area.

8.6.10 SUM'NUW' (MONTAGUE HARBOUR)

- 'A'lu'xut (resource harvesting) area

Montague Harbour is a place where beach foods have been extensively harvested and prepared, including clams, sea urchins, and seaweed. Upland areas were important hunting grounds for deer and elk though access to these are largely now alienated by private property. The harbour provides sheltered fishing camp. Excavations at Montague Harbour show a history of occupancy dating back 3,200 years.

8.6.11 SQTHAQA'LH (ACTIVE PASS)

- 'A'lu'xut (resource harvesting) area
- *Syuth* (oral tradition) area: *Xeel's* Transformer Site

Hul'qumi'num people use the Active Pass area for gathering the many types of marine and beach foods available in the area at all seasons of the year, including sea-urchin, sea-cucumber, octopus, seals, sea lion, sockeye salmon, lingcod, and halibut. There are many deer on Mayne Island and Hul'qumi'num people have used numerous protected bays in the pass as campsites for fishing, hunting and food gathering.

In Hul'qumi'num oral tradition, it is recorded that when *Xeel's* stepped across to Vancouver Island from Washington State, he left his footprint marked on the southern shore of Galiano Island in the vicinity of Active Pass. *Xeel's* footprint, or *Shxixnetun*, is commemorated by Hul'qumi'num people as a landmark of the Transformer's mythic journey across the land.

8.6.12 TL'UQTUQSUN (TUMBO ISLAND, EAST POINT, SATURNA)

- 'A'lu'xut (resource gathering) area
- *Xe'xe'* (cultural use) area

Tumbo Island and the East Point area of Saturna Island are important resource harvesting and cultural use areas. Numerous camps are located here, for families harvesting fish and gathering clams and other beach foods.

8.6.13 STE'YUS

- 'A'lu'xut (resource gathering) area
- Xe'xe' (cultural use) area

Ste'yus on Pender Island is a resource gathering area and former campsite as well as the oldest recorded Hul'qumi'num archaeological site in the core traditional territory. The place name Ste'yus means 'dry' or 'dried food', referring to the early salmon that are harvested and dried there.

8.6.14 TL'UQTINUS (LULU ISLAND)

- 'A'lu'xut (resource gathering) area

The Hul'qumi'num people come to this area along the lower Fraser River and Canoe Pass to fish sturgeon and salmon. Berries of various kinds and reeds are also gathered; the latter were used to make a variety of mattresses and canoe-kneeling mats. Permanent villages of Island Hul'qumi'num people have been recorded.

8.7 Shawnigan Koksilah Planning Unit

The Shawnigan — Koksilah Planning Unit is 48,157 hectares in size and includes the watershed of the Koksilah River and areas east to Saanich Inlet. The majority of the Koksilah River is within private forest lands. Some blocks of Crown land largely are found on the lower Koksilah River in the vicinity of Koksilah River protected area.

There are three Hul'qumi'num Mustimuhw Intensive Traditional Use Areas within this planning unit, which are briefly described below:

8.7.1 HWSALU'UTSUM (KOKSILAH RIDGE)

- 'A'lu'xut (resource harvesting) area
 - Xe'xe' (sacred, cultural use) area
 - Syuth (oral tradition) area: First Ancestor Site, Oral Tradition Site
- Koksilah Ridge is a traditional hunting area for deer and elk. Numerous medicinal plants are gathered on the forested ridges. Spiritual bathing sites are located in Kelvin Creek and the area is important for practicing one's voice through echoing.

The mountain of *Hwsalu'utsum*, or Koksilah Ridge, frames the southern slopes of the Cowichan River Valley. *Hwsalu'utsum* is one of the locations identified where the First Ancestors descended from the Sky. *Hwsalu'utsum* is also associated with the narrative of the 'Wooden Wife', where the first female married one of the First Ancestors to found the Hul'qumi'num population on Vancouver Island. Deerholme Mountain figures prominently in the Cowichan story of *Syalutsa*, the first Cowichan ancestor who dropped from the sky near Koksilah Ridge.

8.7.2 SHAANII'US (SHAWNIGAN LAKE)

- 'A'lu'xut (resource harvesting) area
 - Xe'xe' (sacred, cultural use) area
- Shaanii'us*, the Hul'qumi'num name for Shawnigan Lake, is an area known for cedar harvesting and salal gathering for medicinal purposes, as well as hunting and spiritual bathing.

8.7.3 LEECH RIVER, LEZZAR LAKES

- Xe'xe' (sacred, cultural use) area

The Leech River and Lezzar lakes area is historically an important summer retreat, especially for men wanting to get ready or *thuy'thut*, to become bighouse speakers.

8.8 Upper Nanaimo River Planning Unit

“Some of the Elders they talk about the lakes, one, two, three, four, that we use to go all the way to the fourth lake.... The Hul’qumi’num people traveled to Fourth Lake on the Nanaimo river to gather strawberries and speenhw.” — Arvid Charlie

The Upper Nanaimo Planning Unit is 53,685 hectares in size and includes the headwaters of Nanaimo River and Dunsmuir Creek as well as Jump Lake, Fourth Lake, and the Nanaimo Lakes. The area is almost entirely fee simple private land. There is one protected area — the Haley Lake Ecological Reserve — which was established to protect the endangered Vancouver Island marmot.

The planning unit is predominantly forested with high to very high capability forests at lower elevations. Compared with other areas in Hul’qumi’num traditional territory, the upper Nanaimo planning unit contains relatively significant remnants old growth forests, mostly found at higher elevations and on steeper ground in the headwaters of Nanaimo, Green and Jump Creeks. The entire planning unit has a network of forest road accessing all major drainages. The area has high metallic mineral potential and moderate industrial mineral potential. The headwaters of the Nanaimo river and the Jump Lake is a community water supply area for the City of Nanaimo. Fourth Lake and the Nanaimo Lakes offer high freshwater fishing tourism opportunities.

There are two Hul’qumi’num Mustimuhw Intensive Traditional Use Areas within this planning unit.

8.8.1 NANAIMO LAKES

- A’lu’xut (resource harvesting) area
- Xe’xe’ (sacred, cultural use) area

Elk are hunted and berries gathered near Nanaimo Lakes. Beaver was abundant until Europeans arrived and hunted them for their pelts. The Nanaimo Lakes area continues to be used for hunting deer and spiritual bathing.

8.8.2 FOURTH LAKE

- A’lu’xut (resource harvesting) area

Fourth Lake, in the Upper Nanaimo River watershed, is a hunting and food gathering destination for Hul’qumi’num people. Strawberries and *speenhw* can be gathered there. Trout are caught in the lake. Elk are also hunted in the adjacent forests. Beaver were also formerly abundant in this area.

Statistical Summary of Land Plan Interview Results

The following sections provide a summary of the closed ended questions included in the interviews undertaken as part of the preparation of this document.

CURRENT CONCERNS

Are there any development activities on the land or on the beaches that you are concerned about?

	Don't Know	No	Yes	Total Responses
Key Informants	9%	12%	79%	66
College Students	42%	8%	50%	26
Young Students	33%	33%	33%	33
All Interviewees	17%	10%	65%	125

FUTURE CONCERNS

Are there any new or proposed developments in your territory that concern you?

	Don't Know	No	Yes	Total Responses
Key Informants	6%	24%	70%	67

How important is it that Hul'qumi'num people get more jobs from the use of land and intertidal (beach) resources of the traditional territory?

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't Know	Total Response
Key Informants	0%	0%	2%	8%	91%	0%	66

LAND-BASED JOBS AND ECONOMIC ACTIVITY

Here is a list of possible jobs in your territory based on the land or intertidal resources. Please choose the number that indicates how important you think each of these jobs are. 5 means very important, and 1 means you don't support that kind of development.

For jobs that you rate "Somewhat" or "Very Important", you might want to tell me:

- (i) how you would like to see these activities managed or developed.
- (ii) where these activities are especially important and should be encouraged. Code on map with corresponding number.

Commercial Forestry

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	4%	1 %	4%	24%	66%	0%	70
College Students	0%	0%	4%	23%	73%	0%	26
Young Students	6%	0%	0%	55%	36%	3%	33
All Interviewees	4%	1%	3%	32%	60%	1%	129

Farming / Agriculture

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	1%	6%	11%	29%	50%	3%	70
College Students	8%	0%	12%	31%	42%	8%	26
Young Students	9%	0%	30%	33%	15%	12%	33
All Interviewees	4%	3%	16%	30%	39%	6%	129

Gathering of Wild Plants to Sell for Florals

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	10%	7%	12%	25%	42%	3%	67
College Students	8%	0%	42%	27%	19%	4%	26
Young Students	13%	6%	32%	23%	13%	13%	31
All Interviewees	10%	5%	23%	25%	30%	6%	124

Gathering of Wild Plants to Sell as Medicines

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	47%	0%	4%	11%	36%	1%	70
College Students	12%	0%	8%	38%	31%	12%	26
Young Students	6%	3%	19%	26%	32%	13%	31
All Interviewees	30%	1%	8%	20%	34%	6%	127

Urban Development

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	11%	1%	7%	27%	53%	0%	70
College Students	4%	0%	16%	48%	32%	0%	25
Young Students	10%	3%	23%	35%	29%	0%	31
All Interviewees	9%	1%	13%	33%	43%	0%	126

Mining

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	14%	9%	12%	29%	35%	1%	69
College Students	8%	4%	8%	31%	35%	15%	26
Young Students	27%	3%	20%	27%	17%	7%	30
All Interviewees	16%	7%	13%	29%	31%	5%	125

Hydroelectric Development

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	29%	6%	6%	17%	36%	7%	70
College Students	4%	0%	16%	32%	40%	8%	25
Young Students	13%	0%	10%	33%	40%	3%	30
All Interviewees	20%	3%	9%	24%	38%	6%	125

Trapping

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	26%	22%	16%	9%	7%	9%	68
College Students	31%	15%	23%	19%	4%	8%	26
Young Students	28%	14%	28%	21%	3%	7%	29
All Interviewees	28%	19%	20%	14%	5%	8%	123

Wildlife Management

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	1%	0%	0%	7%	91%	0%	70
College Students	4%	0%	8%	28%	44%	16%	25
Young Students	6%	3%	19%	39%	29%	3%	31
All Interviewees	3%	1%	6%	19%	66%	4%	126

Nature-based or Cultural Tourism

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	10%	1%	4%	30%	54%	0%	70
College Students	8%	8%	8%	38%	38%	0%	26
Young Students	7%	17%	17%	40%	13%	7%	30
All Interviewees	9%	6%	8%	34%	41%	2%	126

Archaeological Research, Heritage Site Conservation and Cultural Resource Management

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	1%	0%	0%	11%	86%	1%	70
College Students	0%	0%	8%	16%	56%	20%	25
Young Students	0%	11%	25%	29%	25%	11%	28
All Interviewees	1%	3%	7%	16%	66%	7%	123

Guided Hunting

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	24%	9%	10%	26%	24%	7%	70
College Students	20%	0%	8%	36%	36%	0%	25
Young Students	13%	10%	10%	42%	19%	6%	31
All Interviewees	21%	7%	10%	32%	25%	5%	126

Off Road Recreation

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	51%	10%	9%	17%	10%	3%	70
College Students	12%	0%	38%	38%	8%	4%	26
Young Students	19%	0%	16%	25%	31%	9%	32
Total Interviewees	35%	5%	17%	23%	15%	5%	128

FORESHORE AND FISHING JOBS AND ECONOMIC ACTIVITY**Commercial Fishing**

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	7%	1%	4%	39%	43%	4%	67
College Students	4%	4%	4%	50%	38%	0%	26
Young Students	13%	6%	19%	29%	23%	10%	31
All Interviewees	8%	3%	8%	39%	27%	5%	124

Commercial Harvesting of Intertidal Resources

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	9%	3%	3%	31%	51%	3%	68
College Students	0%	0%	19%	35%	46%	0%	26
Young Students	9%	3%	9%	33%	36%	9%	33
All Interviewees	7%	2%	8%	32%	46%	4%	127

Aquaculture

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	3%	0%	4%	16%	75%	1%	69
College Students	0%	0%	8%	31%	58%	4%	26
Young Students	0%	3%	26%	20%	43%	9%	35
All Interviewees	2%	1%	11%	20%	63%	4%	130

Guided Sport Fishing and Lodges

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	20%	9%	6%	31%	33%	1%	70
College Students	4%	4%	16%	40%	32%	4%	25
Young Students	13%	13%	10%	42%	13%	10%	31
All Interviewees	15%	9%	9%	35%	28%	4%	126

Canoeing and / or Kayaking Tours

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	3%	6%	3%	25%	61%	3%	69
College Students	4%	4%	4%	31%	54%	4%	26
Young Students	10%	3%	16%	32%	32%	6%	31
All Interviewees	5%	5%	6%	28%	52%	4%	126

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	1%	4%	9%	32%	49%	4%	70
College Students	0%	12%	23%	19%	42%	4%	26
Young Students	3%	6%	39%	19%	19%	13%	31
Total	1%	6%	19%	26%	40%	6%	127

SUBSISTENCE, SOCIAL AND CULTURAL USES

The following questions are about Hul'qumi'num traditional uses of land and natural resources of the traditional territory. As you may know, the HTG has collected a substantial amount of information on traditional uses through a 5 year traditional use study involving hundreds of interviews, and 25% of Hul'qumi'num households.

The purpose of the following questions is to build on the traditional use study by asking you about how important specific traditional uses are for Hul'qumi'num people, and how you would like to see these resources managed.

For each use listed below, I would like your opinion on its importance. Choose a number from 1–5, where 1 means you don't support the use at all, to 5 meaning that it is a very important use.

Although you are asked to choose a number first, we also welcome your comments or explanations for your choice.

For uses/values that you rate "Somewhat" to "Very Important", you might want to tell me:

- **what** are the specific resources if relevant (e.g., kinds of seaweed, wildlife)
- **how** you would like to see these resources or values managed

Gather Forest Plants for Food or Medicine for Personal Use

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	1%	3%	96%	0%	70

Gather Forest Plants for Spiritual or Cultural Uses

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	1%	3%	96%	0%	70

Hunt Land Animals (For Food or Cultural Purposes)

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	4%	1%	1%	9%	84%	0%	70

Trapping for Personal Use

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	19%	10%	14%	13%	23%	21%	70

Gather Marine Plants for Food and / or Medicine

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	4%	6%	86%	1%	70

Gather Marine Resources for Spiritual and/or Cultural uses

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	1%	3%	9%	86%	1%	69

Collect Shellfish for Food

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	1%	0%	1%	9%	84%	4%	69

Spiritual Use of Wilderness Areas

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	1%	7%	91%	0%	70

Fresh Water Fishing

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	6%	19%	66%	3%	68

Protect Archaeological Sites and Burial Grounds

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	0%	7%	93%	0%	69

Protect First Ancestor and Transformer Places

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	2%	6%	92%	0%	65

ENVIRONMENTAL RESOURCES AND VALUES

Below is a list of environmental values and resources. For each use, I would like your opinion on its importance. Choose a number from 1–5, where 1 means you think it is NOT important at all, to 5 meaning that it is a very important. Note: College students were asked which of the environmental values listed below were most important to them, rather than being asked to scale their response from 1–5 for each resource value. College student responses to closed-end (quantitative) questions are summarized in the table below.

Which of the environmental values listed below are most important to you? Please choose two or three and explain why you feel they are especially important.

Resource or Value (In Rank Order)	Responses (#)
Have clean rivers and lakes	19
Have clean air	10
Have unpolluted shorelines and oceans	9
Protect and restore old growth forests	9
Have adequate quantities of water for fish and humans	7
Protect and restore streams and fish habitat	6
Protect and restore wildlife and wildlife habitat	6
Protect and restore intertidal (beach) species and habitat	4
Protect scenery	1
Protect soil against erosion, pollution	0

Clean Rivers and Lakes

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	0%	0%	100%	0%	70
Young Students	0%	0%	3%	18%	79%	0%	34

Clean Air

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	0%	1%	99%	0%	70
Young Students	0%	0%	0%	12%	88%	0%	34

Unpolluted Shorelines and Oceans

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	0%	0%	100%	0%	70
Young Students	0%	0%	3%	15%	82%	0%	34

Adequate Quantities of Water

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	0%	1%	99%	0%	70
Young Students	3%	0%	0%	24%	71%	3%	34

Protect Soil

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	1%	4%	94%	0%	70
Young Students	0%	0%	9%	21%	59%	12%	34

Protect Scenery

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	4%	14%	81%	0%	70
Young Students	0%	0%	12%	32%	53%	3%	34

Protect and Restore Intertidal Species and Habitats

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	1%	3%	96%	0%	70
Young Students	0%	0%	3%	21%	69%	7%	29

Protect and Restore Streams and Fish Habitat

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	0%	0%	100%	0%	70
Young Students	0%	3%	0%	29%	65%	3%	34

Protect and Restore Wildlife and Wildlife Habitat

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	1%	1%	97%	0%	70
Young Students	3%	0%	9%	24%	65%	0%	34

Protect and Restore Old Growth Forests

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	1%	0%	1%	96%	1%	69
Young Students	0%	0%	12%	21%	68%	0%	34

FORESTRY

Do you support commercial forestry in the traditional territory?

Interview Group	Don't Know	Yes	No	Total Responses
Key Informants	12%	49%	39%	69
College Students	28%	24%	48%	25
Young Students	53%	12%	35%	34
Total	15%	39%	38%	128

TOURISM AND COMMERCIAL RECREATION

Do you support tourism and commercial recreation in your territory?

Interview Group	Don't Know	Yes	No	Total Responses
Key Informants	6%	79%	15%	67
College Students	12%	56%	32%	25
Young Students	34%	34%	31%	35
Total	7%	67%	185	127

INTERTIDAL RESOURCE MANAGEMENT

Following is a list of possible ways of managing marine and intertidal resources to recover or protect them from over-harvesting. For each of the listed management approaches, I would like to know how much you would support it. Choose a number from 1–5, where 1 means you strongly oppose the approach, to 5 meaning that you strongly support the approach. For management approaches that you rate “Strongly oppose,” please explain. Note: College Students and Young Students were not asked question K or its components.

Increased Controls or Limitations on FSC (food, social and ceremonial) Shellfish Harvesting

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	17%	11%	9%	16%	46%	1%	70

Increased Controls or Limitations on Recreational Shellfish Harvesting

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	4%	3%	1%	14%	74%	3%	69

Exclusive Use Areas for Hul'qumi'num People (e.g. clam beaches)

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	3%	9%	6%	20%	62%	0%	69

More Salmon Habitat Restoration

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	3%	0%	0%	6%	90%	1%	70

More Salmon Hatcheries

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	18%	10%	7%	15%	47%	3%	68

HUL'QUMI'NUM INVOLVEMENT IN TYPES OF DEVELOPMENT

How important is it that the Hul'qumi'num people be involved in the following forms of economic development in the traditional territory? There are five choices, which I will read to you for each form of development. Please choose one. Note: College Students and Young Students were not asked this question or its components.

Form of economic development	Full control (e.g. HTG ownership and sole mgmt)	Full involvement (e.g. co-management or joint venture)	Some involvement is adequate (e.g. employment)	Involvement is optional (economic spin-offs are enough)	This form of development should not be supported at all.	Don't know
Urban development	50%	34%	10%	0%	3%	3%
Forestry	46%	40%	6%	3%	3%	3%
Mineral & energy development	42%	36%	3%	1%	9%	9%
Agriculture	64%	26%	1%	1%	3%	4%
Aquaculture	61%	30%	1%	0%	6%	1%
Guided fishing or Hunting	56%	18%	4%	1%	18%	3%
Tourism Commercial recreation	58%	30%	4%	1%	4%	1%

Protection and Restoration of Natural Areas

Do you support protecting or restoring some areas of the traditional territory to keep them in their natural state as "set aside areas" – i.e. for traditional uses, wildlife conservation, or other compatible uses.

Interview Group	Should Not Happen	Not Important	Neutral or Don't Care	Important	Very Important	Don't know	Total Responses
Key Informants	0%	0%	0%	10%	84%	6%	69
College Students	0%	0%	0%	19%	62%	19%	26
Young Students	6%	0%	9%	21%	53%	12%	34
All Interviewees	2%	0%	2%	15%	71%	10%	129

Appendix II:

List of Interviewees

Key Informants

1. Alphonse, Benedict
2. Alphonse, Harvey
3. Charlie, Arvid
4. August, Josephine
5. August, Michelle
6. Brown, Mark
7. George, Carmen
8. Charlie, Dennis
9. Charlie, Stephanie
10. Conibear, Frank
11. Crocker, Ellen
12. Crocker, John
13. Cross, Sharon
14. Daniels, Bob
15. George, Larry
16. Harris, Chad
17. Harris, Dean
18. Harris, George
19. Harris, Irene
20. Harris, Jerry
21. Harris, Ray
22. Jack, Wilbur
23. James, Rebecca
24. Jimmy, Barb
25. Joe, Abraham
26. Joe, Lea
27. Joe, Lester
28. Johnny, Delmar
29. Johnny, Leon
30. Joseph, Ben
31. Kauwell, Veronica
32. Kulchyski, Tim
33. Livingstone, Charlene
34. Livingstone, Cyril
35. Livingstone, Georgina

36. Bob, Lloyd
37. Louie, Antoinette
38. Louie, Marjorie
39. Louie, Matthew
40. Joe, Martina
41. Modeste, Ross
42. Modeste, Sarah
43. Morales, Robert
44. Moore, Janet
45. Norris, Dan
46. Norris, Frank
47. Norris, Joe
48. Norris, Nicole
49. Norris, Sally
50. Paige, Wayne
51. Peter, Stephanie
52. Peters, Pat
53. Peters, Tom
54. Robinson, Shana
55. Sam, Rhoda
56. Sam, Robert
57. Sampson, Terry
58. Seward, Joe
59. Seymour, Chuck
60. Seymour, Ed
61. Seymour, Harvey
62. Seymour, Peter
63. Seymour, Willie
64. Shaver, Lisa
65. Sullivan, Rhonda
66. Sylvester, Auggie
67. Thomas, Paul
68. Thomas, Rick
69. Thomas, Robina
70. Thorne, Dana
71. Wilson, Dora

College Students

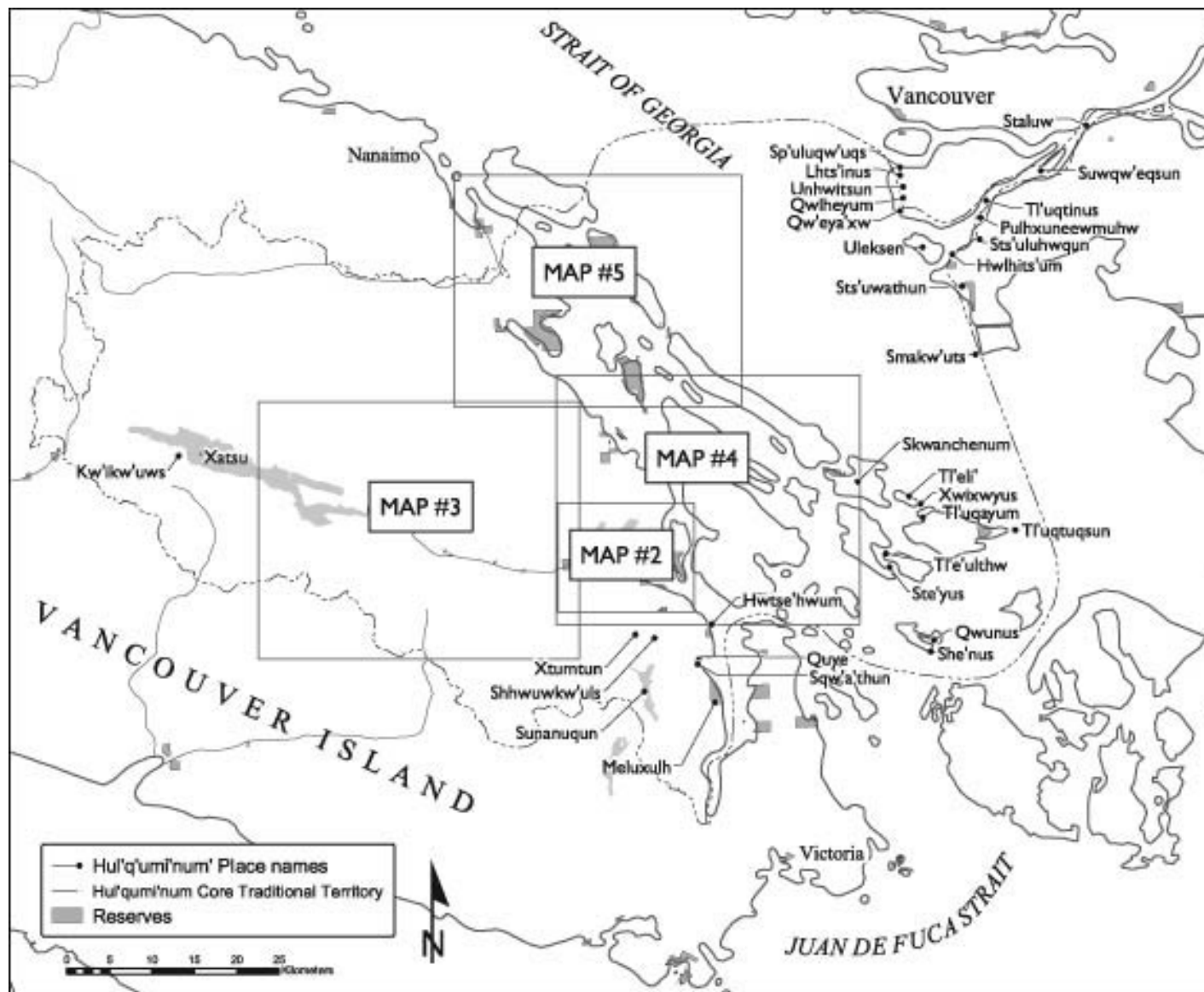
1. Aleck, Ann
2. Aleck, Brenda
3. Aleck, Candace
4. Aleck, George
5. Charlie, James
6. Edwards, Karl
7. Edwards, Danny
8. Frenchy, Betty
9. Frenchy, Harriet
10. Frenchy, Henry
11. Frenchy, Jerome
12. Harris-David, Daniella
13. Isaksen, Richard
14. Jack, Gail
15. Johnny, Helen
16. Louie, Joseph Jr
17. Louie, Lawrence
18. Louie, Leona
19. Louis, Leah
20. Manson, Joe
21. Martin, Reggie-Ann
22. Modeste, Hubert Jr.
23. Rice, Gerald
24. Seymour, George
25. Seymour, Stan
26. Thomas, Dominic

Young Students

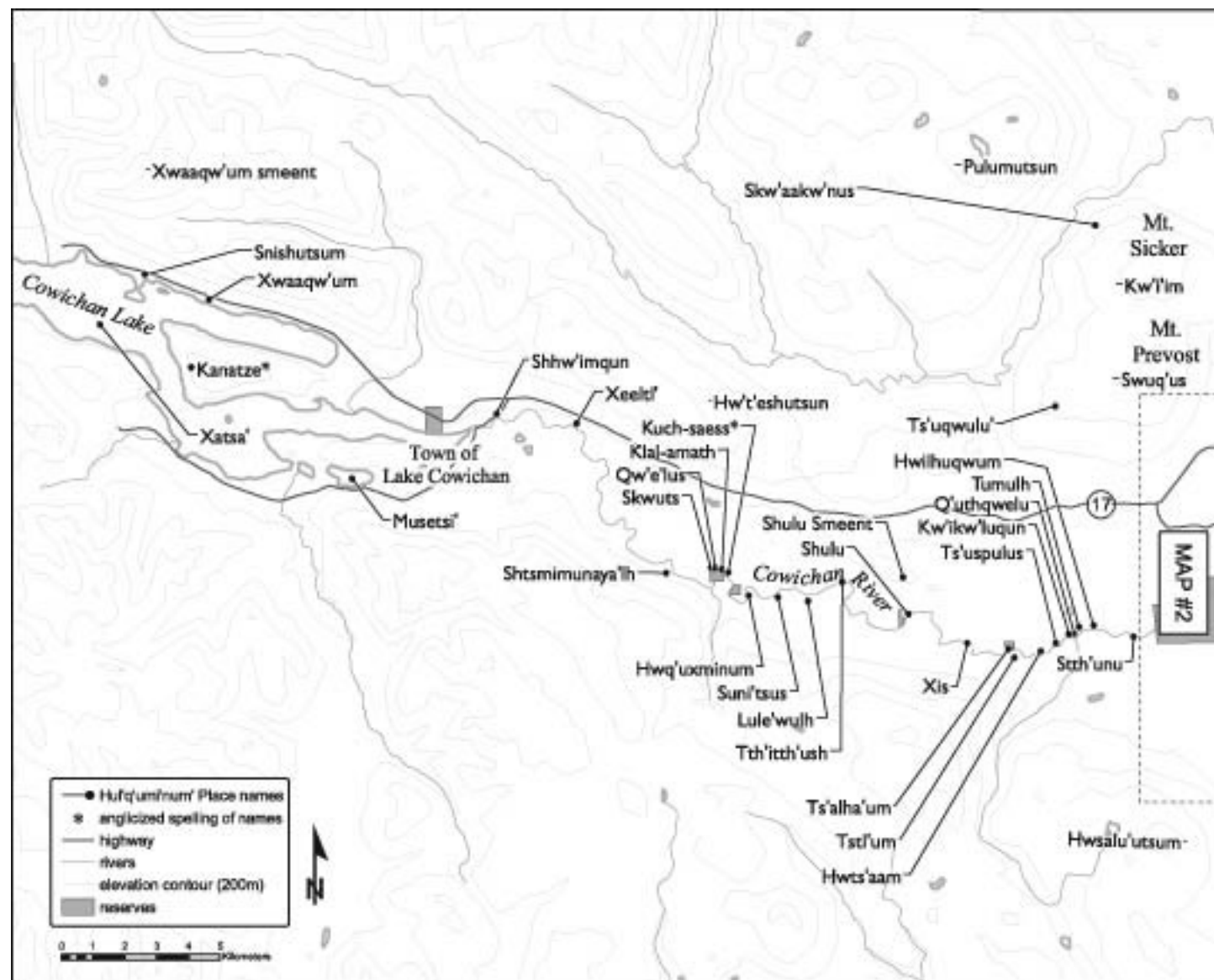
1. Aleck, Elmer
2. Allen, Jordan
3. Peter, Antoinette
4. Charlie, Cory
5. Charlie, Jamie
6. Charlie, Shawn
7. Crocker, Roger

8. Daniels, Margaret
9. Edwards, Rachel
10. Frenchy, Gilbert
11. Frenchy, Henry
12. George, Charles
13. George, Norma
14. Harris, Carrie
15. Harris, Howie
16. Harris, Kelly
17. James, August
18. Jimmy, Jerry
19. Joe, Daniel
20. Johnny, Priscilla
21. Jones, Sarah
22. Kinnaird, Lance
23. Louie, Tyrone
24. Martinez, Lorenzo
25. Norris, Abraham
26. Norris, Joseph
27. Paige, Aaron
28. Peall, Tara
29. Peter, George
30. Sam, Raymond
31. Sampson, Crystal
32. Seward, Myrna
33. Seymour, Douglas
34. Seymour, Holly
35. Seymour, Sandy
36. Seymour, Shawna
37. Silvey, Danny
38. Silvey, Paul
39. Tooshley, Stella
40. Wilson, Isabel

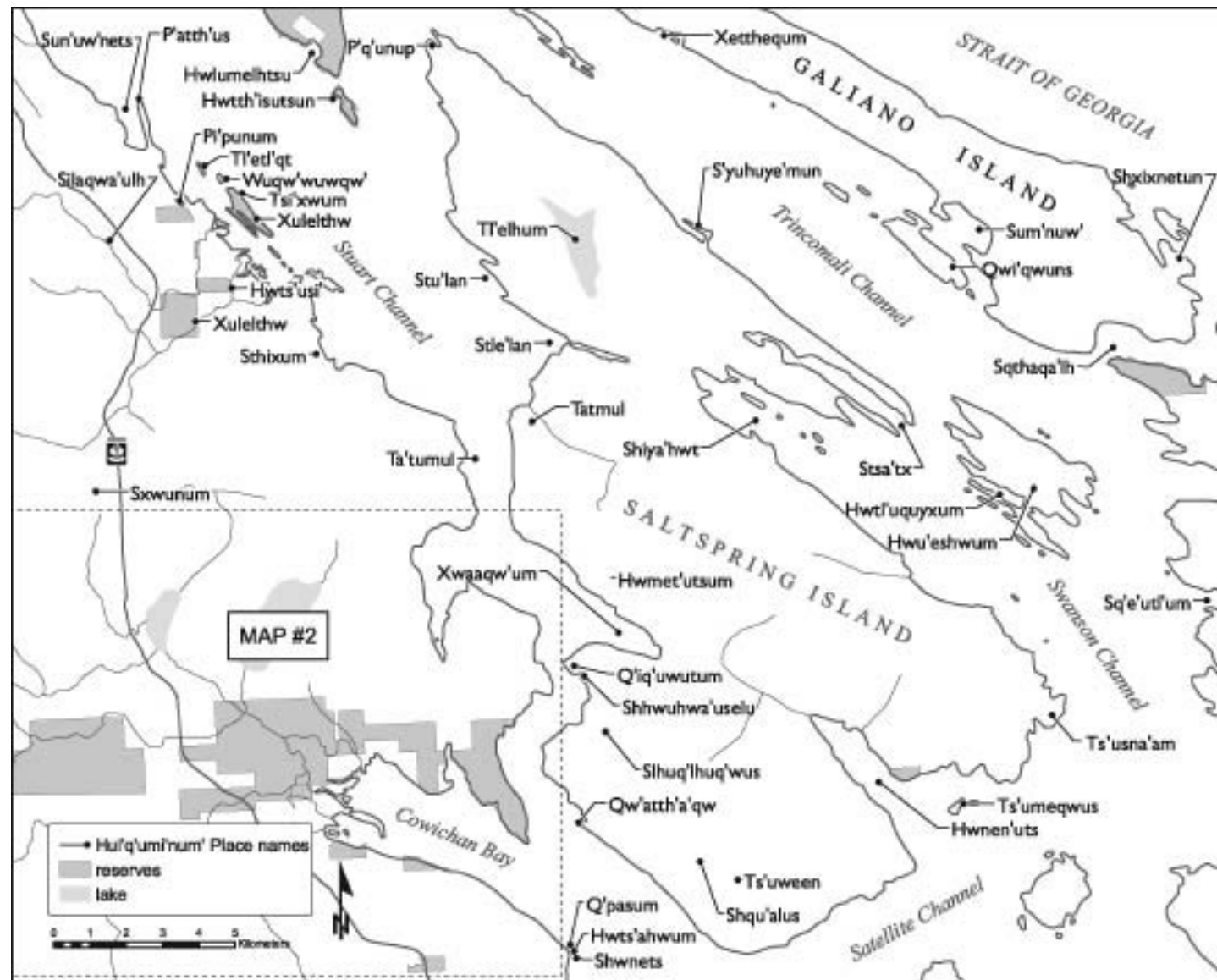
MAP 1 AND OVERVIEW: HUL'Q'UMI'NUM' SNUHUWMUHW — SELECTED PLACE NAMES WITHIN THE CORE TRADITIONAL TERRITORY



MAP 3: HUL'Q'UMI'NUM' SNUHUWMUHW — SELECTED PLACE NAMES



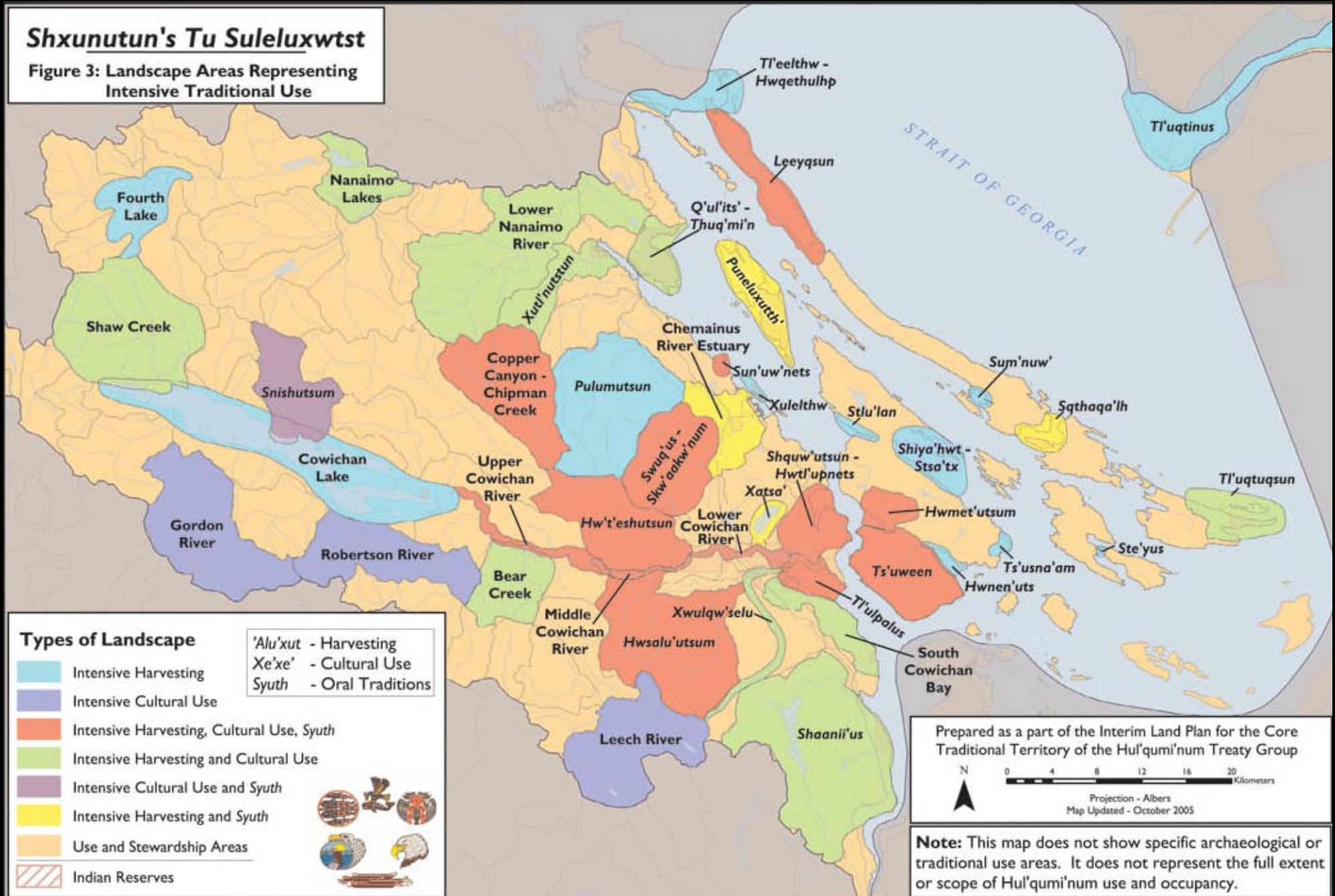
MAP 4: HUL'Q'UMI'NUM' SNUHUWMUHW — SELECTED PLACE NAMES



Map #4: Map of the Haida Gwaii archipelago. The map shows the Haida Gwaii archipelago, including Gabriola Island, Stuart Channel, and the Strait of Georgia. Numerous place names are labeled, including T'eelthw, T'ch'itsh'xut'sus', Hw'qethulip, and many others. A legend indicates place names, traditional territories, and reserves. A scale bar and north arrow are also present.

Shxunutun's Tu Suleluxwtst

Figure 3: Landscape Areas Representing Intensive Traditional Use





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