

***lil xemit tems swiya nelh mes
stutula***

A Strategic Land Use Plan for the *shíshálh* Nation

**First Approved Draft
June 2007**



SECHELT INDIAN BAND

Minute of Decision

DATE: June 27, 2007

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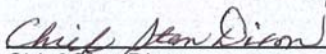
RE: A Strategic Land Use Plan for the *shishalh* Nation –
"lil xemit tems swiya nelh mes stutula"

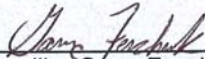
IT IS HEREBY RESOLVED BY COUNCIL THAT: they endorse and ratify the "lil xemit tems swiya nelh mes stutula" plan prepared in cooperation with Dovetail Consulting and the shishalh Nation community members.

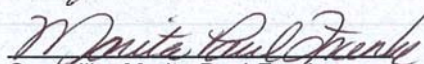
THAT: The lil xemit tems swiya nelh mes stutula document will be established as the "living" document for the land use planning within the *shishalh* Nation Territory.

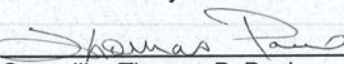
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lil xemit tems swiya nelh mes stutula

A Strategic Land Use Plan for the *shíshálh* Nation

1. Introduction

This document, *lil xemit tems swiya nelh mes stutula* (which roughly translated means ‘we are looking after our land, where we come from’), is a draft Land Use Plan for the *shíshálh* Nation that sets out our vision for the long-term future of our territory (see Figure 1). This plan was developed with extensive input from our members, and has been formally approved by the *shíshálh* Nation.

1.1. Scope and Purpose of the Document

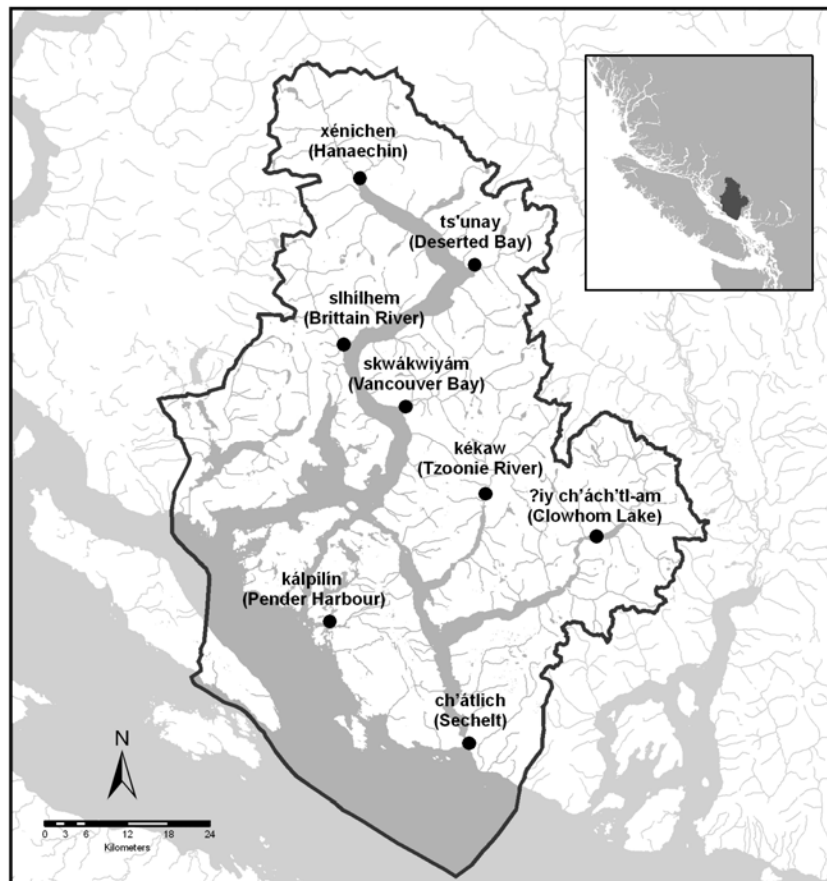
This Land Use Plan represents our best efforts to date to summarize the values found across our territory, and to describe how we would like to see terrestrial and inter-tidal (beach) resources as well as the land protected, managed and utilized now and into the future. We expect to review and refine this plan over time, as our knowledge and understanding of our land and the interrelationship among all living things improves.

Over many years, we have seen our land and much of the resources within our territory developed without our consent. Areas that have great cultural and historical importance for our people have been impacted, and access to some areas that we have used for generations has been denied. Particularly in recent years, development pressures within our territory have increased, from activities such as:

- Land dispositions that result in permanent alienation of parts of our territory;
- Forestry activities, that continue throughout our territory in many areas of cultural and economic importance to our people;
- Fish farms, that have been located in the territory without any regional planning and that raise particular concerns for the health and the well-being of wild fish stocks and which impact marine conditions around the farm sites;
- Commercial backcountry tenures, that allocate to third parties rights and interests for the use of key areas within our territory;
- Residential development, that in recent years has dramatically increased in pace with local population growth at nearly 5% (approximately three times the average rate for BC as a whole) as the Sunshine Coast becomes a more desirable recreational area and a bedroom community for the Lower Mainland;
- Foreshore development, including the building of docks without approvals and log dumps that impact foreshore areas;
- Multiple applications for Independent Power Projects (IPPs) along key rivers and creeks and in high value watersheds; and,
- Proposals for industrial development, including large scale aggregate mining, in areas that are of special significance to the *shíshálh* Nation.

As development pressures have increase, we are inundated with requests from various levels of Government to assess proposals for projects through *the referral process*. This approach puts the *shíshálh* Nation in a reactive position, and also places a significant burden on our technical staff as we attempt to respond meaningfully to every project on an individual basis. The referral process also fails to address fundamental questions regarding our rights and title and leaves our Nation without a meaningful role in planning or management decision-making.

Figure 1: *shíshálh* Nation Territory



Through such experiences, we have come to understand the risks of coping with development pressures one project at a time. We have developed this Land Use Plan in order to provide a more comprehensive and integrated view of our territory, so that we can be proactive in determining what happens in the future. Therefore, the objective of this Land Use Plan is to:

- Provide summary information about the land and resources within the territory of the *shíshálh* Nation, and a brief profile of our people and community;
- Articulate our vision for the future of our land and our people's place within our territory;
- Identify our goals for the management of our land and resources, and to establish priority actions to achieve these goals;
- Clarify priorities for the use, protection and management of areas within our territory;
- Highlight opportunities for economic development; and,
- Explain how we envision the plan's implementation, including opportunities for capacity building and for the *shíshálh* Nation to assume greater responsibilities for management decisions affecting land and resources.

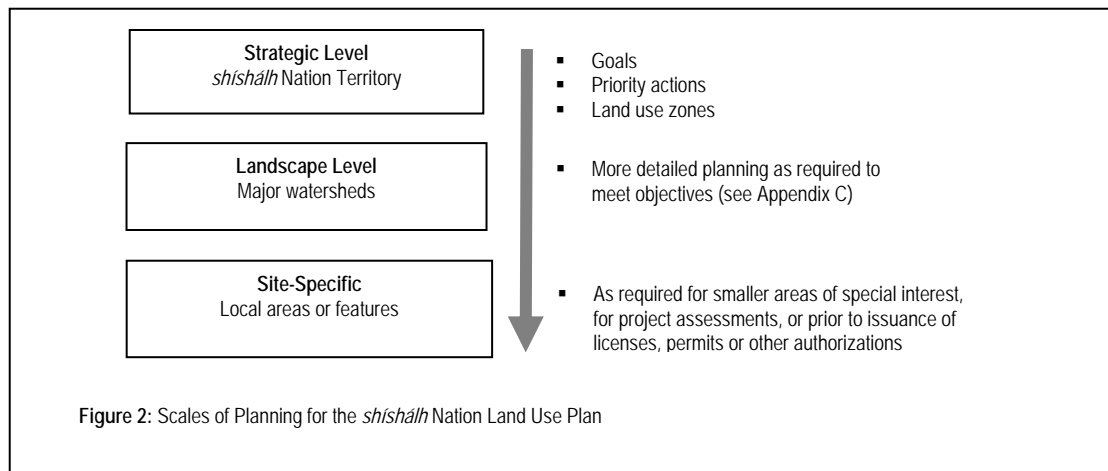
This document does not attempt to demonstrate the extent of our historic or current use and occupation of our territory for the purpose of establishing aboriginal rights and title. Our presence on the land has been substantiated through other studies, including Aboriginal Interest and Use Studies (AIUS) that build on and strengthen our earlier *Traditional Use Study* (1996 and 1998). Our efforts in this regard are on-going.

This plan also does not attempt to provide management direction for the full scope of marine resources within our Nation's territory. While selected marine and foreshore issues are addressed briefly in this document, more comprehensive planning for the marine environment will be undertaken in the future by the *shíshálh* Nation through separate processes.

1.2. Planning Framework

Planning Scales

This Land Use Plan provides a broad description of values and resource management direction at the *strategic* level, encompassing our entire territory. Within this document, we also propose additional and more detailed planning for particular resources and in particular watersheds or other areas, at the *landscape* level, as summarized in the Appendix C. Further studies and assessment of smaller areas or specific geographic features may be required in connection with specific projects or for particular authorizations, at the *site specific* level (see Figure 2). As further information becomes available from planning at these more detailed levels, sections of this document will be updated or revised.



Plan Direction & Land Use Zones

This Land Use Plan provides resource management direction through:

- *Goals*, that describe in general terms how we would like to see the land and resources cared for presently and into the future;
- *Priority actions*, that identify a selection of steps which we believe are necessary to move forward; and,
- *Land Use Zones*, that designates particular areas of our territory for certain uses.

Zones have been defined based on areas with similar biophysical characteristics, management issues, or resource management direction. For each zone, the land plan provides guidance regarding what activities are permissible, and under what conditions. Additional information on the zoning approach used in this plan is provided in Section 6.

Certain areas of our territory have already been designated by British Columbia as provincial parks and protected areas. Details on how such areas are addressed in this Land Use Plan are presented in Section 6.

1.3. Planning Process

This initiative builds on many past studies and assessments of values in our territory, as well as previous interviews with our own membership. We have also worked hard to involve our community members directly in this land use planning effort through:

- A series of community meetings related to land use planning (June and December 2006, March and June 2007);
- Detailed interviews with respected Elders and many *shíshálh* Nation members (see summary of methodology and list of interviewees in the Appendices);
- Workshops and detailed discussions with technical staff and other *shíshálh* Nation members who have knowledge of the territory;
- Iterative reviews of draft planning products by Elders and *shíshálh* Nation members; and,
- A formal review and approval process, involving the Elders, and formal approval of this Land Use Plan by Chief and Council.

Further details on the land use planning process can be found in the Appendices.

1.4. Implementation of this Land Use Plan

The *shíshálh* Nation will demonstrate our commitment to this Land Use Plan by using it to guide our decisions about the future of our territory.

The full implementation of this Land Use Plan is made more challenging however, due to the variety of landholders, licensees and provincial or federal agencies that assert varying degrees of property and management rights within our territory. We anticipate that this plan will be reviewed by neighbouring First Nations, other Governments, development proponents, and by residents that have chosen to make our territory their home. We welcome opportunities to discuss this document with others, to work together to implement it over time, and to use it as a foundation for cooperative efforts for the benefit of current and future generations.

Specific strategies that may be used to implement this Land Use Plan may therefore include:

- Reference to this document as part of negotiations with other levels of government in treaty or other processes;
- Securing collaborative management agreements with other levels of Government, to provide the *shíshálh* Nation with greater decision-making authority or access to resources within our territory;
- Transfer of resource tenures or licenses to the *shíshálh* Nation;
- Developing partnerships or joint ventures with landowners or firms to use and manage land or resources, or to derive economic benefit from such usage;
- Developing partnerships with non-profit organizations; and,
- Asserting aboriginal rights and title to land and resources through litigation or other means.

The *shíshálh* Nation has already demonstrated its willingness to work with other levels of government and third party interests, through Impact Benefit Agreements with development proponents, Protocol Agreements with forestry companies, a protocol with the SCRD for heritage protection, and an accord for joint management of the *ts'úkwum stulu* (Chapman Creek) watershed. Discussions are also underway with British Columbia over a proposed protocol to improve the referral process and confirm expectations regarding consultation and accommodation.

We have also been made aware of a provincial land use planning initiative proposed for the Sunshine Coast—one of the few areas in British Columbia without a completed strategic Land Use Plan, such as a Land and Resource Management Plan (LRMP). Together with other First Nations affected by this proposal, we have recently entered into discussions with British Columbia about joint planning. We expect that our own completed Land Use Plan will provide useful information and guidance that will be fully addressed in any cooperative planning process.

1.5. Organization of this Document

This document is organized into the following sections:

- Section 1 explains the scope and purpose of this Land Use Plan, and summarizes the process used to develop it;
- Section 2 presents an affirmation of the rights and title of the *shíshálh* Nation;
- Section 3 presents a brief profile of the *shíshálh* Nation and our territory;
- Section 4 presents a statement of our vision for the future of our territory and people and guiding principles for land and resources;
- Section 5 presents *shíshálh* Nation resource management direction for selected resource values;
- Section 6 explains the *shíshálh* Nation framework of land use zones, and presents management direction for particular areas within the territory;
- Section 7 confirms the *shíshálh* Nation's commitment to economic development, and offers preliminary comments on priorities for economic activities and priorities for settlement planning;
- Section 8 summarizes the process we will follow for plan monitoring, review and amendment;
- Section 9 consists of Appendices, and includes:
 - A glossary of *shíshálh* and English terms;
 - A list of acronyms used in this document;
 - A summary of landscape level planning and assessments required by this plan;
 - A summary of the process used to develop the Land Use Plan;
 - A list of *shíshálh* Nation members interviewed as part of this most recent phase of land use planning;
 - A summary of the quantitative results of the interviews completed for the Land Use Plan; and,
 - A list of references cited in this document.

1.6. Acknowledgements

We the *shíshálh* Nation would like to express our kindest gratitude to all those groups and individuals who put time and effort into helping us bring this Land Use Plan to life:

- Our Ancestor's, our Great Grandmother's and our Great Grandfathers who were here first;
- To our Chief & Council for giving us the opportunity to complete this Land Use Plan;
- To all of our respected Elder's who give with their heart's their knowledge from the past, present, and into the future;
- To the great hunter's, fishermen, berry pickers, cedar bark strippers, medicine plant gatherers, and root gatherers;
- To all *xéyek'* (Crab) fisherman, clam diggers, *t'éxwtl'exw* (Oyster) pickers, Prawn fisherman and all other shellfish gatherer's;
- To all band members who provided the input that helped us put this Land Use Plan together;
- To all our Staff members in the Right's & Title Department, past and present, and all other Departments within the Sechelt Indian Band Administration — without whom this Land Use Plan could have not been completed.

There are numerous other people and organizations to thank that over the years have laid the groundwork for this Land Use Plan. Please forgive us if we have forgotten to mention anyone in particular; your contributions are deeply appreciated and it is your many years of patient research and planning that have made it possible to produce this document.

2. Affirmation of *shíshálh* Nation Rights and Title

The *shíshálh* Nation asserts aboriginal title to and aboriginal rights throughout its territory. We have in the past and continue to engage in cultural activities throughout the territory, activities giving rise to aboriginal rights. We will engage in cultural activities in the territory now and into the future. In addition, we exclusively occupied our territory in and prior to 1846, and assert aboriginal title to all of our territory. Aboriginal title carries with it the right to choose the use to which the land is put.

This Land Use Plan is an exercise of governance by the *shíshálh* Nation over our territory and is intended to provide direction on current and intended future land use and stewardship of the territory.

Nothing in this Land Use Plan is intended to abrogate or derogate from *shíshálh* Nation aboriginal rights, including aboriginal title, and the content of this Land Use Plan is without prejudice to negotiations with the Crown.

3. Profile of the *shíshálh* Nation & Territory

3.1. Territorial Description

3.1.1 Location

Since time immemorial the *shíshálh* Nation has occupied and utilized its entire territory from the oceanside to the mountain tops utilizing and managing its vast and varied natural resources through the development of complex social institutions, technological innovation and development.

Our territory is located in the southwest corner of what is now referred to as British Columbia, it extends from *xwésám* (Roberts Creek) in the southeast to the height of land located north of *xénichen* (head of Queen's Reach) in the north, *kwékwenis* (Lang Bay) to the west and *spílksen* (Texada Island) to the south. (See Figure 1)

3.1.2 Biophysical Characteristics

shíshálh territory is situated within the Coastal Trough and the Coast Mountains physiographic regions, with the Coast Mountains to the east and the Insular Mountains to the west. Lower elevations are referred to as the Georgia Lowland Ecosection, and are characterized by an undulating Tertiary erosional surface that ascends gently from the Strait of Georgia towards the Coastal Mountains to a maximum elevation of approximately 1300 metres above sea level.¹ A relatively thin mantle of sediments covers this area, and outcropping of bedrock is very frequent. Further North and at higher elevations, the territory is defined as part of the Southern Pacific Ranges Ecosection.

The territory includes a suite of biogeoclimatic zones, extending from the lower elevation areas nearer the shoreline into the glaciated alpine areas. The majority of the territory falls within the Coastal Western Hemlock biogeoclimatic zone, and its sub-zone variants. This region experiences relatively cool summers and mild winters, having an annual precipitation range between 1000 mm to 4400 mm of which less than 15% occurs as snowfall. The most common tree is the *kwél-ay* (Western Hemlock) but other species such as the *téxém-ay* (Western Red Cedar), *p'élán-ay* (Douglas-fir), Amabilis Fir, Yellow-Cedar, Lodgepole Pine, *xíxits'-ay* (Red Alder), *kwúkwuw-ay* (Black Cottonwood) and Sitka Spruce are also encountered frequently. At higher elevations, the territory falls within the Mountain Hemlock (mm1) and Alpine Tundra (AT) biogeoclimatic zones. At higher altitudes a maritime sub alpine boreal climate predominates.²

3.2. Cultural Profile and Contemporary Use of Lands and Resources

3.2.1 Language

The language of our Nation is *sháshíshálem* (the *shíshálh* language). It is a distinct language, although it is related to our neighbours the Pentlatch and Comox, which are part of the Central Coast Salish language branch, which in turn is part of the Coast Salish Division of the Salishan language Branch, which in turn is part of the Coast Salish Division of the Salishan Language Family.³

¹ Holland, 1976

² Meidinger and Pojar, 1991

³ Duff 1964: 25-28

3.2.2 History and Seasonal Round

Prior to European invasion our Nation comprised at least four distinct sub-groups occupying at least twelve large settlements. The groups include:

- *téwáñkw* who were located in *stl'íxwim* (Narrows Inlet), *skwúpa* (Salmon Inlet) and *?álhtulich* (Sechelt) Inlet and had major town sites located at the head of *stl'íxwim* (Narrows Inlet) and *álhtulich* (inside waters/Porpoise Bay);
- *xeníchen* (Hunechin) with their principal town located at the head of *lékw'émin* (Queen's Reach in Jervis Inlet);
- *ts'únay* (Tsonai) with their main town site located at *ts'únay* (Deserted Bay); and,
- *xíxus* who were located along the outer coast between *xwésám* (Roberts Creek) and *kwékwénis* (Lang Bay) with principle town sites located at *kálpilín* (Pender Harbour) and *ch'átlich* (Sechelt).

Our Nation practiced a typical North-Coast Salish subsistence pattern utilizing a combination of hunting, fishing and the gathering of shellfish and food plants as they became seasonally available as well as preservation and storage of foods at residential locations. Principal settlements were inhabited by populations who gathered during the winter months and resided in large multi family dwellings (long houses). The large villages at *kálpilín* (Pender Harbour) and *ch'átlich* (Sechelt) were occupied year round by segments of the population. Portions of the population traveled throughout the territory in the warmer months, dispersing and regrouping to make the most efficient use of the available resources. Ungulates and sea mammals formed a significant portion of the diet; however, salmon was the most important food. Much of the food was dried and stored for use during the winter months.

Late December to Early March

During this period, families usually returned to their winter settlements. Settlements were typically situated in sheltered bays, with a beach and easy access to fresh water. Settlements generally consisted of one or more large houses measuring up to two hundred feet in length, which were typically shed-roofed or gabled structures with a permanent framework of posts and beams with removable wall and roof planks.⁴ The winter months were generally spent indoors. People lived off stored foods, primarily *yúm-ach*, *syánxw*, *stsékay*, or *hénun* (Chinook, Dog or Chum, Sockeye or Pink Salmon respectively)⁵, which was supplemented with *húpit* (Deer), *s-chétxwen* (Bear) and other animals that were hunted.

Early April to mid-August

From April to mid-August families dispersed throughout their territory traveling in *s-néxwnexwílh* (canoes), typically made of *téxém-ay* (Red Cedar).⁶ Subsistence activities during this time included digging for *s-?úlh-kwu* (Clams), fishing for *s-chélchálilhten* (Salmon), *s-lháwat'* (Herring), *s-ts'éxwu* (Lingcod), *s-ts'ák-shel-ikw* (Rock Cod), *xél-láxan* (Flounder), *s-wách-ay* (Perch), Sole, Greenling, and *s-chutx* (or *s-pét-ál-ana*, Halibut). As well, they hunted *tenks* or *s-kw'élkw'álash* (Ducks), *xa* (Geese), *húmhum* (Grouse), *?asxw* (Seals), *kw'únut'* (Porpoise) and *kwéxnís* (Sea lions), which were typically hunted from a *s-nínexwílh* (small canoe) with a *shélíl-ten* (harpoon).⁷

Plants were also gathered at this time of year and eaten fresh; however, berries were usually preserved for the winter.⁸

Mid-August to Early December

In August, people began to gather on the rivers to catch *s-chélchálilhten* (Salmon), including *syánxw* (Dog or Chum), *hénun* (Pink), *yúm-ach* (Chinook or Spring) and *kwémáyits'a* (Coho), which continued until January, though the peak was in October and November.

⁴ Kennedy and Bouchard 1990: 446

⁵ Barnett 1955: 22-23

⁶ Kennedy and Bouchard 1990: 446-447

⁷ Kennedy and Bouchard 1990:445

⁸ Kennedy and Bouchard 1990: 445

In late October, *s-kíwex* (Steelhead) appeared and in November, *s-kíkewíx* (Cutthroat Trout) also began. *syánxw* and *hénun* were commonly smoke-dried; *yúm-ach* and *kwémáyits'a* were dried.⁹

Table 1: Summary of <i>shíshálh</i> Cultural Uses	
Type	Examples of Scope
Fish	Chinook (spring) salmon, Pink (humpback) salmon, Chum (dog) salmon, Coho (silver) salmon, Steelhead, Ling-cod, Rockfish, Herring, Herring roe
Shellfish	Clams, Oysters, Mussels, Crab
Other seafood	Sea Cucumbers, Sea Prunes (chitons), Sea Urchins, Abalone
Wild foods	Wild Crab Apple, several varieties of Blueberry and Huckleberry, Blacktops, Blackberry, Bunchberry, Elderberry, Gooseberry, Thimbleberry, Snowberry, Salmonberry, Soapberry, Saskatoon Berry, Salt Grass, Wild Onions, various ferns
Medicinal plants	Cascara bark, Oregon Grape, Indian Hellebore, Balsam Fir (pitch), Bitter Cherry (inner bark), Sitka Spruce, Frog leaves, Devil's Club, Dandelion, Vine Maple, Yarrow, Rattlesnake Plantain, Stinging Nettle, Dandelion
Other harvest	Red Cedar (canoes), Jack Pine (pitch), Western Hemlock (red dye), Bitter Cherry (bark), various roots, Cattail Bulrush, Skunk Cabbage, Sea Wrack, Salal and other trees for shelter
Hunting	Deer, Elk, Black Bear, Mountain Goat, Moose, Seal, Geese, Ducks, Grouse
Trapping	Mink, Otter, Marten, Beaver and Lynx
Other prominent animals	Cougar, Raccoon, Rabbit, Squirrel, Porcupine
Spiritual	Legend sites, vision quest sites, burial sites, sacred springs, puberty and marriage retreats, regalia repositories, sites of winter ceremonials

Fishing, Hunting and Gathering

s-chélchálilhten (Salmon) are the most important resource for the *shíshálh*, and were typically caught in weirs and basket traps that were built at the entrance to spawning streams and rivers or near rough sections of rivers or falls. Drift nets and set nets were also used to catch fish in back eddies and in deep pools. Tidal traps were also constructed from rock and stake enclosures, or latticework fences were built at the mouths of rivers to catch salmon. In lesser streams, fish were caught using *shélíl-ten* (harpoons), leisters, gaff hooks, four-pronged spears, dip nets, basket traps or cooperatively with weirs and trawl nets.

Shellfish and plants were also collected; *húpit* (Deer) and *k'éyich* (Elk) were hunted. Waterfowl were caught with nets, clubbed with long poles and shot with arrows.

In late summer and early fall, people gathered bull rushes in local marshes and freshwater streams to make mats. The mats were used to line house walls, cover temporary shelters, serve as mattresses, and provide a surface on which to cut drying fish meat.¹⁰

séxw?ámin (Garden Bay)

In social, political and economic terms *séxw?ámin* could be considered one of the most important residential locations of the *shíshálh* Nation and is an example of the Nations intense and complex utilization of its territory. Located at the heart of one the most populous regions in the territory, it dominated *kálpilín* (Pender Harbour) and the surrounding area. Together with the villages of *p'úkwp'akwem* (Bargain Harbour), *sálálus* (Madeira Park), *smishalin* (Kleindale) and *kway-ah-kuhl-ohss* (Myer's Creek), it shared well-protected home sites and productive harvest locations with varied marine and terrestrial resource opportunities.¹¹

⁹ Kennedy and Bouchard 1990: 444

¹⁰ Rozen 1985: 73, 175

¹¹ *shíshálh* 1998:49-50

"The winter homes of the Sechelt (sicelt) were in Pender Harbour. Near the hospital on the present-day reserve was tsxwaman. There were seven big houses there; four of them stood one behind the other while the other three ran crosswise close to the ends. Farther away, on each side of the harbour, were the small houses."¹²

To the north, Garden Bay Lake was the girl's swimming preserve, and Paq Lake across the harbor to the south, was the boy's. Just north of Gunboat Pass, *shélkém* (Mt Daniel) was a noted lookout, retreat and a puberty isolation site for *shíshálh* girls.¹³ Nearby, *wah-wey-we'-lath* (Mt. Cecil), with its S-shaped rock formations, served as a comparable training ground for young men in preparation for more isolated and rigorous vision quests.¹⁴

Situated just south of an extensive lake district, it was further supported by strategic camps at *stséxwena* (Sakinaw Creek) and *kwíkwilúsin* (east side Sakinaw Lake). *Séxw?ámin* was a year round village that by virtue of its location, served as the gateway to transportation corridors on *sínkwu* (Georgia Strait and Malaspina Strait) and *lékw'émin* (Jervis Inlet) via *lílkw'émin* (Agamemnon Channel). Together with the village of *klay-ah-kwohss* (Buccaneer Bay) on *sxwélap* (Thormanby Island) to the south, it also served as a primary location for winter dances and ceremonials.

"... at SAUGH-KWAH'-MAIN, [séxw?ámin] Garden Bay. Each chief village, he said, had its lodges there, reserved for winter ceremonials."¹⁵

"The Johnson Reserve at Garden Bay, likewise, in the thick layers of shell exposed along the bank, shows signs of long occupancy. Present day residents cannot recall the old buildings, but, from the position of the clam heaps, and from the contours of the terrain, it would seem logical to suppose that they were located on the flat ground immediately above the steep bank to the salt water, at an elevation of some forty feet. The stream that drains what is now Garden Bay Lake runs through that flat."¹⁶

With the increase in European settlement in *kálpilín* (Pender Harbour) during the early 20th century, many resident *shíshálh* Nation members were forced to move to *séxálitén*, the harbour entry islands (Skardon Islands). Apart from small remnant populations at some of the old village sites, little evidence remained of the once vibrant community that prospered there.

3.2.3 European Arrival

The first recorded contact between our Nation and Europeans occurred during the summer of 1792 when the British fleet under George Vancouver¹⁷ and the Spanish fleet under Cayento Valdes and Dionisio Alcalá Galiano entered the Strait of Georgia.¹⁸ While the meetings were friendly and involved some exchange, they did not lead to the establishment of regular trade in furs or other commodities. Given the lack of prized Sea Otter in the Strait, and the more accessible trade on West Vancouver Island, no posts were established at that time.

Beginning in the early 1800's, the diseases of smallpox, influenza, measles and tuberculosis introduced through contact led to devastating epidemics that severely impacted our population and settlement patterns.¹⁹ Though the pre-contact population was estimated to be more than 20,000 these epidemics reduced it to 200 or fewer at the peak of their effect.²⁰

¹² Barnett 1955:30

¹³ Barnett 1955:174

¹⁴ Peterson 1990:38

¹⁵ Peterson 1990:34

¹⁶ Peterson 1962:10

¹⁷ Vancouver 1798:309

¹⁸ Newcombe 1923:61-62

¹⁹ Beaumont 1985:4

²⁰ Etkin 1988:78

Little is known about subsequent contact until the 1860's when Captain Richards surveyed *lékw'émín* (Jervis Inlet).²¹ Soon thereafter the influence of religious missionization took hold in the region with the resettlement of most of the *shíshálh* population in *ch'átlich* (Sechelt) in 1868. The Roman Catholic Church through the Oblate Order of Mary Immaculate attempted the imposition of a whole new social structure including the renunciation of all ceremonies and potlatching, polygamy and slavery.²² The reserve at Trail Bay (currently SIB Land #2, *ch'átlich*) took on even more significance with the construction of a church in 1890 and the first school in 1902.²³ In 1923, a decision was made to completely amalgamate all home sites at this location to facilitate administrative, religious and social service delivery.²⁴

Records of early European settlement acknowledge John Scales to be the first non-Native to be allocated land in our territory. In May 1869, he was granted 150 acres (District Lot #303) for his service in the Royal Engineers and purchased an additional 110 acres (District Lot #304) at a dollar a piece in 1875.²⁵ That same year, Captain William Sugden Jemmett was employed to provide the first legal survey of the region and a flood of mineral prospectors followed. Though staked claims were considerable, the amount of actual site activity is unknown.²⁶ Modest European settlement, primarily around coastal flatlands, followed in short order.

By the mid 1800's, new economic realities dominated the region and *shíshálh* families were employed in wage labour activities.²⁷ Our men were primarily involved in hand logging, long-shoring and commercial fishing while our women and children worked as farm labourers and cannery workers.²⁸ As early as the 1860's, hand-logging alone had affected significant changes in *shíshálh* economy and social organization.²⁹

Eventually, a residential mission school was established where all *shíshálh* traditions including the speaking of *sháshíshálem* were actively prohibited.³⁰ Boys were trained in gardening and the care of livestock, while girls learned domestic skills. Though the *shíshálh* people excelled in these enterprises they, like many other occupations, were subject to change through increasing mechanization.

Though reserve lands were officially established in 1876 and again by Royal Commission on Indian Affairs in 1913-1916³¹ this was based on a drastically reduced population and radically altered settlement patterns. There are currently a total of 33 Sechelt Indian Band Lands (formerly known as Indian reserves) ranging in size from 0.14ha to 293.2ha in size, and most of which are located in beachfront locations.

3.2.4 Contemporary Traditional Use

Marine and foreshore resources, wild foods, and medicinal plants continue to be important aspects of the *shíshálh* economy, diet, and health, perhaps more valuable as a result of their relative scarcity. The extent and diversity of marine and terrestrial resources has been greatly reduced over the past century through excessive industrial, residential and recreational development.

Since the 1970s, cultural education programs including language instruction have resulted in resurgence in *shíshálh* culture amongst younger members of the Nation. This resurgence is evident in the skills and creations of a new generation of artists, healers and craftspeople. The harvest of carving blanks for masks, poles, and paddles, cedar boughs and by-products for

²¹ Mitchell-Banks 1992:7

²² Lemert 1954

²³ Mitchell-Banks 1992:8

²⁴ Mitchell-Banks 1992:9

²⁵ Dawes, H. 1990:9

²⁶ Dawes, H. 1990:64

²⁷ Duff, 1969

²⁸ *shíshálh* 1998

²⁹ Mitchell-Banks 1992:7

³⁰ *shíshálh* 1998

³¹ Canada, Dept. of Mines & Resources 1943

ceremonial use, wild foods and medicinal plants, root digging and bark stripping for craft production are all activities currently carried out by *shíshálh* Nation members within the territory. *húpit* (Deer), *s-chétxwen* (Bear), *s-xwít'ay* (Mountain Goat), and a wide variety of small game, birds, waterfowl, fish and marine resources continue to be harvested throughout the territory.

Access to spiritual sites, which was limited due to government policy and industrial development, has also increased as our Nation's population grows (now over 1100) and the Nation continues to exert control over its territory in an effort to regain what is rightfully ours.

3.2.5 Archaeology and Evidence of Cultural Use

shíshálh territory has been subject to a moderate amount of archaeological work the majority of which has been cultural resource management (CRM), driven by the requirements of developers and industry. Until 2004, little research oriented archaeological work has been conducted by either the *shíshálh* Nation or academic institutions.

Consequently, the overwhelming majority of recorded archaeological sites are concentrated in three geographic areas: *st'ítl'kwu* (Secret Cove), *séxw?ámin* (Garden Bay) and the *ayl'-khain* (Nelson/Hardy Island, Saltery Bay) area. The bias towards recorded site distribution is a consequence of three factors. Firstly, previous studies, most notably the Gulf of Georgia archaeological survey³², have been marine based studies with an emphasis on recording oceanside sites. Of the total archaeological survey conducted within *shíshálh* territory, 95% has occurred within 0-1km of the oceanside, while 5.0% has been conducted within a 1-2km distance. Secondly, the majority of studies within *shíshálh* territory have been cultural resource management (CRM) projects initiated on behalf of industry, notably forest licensees and residential and commercial construction, which generally occur in close proximity to the oceanside. Thirdly, in cases where assessments of timber harvesting developments have occurred in upland environments, they have been conducted in disturbed/harvested areas that provide little chance of identifying archaeological sites, most notably culturally-modified trees (CMT's).

To begin rectifying the bias in archaeological research the *shíshálh* Nation Initiated *Phase I* of the *shíshálh Nation Archaeological Inventory and Site Evaluation* in 2004, the objectives of which were twofold:

- to gain a better understanding of archaeological site distribution; and,
- to better understand the antiquity and intensity of occupation.

As part of this study high elevation areas located within the alpine and sub-alpine biogeoclimatic zones were subject to systematic archaeological survey and four shell midden/residential sites were subject to profiling and carbon dating.

Four archaeological sites were identified in the alpine during the inventory phase of the project and three sites in the vicinity of the Sechelt isthmus were profiled and carbon dated. Analyses of carbon dates indicate that occupation of these three residential sites extended back at least 3500 years before present (BP).

Further, high elevation archaeological survey was conducted in 2005³³ at which time six additional high elevation sites were identified along the north and west side of *lékw'émin* (Jervis Inlet). In addition, five archaeological sites were identified in 2006 at mid-elevation in *spípiyus swiya* (Caren Mountain Range) located along the central axis of the Sechelt Peninsula.³⁴

³² Acheson 1976, 1978

³³ Merchant 2005

³⁴ Merchant 2006

Archaeological survey in the *?iy ch'ách'tl-am* (Clowhom Reservoir)³⁵ and mitigative excavation of archaeological site DkSb-30 near Saltery Bay³⁶ provided dates for the occupation of residential sites at between 7900-11,000 BP.

The change in focus to research oriented studies and the subsequent archaeological findings are consistent with *shíshálh* oral history, that states that the entire territory from the oceanside to the mountain tops was and continues to be utilized extensively and intensively by the *shíshálh* Nation from time immemorial to present.

3.3. Current Political Structure and Self Government

3.3.1 Self Government

Beginning in the 1980's, the *shíshálh* Nation sought legislation for self-government in order to gain greater control over our own land, and to free ourselves from our status as wards of the Federal Crown under the *Indian Act*. On October 9, 1986, Canada enacted the *Sechelt Indian Band Self Government Act*, S.C. 1986, c.27. The stated purpose of the act was to “enable the Sechelt Indian Band to exercise and maintain self-government on Sechelt Lands, and to obtain control over and administration of the resources and services available to its members.”³⁷ By virtue of this *Act*, the 33 Band Lands previously held as reserves under the *Indian Act* were transferred to the *shíshálh* Nation in fee simple title, and the Sechelt Indian Band (SIB) name also became official. The SIB also became the First Nation in Canada with self-government powers. However, some federal laws still apply under this new arrangement.

On July 23, 1987, British Columbia passed the *Sechelt Indian Government District Enabling Act*, R.S.B.C. 1986, c. 416, which established the Sechelt Indian Government District Council as the administrative arm of our Nation responsible for Band Land management.

3.3.2 Political and Administrative Structure

Since amalgamation in 1925, and informally prior to it, our historical *shíshálh* leadership and political structure was replaced by a Canadian political system, which was imposed upon us by the Federal Crown. The exact nature of political structures and procedures imposed upon the Nation were more formally defined upon the granting of self-government in 1986.

The current SIB Administrative Council is made up of an elected chief and 4 councilors with specific portfolio responsibilities. The headquarters of *shíshálh* Nation is at the House of Héwhíwus located in Sechelt.

3.3.3 Treaty Negotiations

The SIB engaged in treaty negotiations with British Columbia and Canada in 1994, and completed an *Agreement in Principle* (AIP) in April, 1999. The AIP included an offer of land, \$40 million as cash compensation, a variety of hunting fishing and gathering rights (including a fishing quota and a proposed wildlife harvest area), and the phasing out of tax exemptions.

This AIP was not supported by the *shíshálh* Nation membership, on the grounds that the offer was inadequate. For example, the land offer was for 0.6% of the territory and represented the smallest offer of land on a hectare/person basis in Canada. The cash offer in the AIP would also be paid out over 20 years, but the financial benefit for this would be offset against the imposition of a tax burden, resulting in a net financial loss to the Nation over the long term. The AIP also did not provide any provision for an increased decision-making role for the *shíshálh* Nation.

³⁵ Merchant 2002

³⁶ Golder 2007

³⁷ House of Commons of Canada, 1986. *Bill C-93, An Act relating to self-government for the Sechelt Indian Band*, Section 5.

The *shíshálh* Nation leadership therefore submitted to BC and Canada in March 2003, a set of conditions required for the resumption of treaty negotiations. These conditions have yet to be met.

In 2004, the *shíshálh* Nation conducted a referendum to determine the level of support for continuing with treaty discussions or engaging in litigation to resolve the issue. The community provided leadership with a strong and clear mandate to proceed with litigation if necessary.

3.3.4 *Relationship to Neighbouring Nations*

We are not a warlike people and have no tradition of conquest. We were, however, subject to raids by northern groups and, on occasion, retaliated. For the mainland populations, and particularly the *shíshálh*, trade with inland peoples was a major feature of our commerce and provided access to exotic goods in exchange for surplus smoke dried fish, dentalium shells, fish oil and *húpit* (Deer) hides.³⁸ Though transportation for coastal trade was relatively easy, routes to the interior were difficult and required considerable preparation and endurance.

In more recent times, we have negotiated agreements or a *Memorandum of Understanding* with several of our neighbouring First Nations to address boundary issues, including the Squamish Nation (1995), the Sliammon First Nation (1995) and the Te'mexw Treaty Association (1997).

³⁸ Kennedy & Bouchard 1990:444

3.3.5 Economic History & Current Trends

Economic Trends

Over the past one hundred years our territory has yielded to a more intensive and one-dimensional harvesting regime of fish, forest products and minerals. Mining in *lékw'émín* (Jervis Inlet) has remained less significant relative to other modern resource activities, though it is obviously important elsewhere in the territory.³⁹ Overall, forestry has probably offered the most lucrative and sustained return on investment in the territory, and continues to dominate inlet commercial activity. Several of our members are engaged in this industry, and the *shíshálh* Nation itself operates Tsainko Forest Products which is a value-added sawmill and Tsainko Enterprises which is a Forest Licensee. (Additional information on forestry is provided in Section 5.7.)

Within the relatively closed inlet system, the fishery has perhaps suffered most from a combination of its own over-harvest and the degradation of watersheds that support seasonal spawning runs.

The southern portion of our territory (Sunshine Coast) is also experiencing unprecedented population growth, in part as a bedroom community for the rapidly growing urban centre of Vancouver, as a retirement destination and for recreational activity. In 2005, the population of *ch'átlich* (Sechelt) increased by 4.6%, almost three times the rate of growth experienced by the Province as a whole. This change has increased the demand for residential development, and settlement is now occurring in many areas of *shíshálh* Nation territory at an unprecedented rate. The *shíshálh* Nation is particularly concerned about the potential impacts on cultural sites resulting from this rapid pace of development, and about environmental impacts resulting from the conversion of natural areas to urban areas..

Our territory has also become a favoured destination for outdoor recreation, with increasing use of mountain bike trails, hiking trails, and other outdoor amenities related to recreational boating and fishing.

Managing Economic Development

The *shíshálh* Nation remains committed to the sound stewardship of our territory and to the sound management of the resources within it. Through creative and progressive planning, as well as strategic commercial and governmental partnerships, we continue to pursue our economic goals.

The most important change in the past few years has been the addition of diverse projects administered through our Resource Management department. A significant number of *shíshálh* Nation members have been trained in a wide variety of management activities related to forestry, fisheries and cultural resources. All aspects of research, monitoring, rehabilitation and enhancement have been undertaken through these contracts. We have always maintained an active interest in management activities and are now well recognized for our regional expertise on ecological matters. This expertise and experience has been strongly supported and utilized by the Provincial, Federal and local governments, forest companies and private businesses. In less than five years, this has allowed the Band to re-establish itself as a keeper of local resources and provide meaningful employment to Band members.

Additional information on economic development is included in Section 7.

³⁹ Blanchard 1922, Pincen 1995

4. ***Shíshálh* Nation Vision Statement & Guiding Principles for Lands and Resources**

We, the *shíshálh* people, were put here by the Creator as keepers of our waters and lands. We have lived in our territory according to our own laws and systems of government since time immemorial and will continue to do so forever.

We will give back to the earth the respect and sanctity it rightfully deserves. We will honour our lands, waters and air as our ancestors have taught us. We know how the environment used to be and we will work to rehabilitate our territory's natural resources to what they once were.

The *shíshálh* Land Use Plan represents our vision for the management of our territory—a picture of our desired future—that includes the following:

- Our cultural practices and customs, including those related to the use of land and resources, will be revered and will continue to be handed down from our ancestors through to our Elders and youth with respect. We will preserve *sháshíshálem* (our *shíshálh* language) and continue to promote its use and our cultural ways so that they continue as they have been for countless generations.
- Our leaders will continue to be guided by our cultural values and by the wishes of our community, who will be fully engaged in planning and management for our future.
- Our people will welcome opportunities to accept new ideas and innovations that can assist us in managing our land and resources on a sustainable basis. We will anticipate changes to our territory, and adjust to new challenges such as climate change.
- Our members will be active throughout the territory, and continue to access all areas for economic, subsistence, cultural or other needs. In this way, we will maintain our connection to the land and waters of our territory, and all that it symbolizes for our people. We will resettle some of the village sites that were in place before Europeans arrived.
- Key areas of our territory will be protected from development, to preserve areas of cultural importance so that our land and waters can continue to support healthy populations of wildlife and we ourselves as a people that depend on them for our way of life. The natural ecosystem processes that have occurred over thousands of years in our territory will continue unimpeded.
- We will adopt ecosystem based management approaches that reflect our understanding of the connection among all things, and the need for planning over extended timeframes and at multiple scales.
- Our decisions regarding land and resources will continue to reflect our humility and connection to all things, and our commitment to sustainability for current and future generations. Our decisions and actions will make clear that our interest in resource development is not driven simply by economics, but by sustainability for all people that choose to make our territory their home.
- We will secure greater authority over the management of land, water and resources within our territory. Land within our territory will no longer be alienated from us, and we will secure compensation for resources that have been removed without our consent. Over-harvesting and destructive resource extraction will cease.
- We will achieve greater self-sufficiency as a people, and will sustain ourselves with more of our own materials and energy so that we can thrive within our territory and reduce our dependency on others for our well-being.
- Our communities will be safe, secure and healthy. Our young people will achieve health and educational standards that compare favourably with the rest of Canada
- We will establish cooperative relationships with those who have chosen to make our territory their home, and with commercial and industrial interests that operate within our borders.
- Sustainable industry and commerce will thrive in our territory, and operate in a manner that assures the long term health of the land, resources and our people as well as the economic well-being of our people.

4.1. Guiding Principles for Planning & Management of Land and Resources

- *Guidance of Ancestors and Elders:* All *shíshálh* Nation land use planning and resource management activities shall be undertaken in a manner that is consistent with the teachings taught to us by our Ancestors and Elders.
- *Respect:* *shíshálh* Nation use and management of the land shall always reflect our deepest respect for the land and the interconnectedness of all things.
- *Sustainability:* *shíshálh* Nation use and management of resources shall be guided by our commitment to sustainability both in the present and for all generations to come—which means maintaining diverse and abundant wildlife and ecosystems in perpetuity while providing for diverse cultural, social and economic activities that support a balanced, healthy, secure and sustainable quality of life.
- *Self-Reliance:* Our use and management of land and resources shall seek to increase the self-reliance of the *shíshálh* Nation, so that we can support our own communities and others that have chosen to make our territory their home over the long term.
- *Cultural Practices:* *shíshálh* Nation planning, use and management activities shall ensure that access is maintained for our people so that our cultural practices can continue unimpeded throughout our territory.
- *Cultural Sites:* Sites of our past, current and future use and occupation of the territory shall be respected and preserved.
- *Ecosystem-Based Approach:* Management of our *shíshálh* Nation territory shall adopt a holistic, ecosystem-based approach that considers the entire ecosystem in determining use of specific areas and setting harvest rates that focus on what to leave behind, rather than what to take.
- *Capacity Building:* We shall strive to provide opportunities for members of the *shíshálh* Nation, particularly the youth, to build their skills and experience in management of lands and resources, so that they and all future generations continue to act as stewards of our territory.
- *Knowledge:* *shíshálh* Nation planning and management approaches for land and resources shall incorporate both our own cultural and local knowledge as well as western science-based understandings.
- *Space and Time:* *shíshálh* Nation planning and management approaches shall take into account multiple spatial scales and time frames, and seek to maintain or increase resilience in the face of critical and long-term issues such as climate change.
- *Precaution:* A precautionary approach shall be adopted for land planning and management, so that decisions err on the side of caution when information is limited.
- *Consent:* Development of land and resources shall only proceed when the risks of impacts on our territory are well understood and accepted by the *shíshálh* Nation.
- *Benefits:* The *shíshálh* Nation shall benefit fairly from development and use of land and resources within our territory.
- *Monitoring:* The condition of the land and resources across *shíshálh* Nation territory shall be monitored, and knowledge of trends and responses to change shall be incorporated into future decision-making through adaptive management.

5. *shíshálh* Management Direction for Lands and Resources

5.1. Cultural Resources⁴⁰

A brief overview of the culture, seasonal round and history of contact for the *shíshálh* Nation is included in Section 3.2.

5.1.1 *Protection of Cultural Resources*

Since time immemorial the *shíshálh* Nation has occupied our territory. A consequence of this occupation are the cultural properties (e.g., artifacts, spiritual sites, stories, names and traditions) left behind by our ancestors. It is a central principle of the *shíshálh Nation Heritage Policy* that all cultural properties belong to those who made them regardless of the world—living or spiritual—within which they live. Therefore, the *shíshálh* Nation has primary jurisdiction to manage, protect and preserve the history of the Nation throughout our entire territory. The management of *shíshálh* cultural resources must reflect *shíshálh* values for the purpose of preserving and protecting *shíshálh* culture, and to ensure that our traditions and way of life live on.

For over two hundred years the needs of settlers and development have superseded the protection of *shíshálh* cultural resources, resulting in the destruction of our history. Such development continues today and threatens the existence of our culture.

The necessity to protect our culture should be primary over the needs of external development. Therefore all land use within our territory must be planned so as to result in as little conflict as possible with *shíshálh* cultural resources.

5.1.2 *Community Perspectives*

The following is a summary of community perspective on protection of cultural resources, from the *shíshálh* land use planning community interviews:

- Most community members strongly support protecting land and resources for traditional harvesting and cultural practices—including fishing for food, hunting, gathering timber for shelter and forest plants for food and medicinal purposes, and protecting landscapes for cultural and spiritual values.
- Other important cultural values and uses include gathering natural materials for art, regalia, and construction of houses, timber harvesting for personal use, and harvesting cedar bark and roots.
- Community members strongly support providing land-based cultural education programs, especially for youth.
- Many community members said that cultural harvesting must be done in a sustainable and respectful way that protects and honours the land, and that the nation and families need to continue to teach traditional practices.
- Most members strongly support protecting and/or restoring specific cultural sites or natural features in the territory. Types of sites mentioned for protection included pictographs, paintings on the foreshore, spiritual sites all along the water edges, culturally modified sites, culturally modified trees, archaeological sites, ancient villages, middens, sacred sites, gathering sites, burial sites, canoe routes, and hunting and harvesting areas.

⁴⁰ Key source documents for material in this chapter include: Global Village Research Consultants, 2000; and Merchant 2002, 2005 and 2006.

5.1.3 Goals and Priority Actions

Table 2: <i>shishálh</i> Nation Management Direction for Cultural Resources	
Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation has authority over planning and management of cultural resources in the territory. 	<ul style="list-style-type: none"> Develop and implement <i>shishálh</i> laws, regulations, guidelines and/or protocols to protect <i>shishálh</i> archaeological and cultural sites, cultural practices and intellectual property Require archaeological impact assessments (AIA) prior to development in areas of known or probable archaeological potential Require <i>shishálh</i> approval of all site alteration permits under the BC Heritage Conservation Act
<ul style="list-style-type: none"> Preserve, protect and restore sacred, historical, archaeological, and cultural sites and other features and values with significance to the <i>shishálh</i> Nation. 	<ul style="list-style-type: none"> Identify and designate specific areas of the territory where cultural use activities and protection of cultural resources takes precedence over other uses (see Section 6 on Land Use Zones) Identify, map and designate site-specific areas that require development or access restrictions to protect cultural resources. Develop site-level archaeological guidelines for the protection of sites and features of cultural significance
<ul style="list-style-type: none"> Ensure that <i>shishálh</i> language, concepts, ideas and values are used in land and resource management. 	<ul style="list-style-type: none"> Ensure that <i>shishálh</i> place names, resource management concepts, and language are consistently used in <i>shishálh</i> land and resource management planning processes and documents Develop a comprehensive map of <i>shishálh</i> place names and use these names consistently to identify places in <i>shishálh</i> documents and reports Design and implement a public education strategy to inform researchers, government officials, development proponents, and the general public about <i>shishálh</i> cultural resources Develop a comprehensive database of <i>shishálh</i> stories and legends associated with land use and specific sites, features and values, and use this dataset in resource planning and public education
<ul style="list-style-type: none"> Reaffirm and encourage <i>shishálh</i> cultural use of the land, cultural practices, and learning. 	<ul style="list-style-type: none"> Provide and expand on opportunities for <i>shishálh</i> members to learn <i>shashishálem</i> (<i>shishálh</i> language) Develop curriculum materials related to <i>shishálh</i> cultural and traditional harvesting practices Continue to develop and implement cultural education initiative and activities, including youth camps, harvesting camps, Jervis/Sechelt Inlet tours, and hiking/camping trips for <i>shishálh</i> members Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of cultural resources

Box 1: Selected Quotes from *shishálh* Nation members on Cultural Resources

- I would like to see our nation being successful at sustaining and protecting our traditional territory. I believe that we have lived off this land for thousands of years, and we should be able to live off our land for thousands of more years. We should be able to exert our rights and protect our traditional sites and resources and have a say in where new economic development should be. (Rita Poulson)
- I think we should protect all our resources for the betterment of our grandchildren, so our grandchildren can be better people, they can be better than we were, you know. (Willard Joe)
- We got to look after the land, the land will look after us, we can't let it go to industry. We can't destroy it, and our resources; be careful, because as soon as you destroy that area, it takes a hundred years for it to recuperate itself. All my relations. (Randy Joe)

5.2. Fish and Wildlife

5.2.1 Description of Resource & Summary of Management Issues

As summarized in Section 3.1.2 *shíshálh* territory comprises a diversity of habitat types containing a large variety of wildlife and fish species. Protected bays and shorelines, offshore islands and reefs, tidal mudflats, estuaries, and creek systems provide a diversity of habitat which supports abundant species of fish and sea mammals. Valleys and alpine environments host a diversity of large and small animals, fish and birds.

Cultural Uses

Our large residential sites are most commonly placed at the heads of inlets and at the mouths of rivers and creeks which are the most appropriate locations for seasonal harvest of salmon. Our diet was based primarily on fish, shellfish, land mammals and a variety of plants.

A brief summary of some of our hunting and gathering practices is included in Section 5.3 (Hunting and Gathering), and also in Section 5.5 (Inter-tidal Resources & Aquaculture).

Status of Selected Terrestrial Wildlife Species

húpit (Deer) are important to the *shíshálh* Nation as they are a primary target for subsistence hunting. The deer population throughout the territory is stable, but numbers are likely below the carrying capacity of available habitat.⁴¹ *húpit* (Deer) are also 'yellow listed,' reflecting their importance regionally for hunting and as an important prey species. There is no specific protection for *húpit* (Deer) Winter Range or to ensure available winter habitat for ungulate species in the territory at the present time.

k'éyich (Roosevelt Elk), a provincially blue-listed species, were once found throughout *shíshálh* territory. However both settlement and development reduced their habitat and they were eventually extirpated due to hunting. *k'éyich* remained on Vancouver Island and in 1987 were reintroduced to the territory with the transplanting of 22 animals at Kleindale. Wetlands, floodplains, meadows, old burns and open riparian forests provide ideal summer habitat for this species, but old growth forests are often needed for winter range, as they provide thermal and snow interception cover. Since the late 1980's the population in *shíshálh* Nation territory has grown and BC has continued the relocation program — extending it into the Lois Lake area, and the *kékaw* (Tzoonie) and *skw'ákw'u* (Skwakwa) Watersheds.

Under provincial regulations, limited entry hunting targets approximately 10% of the bulls each year, and there is some predation particularly on calves, by *s-chétxwen* (Bear), *s-kw'élkw'ak'-ám* (Cougar) and *wéwekw'-nách-em* (Wolf).

Population (aerial) surveys are done twice per year, to enable population modelling. In addition, a DNA survey has been initiated by BC's Ministry of Environment with the cooperation of the *shíshálh* Nation, to examine the genetic profile of the population.

The *shíshálh* Nation remains concerned that there is not as yet a more fully developed management plan for *k'éyich* (Roosevelt Elk), particularly to protect winter range. Furthermore, while the *shíshálh* Nation is not opposed to the relocation strategy in principle, there are concerns that removal of animals from local populations in our territory could reduce numbers to such a point that opportunities for subsistence hunting by our members is no longer possible.

Although quantitative data is limited, *máyukw* (Grizzly Bear) populations have declined throughout the territory. However, recent management efforts have resulted in many areas being slowly repopulated and efforts continue to rebuild the numbers of this species throughout the territory. The reasons for the decline may be complex, but significant and rapid declines in *s-chéhlálhnten* (Salmon) populations in the area, habitat loss and hunting pressures are significant

⁴¹ Darryl Reynolds, Senior Wildlife Biologist, BC Environment, pers comm.

contributing factors. Our territory does provide suitable habitat and prey for *máyukw* (Grizzly) and efforts to promote the increase in the populations has included approved Wildlife Habitat Areas (WHA), designated as active recovery areas. These include areas within the *xénichen* (Hunechin), *skw'ákw'u* (Skwakwa), and *tsooadie* (Deserted River) watersheds. Other candidate areas have been identified and further planning is underway to confirm their suitability and secure the appropriate provincial approvals.

The status of other predator species isn't as well understood. Although, recent reports indicate that the *s-kw'élkw'ak'-ám* (Cougar) population may be high at present, this may reflect a temporary peak in the cyclical relationship between this species and the ungulates that provide their prey. *wéwekw'-nách-em* (Wolves) are also distributed throughout the territory, and recent reports of Wolf packs in the region (as opposed to solitary animals) suggest that the population may also be increasing. *mámex-áy-shen* (Wolverines) are in the territory, but are rarely seen and are likely to be limited in number.⁴²

A recent survey of *s-xwítl'ay* (Mountain Goats) indicated that the population within the territory is stable or declining. *s-xwítl'ay* (Mountain Goats) are a 'yellow listed' species of concern, although their numbers suggest that they may become 'blue listed' in the future. Limited winter range is the key issue for this species, and the *shíshálh* Nation is concerned that helicopter logging and other industrial activity may be detrimental, resulting in disturbance and alteration to *s-xwítl'ay* (Mountain Goat) behavior and reproduction. At the present time, a draft Goat Winter Range Management Plan has been prepared for the territory, and is supported by the *shíshálh* Nation. However, the plan has yet to be finalized and approved by concerned external agencies.

shíshálh territory supports over 80 species of birds including *spípiyus* (Marbled Murrelet), a red-listed species, known to occur in the *lékw'émin* (Jervis Inlet) area and known to be in severe decline due to a shortage of old-growth nesting habitat. An extensive inventory of the potential *spípiyus* (Marbled Murrelet) habitat was completed in 2002 to 2003 by the province.⁴³ Some additional surveys of *spípiyus* (Murrelet) have also been undertaken by forest companies, although this information is not usually made available to the public because of the sensitivity of information on old growth areas slated for logging. There are some WHAs for *spípiyus* (Murrelets) in the territory, and further work is reportedly underway by provincial agencies to identify additional areas for protection.

The territory also contains a wide variety of amphibians and reptiles, including the Red-legged Frog, Coastal Tailed Frog, and Painted Turtle—the latter two of which are provincially-listed as threatened or endangered. There are also concerns over the rising population of invasive species such as the American Bullfrog. The *shíshálh* Nation is committed to the protection and preservation of indigenous species biodiversity within the territory. Conservation provides the platform for subsistence of the *shíshálh* people in this area and will continue to be a significant focus of energy and resources.

A partial listing of some of the more well-known fish and wildlife species within the territory that are either red listed (meaning extirpated, threatened or endangered) or blue listed (meaning of special concern), as compiled by BC's Conservation Data Centre,⁴⁴ is included in Table 3 below. The status of these species in the region as determined by COSEWIC (Committee on the Status of Identified Wildlife in Canada) is also noted.

⁴² Darryl Reynolds, Senior Wildlife Biologist, *pers comm*.

⁴³ 2004, Biodiversity Chapter for Sechelt Landscape Unit, MSRM

⁴⁴ <http://www.env.gov.bc.ca/cdc/> Note that the full listing of animals and plants that are either red or blue listed in the Sunshine Coast Forest District numbers approximately 71 species.

Table 3: Selected List of Red and Blue Listed Species in shíshálh Territory
(Data from BC Conservation Data Centre)

Scientific Name	English Name	BC Status	COSEWIC Status (and date of listing)
<i>Accipiter gentilis laingi</i>	Northern Goshawk, laingi subspecies	Red	Threatened (Nov 2000)
<i>Ardea herodias fannini</i>	Great Blue Heron, fannini subspecies	Blue	Special Concern (May 1997)
<i>Ascaphus truei</i>	Coastal Tailed Frog	Blue	Special Concern (May 2000)
<i>Brachyramphus marmoratus</i>	Marbled Murrelet	Red	Threatened (Nov 2000)
<i>Gasterosteus sp. 16</i>	Vananda Creek Limnetic Stickleback	Red	Extirpated (May 2000)
<i>Gasterosteus sp. 17</i>	Vananda Creek Benthic Stickleback	Red	Extirpated (May 2000)
<i>Gulo gulo luscus</i>	Wolverine, luscus subspecies	Blue	Special Concern (May 2003)
<i>Rana aurora</i>	Red-legged Frog	Blue	Special Concern (Nov 2004)
<i>Strix occidentalis</i>	Spotted Owl	Red	Extirpated (May 2000)
<i>Ursus arctos</i>	Grizzly Bear	Blue	Special Concern (May 2002)

Status of Fish

Many of the rivers and lakes within our territory experience significant fluctuations in flow and water levels, due to the long, hot summers followed by periods of heavy rainfall during winter, or after seasonal snowmelt. Despite this, our territory supports a wide variety of fish species that include populations of Pacific salmon, *s-kíwex* (Steelhead) and *s-kíkewíx* (Cutthroat Trout), and five of the most productive watersheds have been studied in detail. Our Nation continues to document and monitor aquatic resources within our territory and work in partnership with Federal and Provincial governments as well as local industry.

Impacts to aquatic resources are numerous as the territory is under considerable pressure from urban and industrial development which is occurring with only minimal long-term planning. Upslope disturbance—resulting from poorly designed and planned development, road construction, and forestry practices—has often resulted in impacts to fish and fish habitat in streams, wetlands and lakes.

One of the most important areas of concern to the Nation at the present time is *stséxwena* (Sakinaw Lake). The *stséxwena* and *kálpilín* (Pender Harbour) areas have provided the shíshálh Nation with resources since time immemorial. In the period between 1990 and 2002 *stsékay* (Sockeye Salmon) abundance has declined by 98%. Causes of the decline are thought to include spawning habitat degradation including changes in lake levels due to development in the area, as well as poor ocean survival. Development of this area has resulted in the diversion of steam flows, hardening of shoreline habitats (to prevent flooding, boat ramps) and perhaps most importantly, an increased demand on the water supply for potable water. The cumulative effect on this area has impacted critical *stsékay* (Sockeye Salmon) habitats.

In an effort to protect and conserve the *stsékay* (Sockeye Salmon) in *stséxwena* (Sakinaw Lake), this species was recommended for listing under the *Species at Risk Act*. This population is the last remaining in the area and is genetically

Box 2: Examples of Fish Species Found in shíshálh Nation Territory

- Aleutian Sculpin
- Brook Trout
- Bull Trout
- Chinook Salmon
- Chub
- Chum Salmon
- Cutthroat Trout
- Coastal Cutthroat Trout
- Coho Salmon
- Dolly Varden
- Kokanee
- Lamprey
- Northern Pikeminnow
- Pacific Lamprey
- Peamouth Chub
- Pink Salmon
- Prickly Sculpin
- Rainbow Trout
- Sculpin
- Sockeye Salmon
- Starry Flounder
- Steelhead
- Winter-run Steelhead
- Stickleback
- Threespine Stickleback

unique. Further,, the Federal Minister rejected the listing, citing social and economic impacts to the commercial fishing industry as justification.⁴⁵ The result was that minimal resources have been provided for the protection and rehabilitation of this culturally and biologically important species. An unofficial recovery program has however helped to return 60,000 fry to the lake through intensive fish culture practices.

The *shíshálh* Nation has also expressed alarm and concern over declines in *kwémáyits'a* (Coho Salmon), and has raised concerns about recently reported escapement levels that appear to be influenced by declining water levels in *stséxwena* (Sakinaw Lake) which has resulted in problems with upstream access.

Habitat Protection, Rehabilitation and Enhancement

As summarized in Section 6, there is strong support within the *shíshálh* Nation for the protection and rehabilitation of habitat areas needed to sustain healthy populations of fish and wildlife in the territory. In the past, the *shíshálh* Nation has proposed that critical areas be set aside for protection, including *stá'als* (Captain Island) that was originally slated for logging, but subsequently proposed as an Old Growth Management Area (OGMA). *smémkw'áli* (Poise Island) has also been identified as an area to be maintained intact, as it contains not only unique wildlife habitat values and important shellfish harvesting sites but is also the location of significant archaeological/cultural sites. The entire island is currently registered as an archaeological site and is under the protection of the Province's *Heritage Conservation Act*.

There are also two provincially designated ecological reserves within the territory, one at Ambrose Lake and the other at Francis Point. These areas are in addition to other protected areas, such as the *spípiyus* (Caren Range Protected Area) and Tetrahedron Provincial Parks. There have also been significant efforts to protect habitat for important terrestrial species, for example the set-aside of ungulate winter range within forest stewardship and development plans. As part of a broader recovery program for both *k'éyich* (Elk) and *máyukw* (Grizzly), there have also been recent proposals for a Terrestrial Habitat Program, related to utility corridors in the region (see Section 5.9).

There have also been significant efforts to rehabilitate important salmonid species in the territory. Several habitat rehabilitation projects have been completed (e.g., Chapman Creek, Vancouver River and Sechelt Creek) that include stream and off-channel habitat rehabilitation providing protected and stable rearing and spawning habitats. Other projects in the territory have included stabilizing stream banks, improving fish access and water flows, building complex off-channel habitats, fencing, and planting riparian vegetation. Efforts are currently focused on the *tsooadie* (Deserted), Vancouver, *kékwaw* (Tzoonie) and Clowhom Rivers in *lékw'émin* (Jervis Inlet) and *?álhtulich* (Sechelt Inlet). The *shíshálh* Nation is particularly interested in other areas of the territory where rehabilitation would help sustain fish and wildlife values.

Habitat Planning and Wildlife Management Arrangements

Shíshálh territory experiences a mild climate and a long growing season that supports many animal and plant communities, including several 'At Risk' species. However, rapid development along the coast is resulting in the fragmentation and degradation of terrestrial ecosystems. In recognition of this concern *shíshálh* Nation territory was included within the Sensitive Ecosystems Inventory (SEI) initiative. The SEI is a coarse filter, 'flagging' tool that identifies sensitive ecosystems and provides scientific information and support to local governments and others who are trying to maintain biodiversity. The information sets on which this inventory is based need to be updated and improved over time.

The Sunshine Coast Habitat Atlas which covers that portion of *shíshálh* territory from *kwesam* (Roberts Creek) to *lékw'émin* (Jervis Inlet) was prepared by the Sunshine Coast Regional District, Fisheries and Oceans Canada, the Provincial Ministry of Water, Land and Air Protection (WLAP).

⁴⁵ *Sakinaw Lake Salmon*, Stock Status report D6-13 (2002), Fisheries and Oceans Canada

The Atlas contains over 40 different map layers in a consistent GIS format and is available to the public as a printed mapbook, in CD format, and as an interactive mapping application. The purpose of the atlas is “to provide comprehensive information for use by planners, developers, government agencies, non-government organizations, First Nations, local businesses, and individual property owners. The information assists these groups in making informed land use planning and stewardship decisions that will help protect, enhance, and rehabilitate sensitive habitat. The Habitat Atlas enables users to identify and locate watercourses and riparian areas and their relation to other features, including: cadastral (land parcel) information, parks and protected areas, sensitive ecosystem areas, and forest cover.”⁴⁶

The Province of British Columbia also recently established a regional advisory group; the *Sunshine Coast Fish and Wildlife Committee*. This group includes representation from the *shíshálh* Nation and is primarily focused on allocation and harvest of wildlife and conservation and rehabilitation of trout. Recent discussions have also addressed a broader range of planning and management issues for terrestrial and aquatic resources that are managed by the Ministry of Environment. Considerable attention has been focused on *k'éyich* (Elk) recovery, as well as recent consideration of lake recovery strategies, and creel surveys. There has also been some discussion of the establishment of protection for ungulate species through the use of provisions within the *Forest and Range Practices Act* (FRPA) for the establishment of Ungulate Winter Range and Wildlife Habitat Area designations. This advisory structure has been successful in bringing interests together to address issue of common concern. However, the advisory committee has limited influence, and does not provide a Government-to-Government forum for engagement between the *shíshálh* Nation and the province.

Box 3: Selected Quotes from shíshálh Nation Members on Fish & Wildlife

- Right from day one since I can remember that Jervis inlet is or was beautiful: the whales use to follow their boat; and the glaciers; and Morrison bluffs; nothing but wildlife and stories and it blows me away that now this does not happen. (Edith Dixon)
- The (Mountain) Goats were always in our family, we used to pick their hair off the branches so they could weave it for winter clothing. And the Grizzly bear, I'm worried about...This is the Grizzly's territory and the otter's too. (Audrey Santiago)
- Salmon Arm and Narrows Arm, I know we have lakes up there. There are lots of little frogs up there. I was a teenager when I was up there. You see all the mountain goats up by Bear Lake there too: Beautiful! (Margaret Joe Dixon)
- Sea mammals and birds and all that are getting extinct now. If you looked this way (points to her foreshore) and it used to be all black with ducks, now there are none. Besides, they are really getting contaminated, pollution in the water. (Myrtle Page)
- I strongly support protecting our salmon streams for our future children and grandchildren (Carol Louie)
- Auntie Carrie's said there was a beaver dam up at deserted bay, up at 1st or 2nd lake, they had fresh fish up there, that was in the 80's when I was at school there... I know they had Deer, Cougars, I know many years ago my dad said there was Sheep and Goats on the mountains. (Roberta Johnson)
- We don't even get Herring anymore, people used to just go down the Bay there, and put branches in there and pick herring eggs. Now you don't even see that anymore. (Violet Jackson)

5.2.2 Community Perspectives

- There is unanimous support among *shíshálh* Nation members for the protection or rehabilitation of salmonid-bearing streams, and other key aquatic and terrestrial habitat areas in the territory. This view reflects the importance of fish and wildlife in our life and our commitment to sustaining the health of our territory for current and future generations
- The *shíshálh* Nation support on-going efforts to manage fish and wildlife in the territory on a sustainable basis, but we are greatly concerned that access to habitat areas is maintained for *shíshálh* Nation members
- The *shíshálh* Nation is concerned that development in the territory be directed and managed in such a way as to ensure fish and wildlife species and their habitat is conserved. Particular

⁴⁶ *Sunshine Coast Habitat Atlas*, Sunshine Coast Regional District, Fisheries & Oceans Canada Habitat Conservation and Stewardship Program, prepared by Cheryl Trent, Habitat Steward Sunshine Coast Regional District (<http://habitat.scrd.bc.ca>)

emphasis needs to be placed on avoiding impacts from upslope developments on rivers, creeks, wetlands and other critical habitat areas

5.2.3 Goals and Priority Actions

Table 4: <i>shishálh</i> Nation Management Direction for Fish and Fish Habitat	
Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation has authority over planning and management for fish and fish habitat in the territory. 	<ul style="list-style-type: none"> Pursue opportunities for collaborative planning and management of fish and fish habitats with other levels of government and other interests. Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of fish and fish habitat in the territory.
<ul style="list-style-type: none"> Maintain the structural and functional integrity of watersheds (e.g., streams, stream channels, lakes, riparian areas, and other aquatic habitat areas) across the <i>shishálh</i> Nation territory in perpetuity. 	<ul style="list-style-type: none"> Establish a comprehensive spatially-referenced inventory of fish and aquatic habitat throughout <i>shishálh</i> Nation territory. Undertake watershed hydrologic assessments for all watersheds with high value fisheries and require Forest Stewardship Planning (FSP) to be guided by the results of the assessments. Identify areas within the territory where development activities should be prohibited to protect fish and fish habitat values (see Section 6 on Land Use Zones). Consider establishing interim protection measures to protect high value fish and wildlife habitats, including fisheries sensitive watershed (FSW) and wildlife habitat area (WHA) designations under the Forest and Range Practices Act. Require site level assessments prior to any development activity that has the potential to impact fish, riparian 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 by rehabilitation of equivalent areas that are also situated within the territory. Where mitigative measures are undertaken, we require monitoring to ensure effectiveness of these rehabilitation measures. Restore the natural productivity of spawning streams and other aquatic habitat areas where past impacts have occurred.
<ul style="list-style-type: none"> Maintain, protect, and restore fish species and habitat or populations of management concern throughout the territory so as to ensure continued opportunities for sustainable harvest by <i>shishálh</i> Nation members. 	<ul style="list-style-type: none"> Ensure that escapement goals for all exploited fish species are set conservatively so as to maintain the health and viability of all populations/conservation units in perpetuity. Maintain or increase the natural productivity of selected spawning streams and fish habitat areas through small-scale enhancement. Identify fishing sites and maintain their social, cultural and economic values in perpetuity.
<ul style="list-style-type: none"> Build and sustain <i>shishálh</i> Nation capacity in fisheries and fish habitat study and management. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of fish and fish habitat, including training opportunities in cooperation with agencies and commercial/industrial operators.

Table 5: *shishálh* Nation Management Direction for Wildlife and Habitat Management

Goals	Priority Actions
<ul style="list-style-type: none"> ▪ Ensure that the <i>shishálh</i> Nation has authority over planning and management for wildlife and habitat in the territory. 	<ul style="list-style-type: none"> ▪ Pursue opportunities for collaborative planning and management of wildlife and wildlife habitats with other levels of government and other interests. ▪ Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of wildlife and habitat in the territory.
<ul style="list-style-type: none"> ▪ Conserve biodiversity within the <i>shishálh</i> Nation territory, including an appropriate distribution of critical fish and wildlife habitats throughout the territory to ensure they continue to support viable populations over the long term. 	<ul style="list-style-type: none"> ▪ Identify a mosaic of areas within the territory at the strategic scale where development activities are restricted, so as to provide core areas of habitat for a diversity of wildlife species and connectivity between them wherever possible (see Section 6 on land use zones). ▪ Ensure that landscape level planning identifies and protects important habitat areas for species of ecological or cultural concern, such as Goat Winter Range or salmonids, or intact low elevation areas with southerly aspect for ungulate winter range. ▪ Pursue other legal or regulatory tools to provide interim protection for wildlife, such as the provincial Identified Wildlife Management Strategy, establishment of Wildlife Habitat Areas (WHAs) or provisions under the Federal Species At Risk Act (SARA), pending establishment of formal agreements between the <i>shishálh</i> Nation and other levels of government.
<ul style="list-style-type: none"> ▪ Sustain, and where necessary restore, abundant populations of wildlife and other harvested species of social, cultural and economic importance to the <i>shishálh</i> Nation. 	<ul style="list-style-type: none"> ▪ Compile and maintain traditional ecological knowledge (TEK) information from Elders and other <i>shishálh</i> Nation citizens on harvested species or other species of special interest.
<ul style="list-style-type: none"> ▪ Protect rare and/or high value habitats (e.g., wetlands, riparian forests) or critical habitats (e.g., ungulate winter range, calving areas, security habitat) in the <i>shishálh</i> Nation territory. 	<ul style="list-style-type: none"> ▪ Identify and monitor rare, sensitive or declining species and their critical habitats. ▪ Designate for protection high value or critical habitat areas for species of ecological or cultural concern.
<ul style="list-style-type: none"> ▪ Rehabilitate habitats in the <i>shishálh</i> Nation territory that have been degraded due to past industrial disturbance. 	<ul style="list-style-type: none"> ▪ Identify priorities for the rehabilitation of degraded habitats from abandoned or past developments in <i>shishálh</i> Nation territory. ▪ Complete rehabilitation of these areas according to identified priorities.
<ul style="list-style-type: none"> ▪ Build and sustain <i>shishálh</i> Nation capacity in wildlife study and management. 	<ul style="list-style-type: none"> ▪ Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of wildlife and wildlife habitat, including training related opportunities in cooperation with agencies and commercial/industrial operators.

5.3. Hunting and Gathering

5.3.1 Description of Resource & Summary of Management Issues

Hunting and gathering has always played an important part in the daily life of the *shíshálh* people, and continues to be of cultural and economic significance.

Cultural Uses⁴⁷

Our diet continues to be quite varied, though dominated by fish, shellfish, small game and wild plant forage. The hunting of large sea mammals, ungulates and other terrestrial species is a most significant complement to this basic regime. The specialized nature of some hunting practices combined with requisite ritual and supernatural preparation limits the number of individuals capable of effective harvest. Sea mammals and *s-xwítł'ay* (Mountain Goat) are considered to be most demanding in this regard. Some individuals are said to have acquired mountain power, allowing them to excel as climbers and hunters, and the mountains speak to them in their dreams as they sleep upon them. *húpit* (Deer) is by far the most significant of the land animals for both their meat and skins, and in earlier times dogs were used extensively to herd them into selected areas for harvest. A wide variety of hunting techniques are used depending on the physical context and the makeup of the hunting party. Snares, pitfalls, traps, rifles, impounds, spears, slings, staffs and walking sticks have all been used at different times.

Box 4: Examples of Uses of Animals by the *shíshálh* Nation

Each animal harvested by the *shíshálh* Nation is used for a wide variety of purposes. For example, Deer, Mountain Goat, Mountain Sheep, Elk, Black Bear and Grizzly are used in the following ways:

- meat & tongue is used for food and preserved smoked and dried for winter;
- the brain is both eaten and used for curing hides;
- tripe is eaten and the stomach used as water bag or float;
- fat rendered from animals is used for cooking, candles, repellents and for cosmetics;
- hides are used for clothing, gloves, moccasins, mats, drums, and braided for rope;
- sinew is kept for bow strings and binding;
- wool, particularly from mountain goats, is used for clothing and as an important trade item;
- bone is used for knives, chisels, scrapers, ladles, eating utensils, drinking straws, animal whistles, slahal (gambling game), needles, and for regalia;
- fur is used for hats and robes;
- scent glands are used for attracting other animals;
- bone marrow is eaten and used in black paint for dancing;
- hoofs are used for rattles;
- antlers are kept for use in regalia, and buckhorn is used in the sweatlodge for removing rocks from the fire;
- blood is consumed warm at the kill, and also used medicinally as a laxative;
- claws & teeth, particularly from bears, are used for jewelry, regalia and for trade; and,
- a portion of harvest is always left to give thanks to the Creator.

s-chétxwen (Bears) have been typically taken in spring to avoid any fishy quality associated with their late season diet. *wálaksya* (Bobcat), *s-kw'élkw'ak'-ám* (Cougar), *wéwekw'-nách-em* (Wolf) and Coyote are not hunted for food though their skins, whiskers, claws and teeth are prominent in ceremonial masks and costume. Rather than trophies however, these animals are not pursued and are taken primarily through the defense of human settlements.

Smaller game include *sk'emtl'* (Beaver), *sk'á?atl'* (Otter), *kayx* (Mink), *sp'ilus* (Marten), *pípk-alh-cháyash* (Weasel), *súspit* (Rabbit), *mélálus* (Raccoon) and *skíyamx* (Porcupine) as well as a wide variety of waterfowl, land birds and their eggs. All are used for clothing and regalia, and

⁴⁷ Material excerpted and slightly modified from Global Village Research Consultants, 1998

súspit (Rabbit) and *s-k'emtl'* (Beaver) are also eaten. Except during the mating period, *húmhum* (Grouse), *stíxwim* (Willow grouse), *xa* (Geese) and *tenks* (Ducks) are harvested for food, their feathers for mattresses and pillows, headdresses and fans. Fowl are hunted by use of slings, bow and arrow, nets, rocks and snares, and at least one technique involved a loud chant that effectively paralyzed ducks as they flew overhead.⁴⁸ *Xwú-kin* (Swans), *sxíxenik'* (Owl) and *k'áyk'w* (Eagles) are all considered sacred and their feathers and claws are important in ritual and regalia. The double-headed *k'áyk'w* (Eagle) remains the most sacred symbol of the *shíshálh* Nation.

Wild plant foods include berries, seeds, greens, roots, bulbs and tubers. Berries are often sun dried in cakes for use in winter, though most other plant foods and medicines are used fresh.

Whether hunting or collecting, many individuals possess the requisite skills to not only reap but also process their harvest for efficient transport and long-term preservation. Hunters are sensitive to the habits and psychology of individual species, and responsive to fluctuations in wildlife populations and distribution. Some kinds of hunting require specialized ritual preparation and offerings are always made to the animal spirit. Hunting songs are closely guarded secrets often passed down through clans or families. *s-chétxwen* (Bears) in particular are considered important 'teachers' who through careful observation would divulge which food and medicinal plants were safe.

Many seasonal expeditions are organized and systematic, hunting and gathering is also conducted as a matter of course in daily life. Thus a variety of harvest sites are rotationally selected based on environmental factors and access convenience. Trap lines have been set along most creeks and river systems and the shorelines of inlets.

Throughout the year, subsistence harvest is always shared, particularly with Elders, or those simply unable to provide sufficient resources for themselves. The final harvest of the season of any species is always given away. Animals that are either economically important or highly revered also supply names for clans, and the people's relationship to them is considered a sacred aspect of life.

Following contact with Europeans and as the *shíshálh* Nation has become more centralized due to the policies of the Oblate missionaries and the ravages of diseases our diet and daily routines have become more removed from these cultural practices of hunting and gathering. Nonetheless, our cultural and spiritual relationship with the land and its resources is still as strong as ever, and has survived intact in stories, myths and other rituals. Wild foods and medicinal plants continue to be important supplements to *shíshálh* diet and health, and are made all the more valuable as a result of their relative scarcity.

Additional information on the current status of wildlife and management in the territory is included in Section 5.2.

Current Access for Hunting and Gathering

One of the greatest challenges that prevent us from hunting and gathering in contemporary times has been the restriction of access to appropriate areas and sites, due to the policies and actions of Provincial and Federal Governments. This includes the use of gate controls on access roads, and the heavy use of some routes, which not only disturbs wildlife, but also creates safety concerns for our members. Some efforts have been made to provide gate keys to *shíshálh* Nation members on a sign-out basis but these measures are not adequate.

The creation of corridors for transmission lines has also had an impact on hunting and gathering practices by fragmenting habitat, providing ready access for other users, and because of the influence of linear disturbance on predator behaviour. Vegetation management is also of concern, as it may affect the growth of plants used for food or for cultural purposes.

The *shíshálh* Nation has also been approached in the past by horse-riding or other recreation groups seeking our support to limit hunting in certain areas, and thereby avoid conflicts among

⁴⁸ Barnett 1936:49

different user groups. While we are not opposed to efforts to resolve conflicts in this way, the *shíshálh* Nation remains concerned about the overall pressure from recreational and other activities within our territory, and is adamant that the opportunities for subsistence hunting, gathering and other cultural practices be maintained if not expanded. The recent increase in the use of ATVs and other mechanized forms of access to backcountry areas is of particular concern.

Restrictions on subsistence hunting or cultural gathering practices in provincial parks and protected areas is also of concern and needs to be discussed in Government-to-Government negotiations with provincial agencies.

Direct Impacts on Gathering Areas

The *shíshálh* Nation is concerned over impacts on the remaining few medicinal, food plant and technological plant gathering areas remaining in the territory. In some cases, opportunities for gathering have been lost due to the expansion of residential development, quarrying activity, or because of increased use by recreationalists. In other cases, timber harvesting has resulted in the loss of cover, which increases predation and encourages yet more access.

In some cases, gathering areas have been damaged through the use of herbicides by the forest industry. The impacts on plants and wildlife from herbicide spraying is not well known, and although permits for this practice used to be required, under the new *Forest and Range Practices Act*, timber companies may now apply herbicides under approved pest management plans.

Commercial Gathering

Some commercial gathering of Non-Timber Forest Products (NTFPs) such as Cedar boughs, Salal and mushrooms occur in the territory primarily by non-*shíshálh* members, and currently only on a moderate scale. The *shíshálh* Nation is however concerned about the potential impact of such activities on opportunities for subsistence hunting and gathering, and over the alienation of these commercial opportunities that are granted to third party interests by the Provincial Government. Better monitoring of such activities is required to ensure that *shíshálh* Nation interests are not infringed.

Traplines and Guide Outfitting

Although the rights of *shíshálh* Nation members do not depend on the existence of a registered trapline, there are still a number of trap lines throughout the territory—for *sk'emtl'* (Beaver), Lynx, *sp'ilus* (Marten), *sk'á?atl'* (Otter) and *mélálus* (Raccoon)—some of which are held by Band members, although these are not currently active. This reflects impacts on trapping opportunities by industrial development, and the changing economics of the industry. The status of furbearers in our territory is generally not well known.

There is one guide outfitting license in the territory that caters both to non-resident wildlife hunters and more recently to those interested in wildlife viewing activities. The license area was recently divided into several smaller areas by the Provincial Government, despite the concerns of the *shíshálh* Nation. Our members are concerned about the proliferation of access points for guide-outfitting and other commercial activities, particularly in areas such as *xénichen* (Hunehchin) and *ts'únay* (Deserted Bay).

5.3.2 *Community Perspectives*

- We are concerned about the loss of habitat, which impacts wildlife and limits our access to hunting and gathering areas. Logging and residential development are of particular concern.
- Our members agree that above all, we must maintain opportunities to continue gathering and hunting for food and cultural use. These activities provide a healthy wild food source and an ongoing connection to our land and waters as well as the ways of our ancestors.
- Many of our members support the gathering or cultivation of non-timber forest products—such as mushrooms or berries—on a commercial basis, providing this is done only on a relatively small scale, away from any cultural sites, and by band members only. Some of our

members have concerns about such practices for fear that it will lead to over-exploitation. There is particular concern about the commercial use of medicinal plants, which should not be allowed.

- Our members want to ensure that any gathering is done according to our cultural ways so that the plants are treated with respect and grow back after harvesting. Many of our members would like to see our Elders teach the youth about our cultural use of plants.

5.3.3 Goals & Priority Actions

Table 6: Shishálh Nation Management Direction for the Gathering of Plants and Non-Timber Forest Products	
Goals	Priority Actions
<ul style="list-style-type: none"> ▪ Ensure that the <i>shishálh</i> Nation have management authority over the planning and management of cultural and commercial plant harvesting and cultivation in the territory. 	<ul style="list-style-type: none"> ▪ Pursue collaborative management arrangements with other levels of government, and where applicable third party interests, to protect and conserve cultural and commercial plant harvesting areas in the territory. ▪ Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of plants and non-timber forest products in the territory.
<ul style="list-style-type: none"> ▪ Protect and where necessary restore the integrity of <i>shishálh</i> Nation plant gathering areas and subsistence gathering opportunities 	<ul style="list-style-type: none"> ▪ Encourage the sharing of knowledge within the <i>shishálh</i> Nation regarding appropriate practices for the gathering and use of plants and berries. ▪ Develop an inventory of cultural gathering activities, and map the location and current condition of known gathering areas. ▪ Recognize the importance of gathering areas in all landscape level or resource development plans in the territory, and prohibit development activities that may degrade the quality of cultural gathering areas or prevent access by <i>shishálh</i> Nation members. ▪ Establish priorities and strategies for the protection and rehabilitation of gathering areas impacted by past resource development activities. Undertake protection and rehabilitation of gathering areas according to the priorities identified.
<ul style="list-style-type: none"> ▪ Provide limited opportunities for commercial harvesting of NTFPs by the <i>shishálh</i> Nation where considered culturally appropriate and ecologically sustainable. 	<ul style="list-style-type: none"> ▪ Determine the feasibility of commercial NTFP harvesting by <i>shishálh</i> Nation members that includes the identification of value-added opportunities. The study should also: (i) identify appropriate mechanisms for determining ecologically appropriate levels of harvest for high-potential NTFPs; (ii) ensure conservation and <i>shishálh</i> Nation sustenance and cultural needs are met as a first priority; and, (iii) protect <i>shishálh</i> Nation intellectual property rights. ▪ Establish a monitoring system to track and report on commercial plant harvesting activities.
<ul style="list-style-type: none"> ▪ Ensure that the intellectual property rights of the <i>shishálh</i> Nation are respected and protected in the management, use, and development of plants and NTFPs. 	<ul style="list-style-type: none"> ▪ Prohibit bio-prospecting or any commercialization of indigenous medicinal plants within the territory without <i>shishálh</i> Nation consent and until appropriate control mechanisms are in place to protect cultural use and intellectual property.
<ul style="list-style-type: none"> ▪ Build and sustain <i>shishálh</i> Nation capacity for planning and management of gathering activities. 	<ul style="list-style-type: none"> ▪ Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of gathering of plants and non-timber forest products, including training related opportunities for youth and others in cooperation with agencies and commercial/industrial operators.

Table 7: Shishálh Nation Management Direction for Hunting and Trapping

Goals	Priority Actions
<ul style="list-style-type: none"> Exercise management authority over, and participate directly in, the planning and management of hunting and trapping in <i>shishálh</i> Nation territory. 	<ul style="list-style-type: none"> Pursue collaborative management arrangements with other levels of government, and where applicable third party interests, to ensure opportunities for hunting and trapping for the <i>shishálh</i> Nation are maintained in the territory. Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of hunting and trapping in the territory.
<ul style="list-style-type: none"> Maintain access to a full range of opportunities to hunt and trap in the territory for food, social, ceremonial, and commercial purposes, in accordance with <i>shishálh</i> Nation customary laws and conservation principles. 	<ul style="list-style-type: none"> Identify areas within the territory where development activities should be prohibited to protect hunting and trapping activities (see Section 6 on Land Use Zones). Require landscape level or resource development plans to identify and protect hunting grounds, trap lines, associated campsites, cabins, trails and other infrastructure.
<ul style="list-style-type: none"> Ensure commercial and recreational hunting is conducted in accordance with <i>shishálh</i> Nation customs and values. 	<ul style="list-style-type: none"> Establish wildlife harvest guidelines that are based on the precautionary principle and informed by <i>shishálh</i> Nation cultural practices and traditional knowledge.
<ul style="list-style-type: none"> Sustain healthy populations of all wildlife species that are hunted and trapped throughout <i>shishálh</i> territory. 	<ul style="list-style-type: none"> Establish guidelines to monitor and manage the relative population, abundance, and distribution of wildlife in the territory, and the extent of wildlife harvest in the territory (See also Section 5.2). Establish protocols with neighbouring First Nations and other levels of Government governing the reintroduction and relocation of extirpated species.
<ul style="list-style-type: none"> Build and sustain <i>shishálh</i> Nation capacity for planning and management of hunting and trapping activities. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of hunting and trapping, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators.

Box 5: Selected quotes from *shishálh* Nation members on Hunting and Gathering

- I think in the management process we should be the main harvesters, any license, or anything should be put forth to the band before anybody else. That's where our economic development should be focused, sustainable traditional harvesting. (Candace Campo)
- There used to be mushrooms we used to pick in Porpoise Bay, now I couldn't recognize the good mushrooms. My grandmother and them used to treat us with medicines. And our people like my Grandmother used to know how to treat anything; they never had to go to the drugstore. (Theresa Jeffries)
- Teach the kids things about the wildlife, and plants, arbutus tree, the bark if you have kidney problems boil it for a few minutes. (Philip Joe Sr.)
- Cedar root (picking), we used to go around Egmont, by the Skookumchuk, right through there; you go down Halfmoon Bay; we dug all around Pender Harbour, beside the main road. (Lloyd Jackson)
- And for hunting, Salmon Inlet, Narrows and Jervis Inlets; for Deer hunting, that's where my dad would bring me, at the heads of each Inlet, but, Narrows Inlet shouldn't even be touched by anyone (Randy Joe)
- I go up the mountain to get balsam bark for medicines. My wife had a liver problem, and we got some balsam bark, boiled it and then she drank it. Her problem went right down. (Ray Pinchbeck)
- I like to see our land utilized more so that we could take over the resources that have been developed in our area, in our band lands, like recreation, and cultural medicines, and root digging, barks, cedar bark and all that should be more persistent to our people. (Glen Dixon)

5.4. Water

5.4.1 Description of Resource and Summary of Management Issues

The two principal watersheds in *shíshálh* territory are the *lékw'émin* (Jervis Inlet) covering some 1,400 km², and the *?álhtulich* (Sechelt Inlet) covering approximately 1,500km². Within these, there are numerous smaller watersheds, with many lakes and small rivers and streams. Like many coastal areas of British Columbia, water flows in smaller streams fluctuate considerably, and are greatest during the periods of highest rainfall (October-February) and after spring snowmelt. *lékw'émin* (Jervis Inlet) is unlike many other coastal inlets however, in that there are multiple rivers and streams distributed along its shoreline.

Domestic Water Supply

Surface water is the primary source of domestic water supply within the territory, and is managed by the Sunshine Coast Regional District (SCRD). The main sources of this water supply include:

- *ts'úkw'um stulu* (Chapman Creek) watershed, which provides approximately 90% of the supply for the Sunshine Coast and is designated as a Community Watershed under provincial regulations
- Gray Creek which is used as a supplementary water supply for Tuwanek and Sandy Hook
- Ruby Lake which provides water for the Earls Cove subdivision and Cove Cay
- Waugh Lake which provides water for parts of Egmont
- McNeill and Harris Lakes near Middlepoint; and
- Hotel and Garden Bay Lakes, which until recently have provided domestic water for a number of residents at Irvine's Landing and nearby areas.

Groundwater is also important locally, and some of the springs and waterfalls in the territory have particular cultural and spiritual significance. The protection and management of groundwater resources continues to be of concern to the *shíshálh* Nation.

Changes in water supply arrangements are underway in the *kálpilín* (Pender Harbour) area, under the guidance of a *Water Master Plan*. The former Garden Bay Waterworks District is currently being amalgamated with the SCRД's water supply system. A 2003 proposal by the SCRД to draw additional water from Hotel Lake was opposed by local residents and their appeal was upheld by the Environmental Appeal Board. As a result, the SCRД has now applied for licenses to remove water from *stséxwena* (Sakinaw Lake) instead.⁴⁹ However, extensive residential development around the Lakes in the *kálpilín* (Pender Harbour) area has been of concern for the *shíshálh* Nation for many years, particularly for Ruby and *stséxwena* (Sakinaw) lakes. A study has been completed on water issues in *stséxwena*, which is one of the principal *stsékay* (Sockeye Salmon) rearing areas within the territory (see Section 5.2). The *Area A Lake Study* (1992)⁵⁰ resulted in recommendations for 15 metre setbacks from the lakeshore to prevent impacts on fish habitat or other water quality concerns, that were then put in place within the *Official Community Plan* (OCP) for the Egmont/Pender area by the SCRД (approved in 1998).⁵¹ The *shíshálh* Nation participated in this OCP planning process. In this broader context therefore, the *shíshálh* Nation has expressed its concern over the proposed increases in water diversions from *stséxwena* (Sakinaw Lake), given the sensitivity of fish and other habitat values in this watershed.

Some water in the territory contains contaminants, including trace amounts of naturally-occurring cyanide in *spipiyus swiya* (Caren Range) and trace amounts of Aluminum in Gray Creek.

⁴⁹ Kerr, Wood and Leidal Consulting Engineers, 2006. *Water Development Plan for Sakinaw Lake: Final Report, December 2006*. Prepared for the Sunshine Coast Regional District.

⁵⁰ Westland Resources, 1992. *Area A Lake Study*. This document provided a technical survey and analysis of the Pender Harbour lakes and their immediate watersheds.

⁵¹ *Egmont/Pender Harbour Official Community Plan, Bylaw 432, Section 4:14, page 34.*

Management of Community Watersheds

Community watersheds have been established under provincial regulation in several parts of the territory, including *ts'úkw'um stulu* (Chapman Creek) and Gray Creeks, two small watersheds surrounding Waugh Lake and North Lake near Saltery Bay which is a small watershed in the Egmont area, another near Trout Lake near *hwail-kwai* (Halfmoon Bay), a small watershed in the Kleindale area, and in the Loquiltz Creek watershed immediately North of *swíwelát* (Princess Louisa Inlet).

There have been protracted conflicts in past years over water quality in the *ts'úkw'um stulu* (Chapman Creek) and Gray Creek watersheds. Tetrahedron Provincial Park is situated at the head of these watersheds, and is characterized by spongy, water-laden meadows and numerous small lakes that provide a storage reservoir for the creeks that ensure continual recharge of the freshwater supply. There has been extensive logging in the *ts'úkw'um stulu* (Chapman Creek) and Gray Creek watersheds however, and multiple slope failures related to forestry roads. Critics have charged that this has resulted in dramatic increases in turbidity, with possible impacts on fish. Water quality has also failed to meet the required potable standards for domestic supply during spring runoff and during high rainfall events. In March 2004, a water treatment plant was put into operation to address these issues. Water issues are also identified within the management plan for the park.

In September 2003, a *Watershed Accord* was signed between the *shíshálh* Nation and the SCRDC, for the purpose of protecting community water drinking resources in the *ts'úkw'um stulu* (Chapman Creek) and Gray Creek watersheds. This agreement commits both parties to "sharing of responsibility and the decision-making processes in respect of the shared management of the watersheds" and "for the sharing of the costs, expenses and liabilities from the shared management of the watersheds." Working together, the SCRDC and the *shíshálh* Nation are seeking the authority to review all applications for industrial, commercial, recreational or other activities within the watershed, and the right to approve or disapprove of such activities if they may impact the potable water supply.

In October 2005, a further *Joint Water Management Agreement* was established to co-manage these watersheds. This Agreement created a Joint Water Management Advisory Committee (JWMC), which includes equal representation from the SCRDC and the *shíshálh* Nation.

Because of the status of the *ts'úkw'um stulu* (Chapman Creek) as a community watershed, the province has passed regulations precluding hunting in Tetrahedron Park. The *shíshálh* Nation has opposed this change, as the watershed is one of the more readily accessible areas where members of our Nation can continue to hunt for subsistence purposes.

The *shíshálh* Nation has also recently opposed proposed timber harvesting as part of the Community forest License for the *ts'úkw'um stulu* (Chapman Creek) watershed on the grounds that logging operations proposed in this area would further threaten the water supply. (See Section 5.7.)

Water Licenses

There are some 570 water licenses in place within our territory, 270 of which are held by people who reside outside the territorial boundary. These licenses are used for domestic water supply, forestry operations, hydroelectric power projects (including for Independent Power Projects, or IPPs; see Section 5.9), and for other purposes. Fifty of these licenses are reportedly inactive.

A number of water licenses have also been transferred (2005) to the *shíshálh* Nation from the Federal Government, effectively providing the *shíshálh* Nation a greater role in water management and an opportunity to have a more direct relationship with both licensees and the province.⁵²

As noted in Section 5.9, water is used for power production at the *?iy ch'ách'tl-am* (Clowhom Lake) hydroelectric facility, and for the IPP on Sechelt Creek. Water is also used for gravel

⁵² See *Canada/Sechelt First Nation Water License Transfer Agreement*, dated September 15, 2005

washing by quarry operators, and for fish hatcheries. There are concerns among *shíshálh* Nation members over the impact of such activities on the potable water supply, fish habitat, and discharge into the marine environment.

A detailed *Water Use Plan* was prepared for the Clowhom watershed by BC Hydro in 2005. This plan calls for air photo monitoring of vegetation changes in the wetlands within the lower watershed, bi-annual fish surveys, a survey of habitat for juvenile fish rearing, and a low level littoral (shoreline) productivity study. The plan also calls for archaeological studies within the drawdown zone of the reservoir (see Section 5.1).

There has been limited discussion in the past over commercial sales of water from our territory. More study is needed to determine the potential costs and benefits of such proposals.

Freshwater Access Routes

There are a number of recognized access routes following lakes or streams in the territory for transportation and hunting purposes. The *shíshálh* Nation is committed to restoring and maintaining these access routes in the future, and avoiding impact from residential and/or industrial development.

Box 6: Selected quotes from *shíshálh* Nation members on Water Resources

- And our water/watersheds, there shouldn't be any development around watersheds whatsoever, to keep our water pure. What we take for granted now, our old people didn't. They knew what to do, and it's been passed down, which we ourselves cannot forget. You hear of people playing around a river, and they think it's a sport, its not, those rivers are very important to us. (Anne Quinn)
- There used to be an underground stream that came out where our sweat lodge is in Selma Park, now its gone, it used to be clean, down here the water is still polluted (Terry Joe)
- I don't believe in giving away our water and it's a precious commodity to us. (Howard Joe)
- If we want the water rights we should have the water rights! We are a part of the water, our people. (Mitch Jackson)
- Water, I think we should be preserving our glacial water; in some areas it would be profitable to the band to bottle and distribute water to the rest of the world! We have it; we should work with it. (Samantha Joe)
- Water, conserving and protecting watersheds and all the salmon rivers, a lot of them don't even have fish anymore, and they used to have fish. (Tom Paul)
- [I am concerned about] water, because the water keeps the fish and Indian medicine alive, everything. (Willard Joe)
- The creeks are coming back, protect those, because there's fish coming back to them now, *skw'ák'w'u* and *xénichen*, any streams with fish coming back to them should be protected. (Ronnie Jeffries)

5.4.2 Community Perspectives

- *Shíshálh* Nation members are greatly concerned over water quality and supply within our territory. We understand that water is a key part of the linkages in ecosystems that keep the land healthy, and we want to ensure that our lakes, river and streams remain clean and healthy for all animals, fish and for our own use
- There are particular concerns over current and proposed industrial projects in our territory that might impact water quality, quantity and timing of flow
- *Shíshálh* Nation members are concerned that commercial and industrial water use in the territory could affect flows in streams, rivers and particularly waterfalls, as these have both aesthetic values and are of spiritual importance to our people
- We are concerned over possible commercial use of our water supply, and want to ensure that any such proposal is fully assessed before our Nation makes a decision on this issue, and
- We support the new co-management arrangements for the *ts'úkw'um stulu* (Chapman Creek) and Gray Creek watersheds that we have negotiated with the SCRD, and look forward to opportunities to work with other interests to ensure that activity in these areas do not further impact the water supply.

5.4.3 Goals and Priority Actions

Table 8: <i>Shishálh</i> Nation Management Direction for Water Resources	
Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation has authority over the planning and management of water resources in the territory. 	<ul style="list-style-type: none"> Pursue collaborative management arrangements with other levels of government to protect and conserve freshwater resources within the territory, particularly in watersheds that provide domestic supply. Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of water resources in the territory.
<ul style="list-style-type: none"> Ensure that the planning and management of water in the territory addresses current and future drinking water requirements for the <i>shishálh</i> Nation and the need to maintain ecosystem health. 	<ul style="list-style-type: none"> Undertake an assessment of available water supply relative to projected need, and identify priorities for the conservation and management of water for the territory.
<ul style="list-style-type: none"> Conserve the quality, quantity and timing of flow for all surface water and groundwater resources in the territory and ensure that impacts on freshwater resources from development projects approved by the <i>shishálh</i> Nation, including access routes, are avoided or mitigated to the full extent. 	<ul style="list-style-type: none"> Identify areas within the territory at the strategic and landscape scales where development activities should be prohibited to protect water resource values (see Section 6 on Land Use Zones). Review current regulations and guidelines in place to protect riparian areas and freshwater resources. Where these are insufficient, develop and implement guidelines for instream flows and upstream or upslope development activities to prevent siltation, temperature, and hydrological problems. 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.
<ul style="list-style-type: none"> Prohibit prospecting or commercialization of freshwater resources from the territory unless approved by the <i>shishálh</i> Nation. 	<ul style="list-style-type: none"> Conduct an assessment of bulk water export potential for the territory that addresses both local concerns and international trade implications.
<ul style="list-style-type: none"> Build and sustain <i>shishálh</i> Nation capacity for planning and management of water resources. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of water resources, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators.

5.5. Beach/Inter-tidal Resources and Aquaculture

5.5.1 Description of Resource & Summary of Management Issues

Cultural Uses

The protected bays and adjacent shorelines throughout our territory provide substantial foreshore habitat from which a wide variety of inter-tidal and marine species were and continue to be harvested. Offshore islands and reefs which attract a similar diversity of fish and sea mammals are equally important in forming the basis of the *shíshálh* diet.

As described in Sections 3.2.2 and 5.3, the cultural practices of our people evolved to take optimum advantage of the available resources, while managing the levels and distribution of use so as to avoid over-exploitation.

Shellfish collected by the *shíshálh* included *s-k'áyi* (Butter Clams), *s-kw'élh-áy* (Littleneck Clams) (and later Manila Clams that arrived in BC with Japanese Oyster seed in the 1930's), and *s-mét'-áy* (Horse Clams). *tl'éxwtl'exw* (Oysters), Geoducks, *chélpí* (Chitons), Sea Urchins, *?elás* (Sea Cucumbers) and *xéyxeýék'* (Crabs) were also gathered.

Past Planning Initiatives

Land use pressures on foreshore throughout the territory have been of concern for several decades. In 1990, in recognition of the need for action to avoid conflict among competing uses, a multi-agency initiative was launched—with representation from the *shíshálh* Nation—to examine the status of the coastal resources within the 'Sechelt Inlets'—including *?áhtulich* (Sechelt Inlet), *skwúpa* (Salmon Inlet) and *stl'íxwim* (Narrows Inlet). This study identified concerns, including:

- environmental degradation, from industrial activity and development, particularly fish farms
- reduced access to recreational opportunities
- loss of the 'quiet, wild character' of the area; and
- the need for continued opportunities for forest harvesting for local and regional economic well-being.

The resulting *Sechelt Inlets Coastal Strategy* proposed foreshore zonations, delineating permitted land uses and suggested management policies, with a monitoring regime to be implemented by various resource management agencies. The influence of this strategy on foreshore planning and development over the last two decades is uncertain. However, the *shíshálh* Nation is supportive of more focused and comprehensive planning and assessment of inter-tidal and foreshore areas throughout the territory.

Finfish Aquaculture

Fish farms were first established in the territory in the late 1970's and early 1980's, followed by a rapid expansion of sites in various inlets and bays. In the years that followed, a number of these businesses collapsed or were bought out by larger operators, as the economic realities of the industry hit home and the importance of location on productivity became clear. The fish farm industry has consolidated since these early days, and there are now in the order of 10 active fish farms in the territory. There is also a small fish processing plant at *skweláwtxw* (Egmont).

The *shíshálh* Nation has been consistent in its opposition to the farming of Atlantic salmon in the territory, due to concerns over the impacts of open net cage Salmon farming including the health and genetic integrity of wild stocks from diseases carried by escapes. The *shíshálh* Nation now requires continuous monitoring of Sea Lice at all farm sites during periods of migration of wild juvenile stocks.

Shellfish Resources

The *shíshálh* Nation has completed initial mapping of shellfish gathering areas, and has demonstrated use and occupancy of almost every beach in the territory, particularly those found

at the heads of inlets. Some areas are also recognized as being of particular importance for sustaining this resource, such as *smit* (Hotham Sound), which is recognized as the 'Oyster nursery' for the territory. Gathering activities continue, although access to many areas has been limited by other activities, and because of pollution closures. Currently, Fisheries and Oceans Canada applies only a coarse scale planning approach to determine area openings and closures for shellfish harvesting, based on periodic assessments of contamination levels. There is some interest within the *shíshálh* Nation in expanding commercial shellfish harvesting and in the depuration of contaminated shellfish, although no such plan exists within our territory at present.

Members of the *shíshálh* Nation currently hold 15 commercial Clam licenses, within what is defined by Fisheries and Oceans Canada as 'Area C.' Commercial harvesting of shellfish has been suspended in the southern part of *?áhlhtulich* (Sechelt Inlet) from Cawley Point, just south of *stl'íxwim* (Narrows Inlet), in part to protect options for food, social and ceremonial gathering. Recreational shellfish harvesting is still permitted in these areas.

New guidelines have recently been introduced for the *xéyek'* (Crab) fishery in the territory, including various seasonal and permanent closures for all species of *xéyxeyék'* (Crabs) in the southern part of Sechelt Inlet due to concerns over low population levels, particularly of Dungeness Crab. The *shíshálh* Nation believes that this area is important for the regional shellfish resource, forming a 'nursery' for *xéyxeyék'* (Crabs).

The *shíshálh* Nation has been pursuing opportunities for its members to participate in the commercial wild *t'l'éxwtl'exw* (Oyster) fishery.

There has been interest in commercial shellfish aquaculture within the territory for some time, particularly related to *s-?úlh-kwu* (Clams), Scallops and *t'l'éxwtl'exw* (Oysters).⁵³ Currently, there are a number of active shellfish aquaculture leases in the territory, particularly in Sechelt Inlet and in and around the southern end of Jervis Inlet. The *shíshálh* Nation has previously expressed concerns over the alienation of inter-tidal areas through the issuance of shellfish leases, and due to uncertain impacts on sensitive or highly valued marine and inter-tidal resources, such as Spiny Scallops and Abalone for which the distribution and population viability are not well known. Respected Elders of the *shíshálh* Nation have also suggested that there are key areas within the territory that form nursery areas for important species, such as *xwích-us* (Black Cod) or Six Gill Shark, and have proposed that more detailed research be conducted on the inlet seabed and inter-tidal areas.

The *shíshálh* Nation has also expressed its opposition to the privatization of the ocean floor, through the issuance of leases for Geoduck farming. The opposition is based on concerns over the loss of access for cultural uses, lack of scientific knowledge of Geoduck ecology, and potential impacts on marine resource values from the methods used, which include the installation of extensive plastic netting, piping, and the use of high pressure hoses for harvesting of the shellfish. There are reportedly 3 leases in the territory—at *lhílhknách* (Trail Island), Wilson Creek, and near Nelson Island—although as many as 20 have been surveyed in the past. The *shíshálh* Nation's formal position on this and other marine issues will be further addressed through a *Marine Plan*.

Foreshore Alienation from Development

Although *shíshálh* Nation members previously gathered resources throughout the territory, access to many foreshore areas has been lost because of the sale of public land, residential and industrial development, and pollution.

In heavily developed areas, such as *kálpilín* (Pender Harbour), almost the entire foreshore is now inaccessible for gathering or other activities because of residential lots and the issuance of foreshore leases. The construction of private docks—some without the necessary permits or approvals—creates further problems, as it effectively contaminates areas up to 125 metres on each side, limiting opportunities for gathering of beach and inter-tidal resources. Some ramps and

⁵³ See http://www.agf.gov.bc.ca/fisheries/shellfish/shellfish_main.htm

boat docks are also constructed using inappropriate materials, leading to impacts from the leaching of chemicals into the water column.

A 2005 study of the *kálpilín* (Pender Harbour) area completed by the *shíshálh* Nation identified the scope of this problem, examining the number of docks, compliance with tenures, and impacts to the foreshore and environment that could not be mitigated. Our Nation was successful in securing a temporary moratorium on new foreshore tenures for private moorages and we are conducting an AIUS in this area to document *shíshálh* interests. This is an area of ongoing discussion between the *shíshálh* Nation and British Columbia.

The *shíshálh* Nation is also concerned over the impacts from development on foreshore plant communities, several of which are important habitat features on a regional scale and for which no inventories have been completed. Eelgrass beds, for example, are considered by some to provide an important indicator of environmental conditions in an area.

Water Quality Concerns

The *shíshálh* Nation is concerned over the impacts on habitat and water quality from log dumps, and from upland activities resulting in the release of sediment and contaminants into the marine environment. In one recent case, *lékw'émin* (Jervis Inlet) was on the verge of being closed for all shellfish harvesting, because of hinterland flushing of contaminants following rain events. The *shíshálh* Nation subsequently undertook systematic random sampling to determine fecal coliform levels that allowed for the reopening of this area.

The *shíshálh* Nation is supportive of the adoption of best management practices for log dumps, to avoid degradation of habitat from log storage. Under the current 'no net loss' policy, habitat compensation can be required within the same First Nations territory, but this sometimes results in habitat alteration in previously unaltered areas; the *shíshálh* Nation has proposed instead that habitat rehabilitation should occur in areas previously impacted from past industrial activity.

shíshálh Nation members are also concerned over pollution related to dumping from marine vessels, including sewage from recreational marine traffic, wastewater, bilge dumping and ballast water discharge. These practices can also result in the inadvertent introduction of non-indigenous and invasive marine species. The potential for oil spills or other accidents in those areas used for larger marine traffic, such as at the loading harbour for the aggregate mine near *ch'átlich* (Sechelt), is also of grave concern.

Artificial Reefs and Dive Sites

In December, 1992, the Artificial Reef Society of British Columbia scuttled the HMCS Chaudiere, a 350' destroyer, near Kunechin Point, at the North end of *?álhtulich* (Sechelt Inlet), to create a destination site for recreational diving. The *shíshálh* Nation took court action in an unsuccessful attempt to prevent this sinking, based on our concerns over the uncertain impacts and benefits for marine species from the creation of artificial reefs, and the potential for habitat impacts from debris and materials contained within the wreck itself, including anti-fouling paints used on the hull, and asbestos. There was no public hearing related to the sinking of the vessel, and no site-specific environmental assessment, despite the fact that the *shíshálh* Nation has a hatchery in *?álhtulich* (Sechelt Inlet).⁵⁴

Other Developments Affecting Inter-tidal Resources

There has been interest expressed in the past in underwater electricity generation at the *stl'ikwu* (Skookumchuck Rapids) site. The *shíshálh* Nation has expressed their concern over such proposals, as this area is viewed as 'the bread basket' or 'soup bowl' of the territory, and has regional significance for marine habitats and species.

⁵⁴ For more information, see "Why Sinking Ships as Artificial Reef Makes No Sense," Georgia Strait Alliance article, found at <http://www.georgiastrait.org/Articles/art1.php>

There has also been some interest expressed in the development of geothermal marine vents, one of which exists near *tsú-lích* (Porpoise Bay). The *shíshálh* Nation would require extensive assessment and planning to be conducted before any such development was approved.

Additional information on energy projects is included in Section 5.9.

5.5.2 Community Perspectives

Shellfish and Inter-tidal Resources

- Many of our *shíshálh* Nation members are concerned over the loss of access for the harvesting of inter-tidal resources such as shellfish, and the disappearance of local sources of food due to over-harvesting or contamination.
- Most *shíshálh* Nation members support continued wild shellfish harvesting on a commercial basis in the territory. If commercial harvesting occurs, many suggest that this activity should be managed by the *shíshálh* Nation, with active monitoring. Some of our members are concerned that this would further limit gathering opportunities and because of the impact of intensive commercial harvesting on the beaches.
- Most of our members also support commercial shellfish aquaculture for endemic species, but on a limited basis and under the management of the *shíshálh* Nation itself. Some of our members have suggested that specific areas should not be available for such activity, particularly our earlier settlements (*xénichen*, *ts'únay*), and other areas such as *skwúpa* (Egmont/Skookumchuck) and *smit* (Hotham Sound). A minority of our *shíshálh* Nation members oppose commercial shellfish farming, because of concerns over impacts on gathering activities and possible contamination.
- We are also concerned about water quality and its effect on marine and inter-tidal resources, particularly the discharge of contaminants and waste from commercial and recreational boat traffic, and run-off from upland activities.

Box 7: Selected quotes from *shíshálh* Nation members on Inter-tidal Resources and Shellfish

- We used to be able to go out, when the clams were ready to be dug out, because we knew instinctively when they were ready, we dried them, so we'd have some in the winter, we never had to get a license. If some of our people, like Arnold Jones, he gets it himself, he says until the big boats came and took it all out. (Theresa Jeffries)
- The band should have a say in how many [shellfish farms] there are, and who owns them, and the band should get into it themselves, we should have a band personnel on it, to control the shellfish, and we can sell it to town (Vancouver) because there's a big demand for that. It should be managed through the band to create jobs for our people. (Brian Louie)
- I don't mind clam digging for eating, but commercial they over dig the areas. (Philip Joe Sr.)
- We got to get someone to clean up Vancouver Bay a bit because the oysters are starting to disappear from there, before when I went up there it was loaded. (Marshall Billy)
- How are our clam beds and oyster beds? How are they protected within our traditional territory? (Bruce Joe)
- If we can get it [collect shellfish for food]. It's just not there anymore, you got to go so far away now. Before we used to just have to walk to Bayview, do a good dig, can't even get it there, because they're dropping their sewage there... We can't even get down to collect our shellfish, because [they say] we're trespassing. (Walter John)
- They [shellfish] should be farmed, like close it down at certain times, when it's getting low... We need our people to patrol the beaches year round, just to make sure. (Bev Dixon)

Aquaculture

- The majority of our members are opposed to open net-cage salmon farming in our territory. This reflects concerns over local impacts and water pollution and the potential for spread of disease and other impacts on wild fish. There is some modest interest in land-based fish farming opportunities, where these impacts can be avoided.
- We are particularly concerned over the impacts from fish farming in enclosed bays, and in culturally important areas such as the *skwúpa* (Egmont/Skookumchuck) area, around *ch'átlich*

(Sechelt), in *skwákwiým* (bay at the mouth of the Vancouver River), or at *xénichen* (Hunechin) or *stl'íxwim* (Narrows Inlet).

5.5.3 Goals and Priority Actions

Table 9: Shishálh Nation Management Direction for Inter-tidal Resources	
Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation have authority over the planning and management of Inter-tidal resources. 	<ul style="list-style-type: none"> Pursue collaborative management arrangements with other levels of government for the planning and management of inter-tidal resources. Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of inter-tidal resources in the territory.
<ul style="list-style-type: none"> Maintain access to inter-tidal areas and beaches for food and cultural harvesting and to ensure resource conservation. 	<ul style="list-style-type: none"> Complete more extensive planning and assessment of foreshore and inter-tidal areas, to evaluate habitat areas, and to determine the regional significance of specific sites as 'nurseries' for marine species. Designate selected inter-tidal areas as off limits for commercial development to protect inter-tidal resources, to allow for recovery and rehabilitation, or to safeguard the area for <i>shishálh</i> Nation food harvesting. Develop and implement a more targeted, finer scaled strategy for the monitoring of contaminant levels in local inter-tidal areas.
<ul style="list-style-type: none"> Prohibit further privatization of foreshore and marine areas from the issuance of commercial leases for shellfish aquaculture or for other purposes, until such time as the interests of the <i>shishálh</i> Nation have been satisfactorily addressed through compensation or accommodation. 	<ul style="list-style-type: none"> Prohibit new infrastructure developments (e.g., wharves, piers, sewage outfalls) or commercial recreation or tourism developments in the vicinity of shellfish or other inter-tidal resource harvesting areas.
<ul style="list-style-type: none"> Protect and where necessary restore degraded inter-tidal habitats and resources in the <i>shishálh</i> territory. 	<ul style="list-style-type: none"> Develop and enforce more stringent regulations to reduce impacts from log booming grounds, log dumping and barges, and require the consistent adoption of best practices. 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. Work with provincial and federal governments to control sewer, wastewater, bilge dumping and ballast water discharge from marine vessels to prevent the release of contaminants and the introduction of non-indigenous plant and animal species in <i>shishálh</i> Nation territory.
<ul style="list-style-type: none"> Capitalize on commercial opportunities in shellfish aquaculture where considered culturally appropriate and sustainable, and providing these activities do no infringe on <i>shishálh</i> Nation opportunities to harvest these resources now or in the future. 	<ul style="list-style-type: none"> Investigate the feasibility of shellfish aquaculture in the <i>shishálh</i> Nation territory.
<ul style="list-style-type: none"> Build and sustain <i>shishálh</i> Nation capacity for planning and management of inter-tidal resources. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of inter-tidal resources, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators.

Table 10: Shíshálh Nation Management Direction for Finfish Aquaculture Resources

Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shíshálh</i> Nation have management authority over the planning and management of finfish aquaculture in the territory. 	<ul style="list-style-type: none"> Pursue collaborative management arrangements with other jurisdictions for the planning and management of finfish aquaculture. Develop and implement a comprehensive strategy and guiding policies for the management of finfish aquaculture in the territory with the full involvement of the <i>shíshálh</i> Nation.
<ul style="list-style-type: none"> Reduce or eliminate risks to the natural environment from finfish aquaculture in the territory. 	<ul style="list-style-type: none"> Pending completion of a finfish aquaculture policy, determine the extent of the territory within which finfish aquaculture should be prohibited, to avoid conflicts with other land uses, such as cultural practices or tourism development (e.g., <i>stl'ixwim</i> (Narrows Inlet); see Section 5.6). Investigate alternative methods and technologies for finfish aquaculture, such as closed land-based systems. Maintain current requirements for monitoring of sea lice from fish farms during periods of juvenile salmon migration.
<ul style="list-style-type: none"> Build and sustain <i>shíshálh</i> Nation capacity for planning and management of finfish aquaculture. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of finfish aquaculture, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators.

Box 8: Selected Quotes from *shíshálh* Nation members on Aquaculture

- Salmon farming for commercial, won't work around here. The water is not good anymore. That one at the end of Texada, there is a pile of food on the bottom, it kills everything. How good can it be? (Barb Higgins)
- All the fish they were breeding, mixing up in our wild-stocks has sores on them. I know myself, I would never eat it. (Anne Quinn)
- I really don't like the fish farms because what diseases they have, they can destroy the wild salmon. (Roberta Johnson)
- Fish farms being done on land, these are not harming the environment, if anything, I'd like to see more studies on this, how well the quality of the fish is. People say the salmon is mushy, doesn't have any colour or taste, these other fish (from land) are turning out better, there're no illnesses on the fish. I'd like to see a comprehensive study on these (land) fish farms. (Robert Joe)
- If it's [Aquaculture] going to go ahead, it should be managed very carefully, because it's a very touchy thing, it's a red herring, its so dangerous to our wild stock up and down the coast (Clarke Joe)

5.6. Recreation and Tourism

5.6.1 Description of Resource & Summary of Management Issues

Tourism Services and Infrastructure

shíshálh territory includes a diverse range of scenic landscapes from seaside to mountain tops offering a wide range of recreational and tourism values and opportunities. Most *shíshálh* band lands are located on the waterfront, offering a natural land base for the development of tourism infrastructure and recreational experiences. Access to band lands varies considerably, from boat or floatplane access for Band lands in *lékw'émin* (Jervis Inlet) and *stl'ikwu* (Skookumchuck), walk in access for *Saughanaught* (#22) and *?ulhkayem* (#4) and road access for the remainder.

The *shíshálh* Nation has a number of entrepreneurs who currently own and operate businesses that cater in full or in part to tourists. These businesses include fishing tours, kayaking tours and instruction, First Nations art and cultural workshops, medicinal plant tours, nature tours, clothing design, and catering. There are well over 100 adventure/recreation businesses on the Sunshine Coast, several of which are owned by First Nations individuals. In addition, there are numerous *shíshálh* artists producing fine arts, dancers, singers and performing artists, individuals who provide storytelling and language instruction, and several *shíshálh* members who provide education in traditional medicine.

Sunshine Coast tourism services and infrastructure

The Sunshine Coast has a well-developed tourism industry, offering a wide range of accommodation, attractions, festivals/events, and other tourism facilities and services. There are over 400 tourism businesses in the region, representing a wide range of services, including:

- Accommodation (lodges, hotels, bed and breakfast)
- Adventure and recreation services (guided canoeing, kayaking, hiking, marine facilities, ecotourism)
- Food and beverage (restaurants, coffee shops, catering)
- Attractions (museums, cultural interpretive centres, recreational parks, heritage and historical sites)
- Transportation (air, buses, taxis)
- Events and conferences, special events (canoe journeys, festivals, conventions)
- Tourism services (information centres, suppliers), and
- Travel trade (travel agencies, tour operators/guides).

Tourism Issues and Opportunities

The following table summarizes the key commercial tourism issues and opportunities identified in a comprehensive *Sechelt Nation Tourism Development Strategy* prepared for the *shíshálh* nation in 2005.⁵⁵

⁵⁵ David Nairne and Associates, Meadfield Consulting Inc., Talaysay Kayak Adventures. August 2005. *Sechelt First Nation Tourism Development Strategy*

Table 11: Summary of Commercial Tourism Issues and Opportunities for <i>shíshálh</i> Nation (from Sechelt Nation Tourism Development Strategy, 2005)		
Category	Scope of Issues	Potential Opportunities for <i>shíshálh</i> Nation
Accommodation	<ul style="list-style-type: none"> Small number of resorts with limited capacity constrains the total supply of roofed accommodation. Few motels in scenic locations. Only a few properties are capable of supporting large group travel. Insurance costs are usually higher due to liability. 	<ul style="list-style-type: none"> Marine campsites could grow to enhance canoe, recreational boating and kayaking marketing opportunities. New resort style accommodation capable of supporting larger travel groups (25 or more).
Adventure and Recreation	<ul style="list-style-type: none"> Limited number of larger vessels for transporting more than 12 people. Viewscapes have been impacted, often severely, by natural resource activities. Weather is often unpredictable for marine-based activities. 	<ul style="list-style-type: none"> Weather independent adventure and recreation pursuits. Ensuring that viewscapes are not impacted any further by resource extraction activities.
Transportation	<ul style="list-style-type: none"> Limited transportation opportunities beyond private motor vehicles. 	<ul style="list-style-type: none"> Tend to be regional in scope and include increased scheduled and charter air service availability, providing more transit options to tourists, and improving ferry service.
Tourism Services	<ul style="list-style-type: none"> Limited funding and operation season. 	<ul style="list-style-type: none"> Could collaborate for marketing and visitor information services delivery.
Tour/Travel Agencies		<ul style="list-style-type: none"> Packaging potential with adventure providers and accommodations establishments for cultural products.
Festivals and Events	<ul style="list-style-type: none"> Almost all events take place between May and September. 	<ul style="list-style-type: none"> Off-season events. First Nation events.
Heritage, Arts/Culture and Other Attractions	<ul style="list-style-type: none"> More product development, cultural attractions and marketing. Signage of attractions is poor. Only 4% of attractions are First Nations. 	<ul style="list-style-type: none"> Economic benefits to local artists as more tourists become aware of the Purple Banner Route. Develop First Nations tourism sites. Federal government incentives to encourage First Nations tourism development.

Strategic Tourism Development Sites

Several potential development sites and strategic tourism projects have been identified as part of the *Tourism Development Strategy*. Such efforts help to ensure that *shíshálh* Nation culture is more visible throughout the territory. Proposed projects may include:

- *Shannon Creek Adventure Centre*: Proposed as a training facility that will lead to tourism adventure businesses in canoeing, kayaking, hiking, nature walks, equipment rentals and other outdoor and cultural activities
- *Narrows Inlet Wilderness Retreat*: Proposed as a long term, cultural tourism initiative
- *Villages and campsites*: There is a strong desire among community members—Elders especially—to re-establish a consistent physical presence in the original village sites of the *shíshálh* Nation. *xenichen* and *ts'únay* are both seen as areas where tourism development could be pursued. Snake Bay (SBL#4) has been noted by the Elders as a potential tourism development site; and
- *Backcountry tourism*: Moorason Bluffs, across from *ts'únay*, the Tetrahedron, *?iy ch'ách'tl-am* (Clowhom Lake), Dakota Ridge are all seen as excellent areas for backcountry recreation.

The *shíshálh* Nation also worked in cooperation with BC Parks to construct signage in the Skookumchuck and Smugglers Cove parks, highlighting aboriginal uses of the area and cultural management practices. There are also provisions included in the Management Plan for various

provincial parks such as *shélkém* (Mount Daniel), intended to highlight cultural sites of importance. (See also Section 5.1).

The *shíshálh* Nation has also expressed interest in expanding the use of signage and kiosks at key tourism sites and in travel corridors, where information can be provided to visitors about the area and the cultural history of the territory. We have also situated totem poles in several locations such as the Tsainko Mall in *ch'átlich* (Sechelt), and in *skweláwtw* (Egmont), to serve as visual landmarks and to underline the relationship between tourism and our cultural resources.

Our involvement in fisheries enhancement also has tourism benefits. For example, our work with the Salmon Enhancement Society in both Powell River and *ch'átlich* (Sechelt) supports terminal recreational fisheries, for both *shíshálh* Nation and other residents and visitors. There are also important viewing opportunities through the *ts'úkw'um stulu* (Chapman Creek) hatchery.

5.6.2 Community Perspectives

The 2005 Tourism Development Study included a comprehensive consultation process involving community workshops, surveys, staff interviews and an Elders workshop. The interview questionnaire developed for this land use planning process also addressed community values and preferences with respect to tourism development and recreational activity in *shíshálh* territory. Key community perspectives from both these consultation processes include the following:

- Two-thirds of *shíshálh* members responding to the *Tourism Development Study* would like to secure a job or career in tourism. Primary areas of interest are Attractions, Travel Trade, Accommodation, Food and Beverage, and Adventure Recreation.
- Tourism development principles and priorities identified by Elders include:
 - Year-round opportunities should be sought—promote winter activities close to home and in the summer, promote activities in *stl'íxwim* (Narrows Inlet);
 - Need to find a balance between tourism and community activities;
 - Concern about whether the community members will earn enough to make a living;
 - Need to reduce pollution; and,
 - Many of our people have expressed a desire to move up the Inlet; “we are a semi-nomadic people”.
- 85% of respondents to the interviews conducted for this Land Use Plan support tourism development in *shíshálh* territory. The strongest support is for sea kayaking tours, nature retreats, and cultural interpretive tours.
- *shíshálh* members are concerned that tourism development be done in an environmentally and culturally sensitive way, that does not degrade the land, or undermine *shíshálh* cultural integrity.
- Tourism development should be managed by the *shíshálh* nation and provide training and employment for band members.

5.6.3 Vision for *shíshálh* Nation Tourism Development

The 2005 Tourism Development Study proposed the following vision for tourism in *shíshálh* territory:

The Sechelt Nation will develop its tourism industry in a manner that ensures full participation by community members, long-term cultural and environmental sustainability, and long-term economic and financial viability. The development and operations of the tourism sector will involve all generations in the community, be market-oriented in the case of business operations, and encourage Aboriginal and non-Aboriginal partnerships for operations, packaging and marketing.

Box 9: Selected Quotes from shishálh Nation Members on Tourism and Recreation

- I think there should be a strong environmental and cultural mandate [to tourism development]. It should promote ethical consumerism (Candace Campo)
- I know that the youth and the kids need it [tourism development], they need to know the territory and how to go survive in the waters where our ancestors lived, I think the kids need to know. (Margaret Joe Dixon)
- We should have a place where we can put our work in and show people how we work, some people know how to make hats, and drums, the carving, we should be teaching our young ones to carve (Grace Paul)
- Tourism should be developed, by well trained staff, and well established facilities and with the management - it should be owned and operated by the Sechelt Nation. (Benjamin Paul)

5.6.4 Goals and Priority Actions

Table 12: *shishálh* Nation Management Direction for Tourism and Recreation Resources

Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation has meaningful authority over the planning and management of recreation and tourism development in the territory. 	<ul style="list-style-type: none"> Pursue collaborative management arrangements with other levels of government to protect and conserve <i>shishálh</i> tourism and recreation values, interests and development opportunities, including revenue sharing for commercial recreation tenures. Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of tourism and recreation in the territory.
<ul style="list-style-type: none"> Provide opportunities for <i>shishálh</i> Nation members to fully participate in tourism development. 	<ul style="list-style-type: none"> Implement the tourism development strategies from the 2005 <i>Sechelt Nation Tourism Development Strategy</i>. Consider entering into Cooperative Recreation Management Agreements to enable <i>shishálh</i> management of Forest Service recreation sites within the territory.
<ul style="list-style-type: none"> Manage the growth of tourism development to avoid impacts on <i>shishálh</i> cultural and environmental values. 	<ul style="list-style-type: none"> Identify and map sites, including appropriate buffers, where sensitive cultural and other values are incompatible with commercial recreation and tourism, such as archaeological sites, gravesites, and other sacred sites. Ensure that regional, landscape, and site-level planning addresses the integration of <i>shishálh</i> tourism values and interests, especially protection of <i>shishálh</i> strategic tourism development sites. (See also Section 6 on Land Use Zones). Develop site level guidelines and best management practices for specific sites and features vulnerable to impacts from recreation and tourism use. Develop culturally appropriate tourism activities, signage and sites, and communicate our cultural values to third parties through a <i>shishálh</i> cultural tourism policy statement or other materials. Establish protocols and policies to guide <i>shishálh</i> cultural tourism (i.e. sharing cultural information, cultural sites, village-based tours).
<ul style="list-style-type: none"> Protect and/or restore landscapes that enhance <i>shishálh</i> tourism and recreation opportunities and infrastructure. 	<ul style="list-style-type: none"> Identify landscape level zones and resource management objectives to protect high quality tourism and recreation values and uses. Undertake access management planning and commercial recreation zoning to provide an appropriate spectrum of motorized and non-motorized access throughout <i>shishálh</i> territory. Review, and modify as needed, visual quality objectives (VQOs) for Landscape Units within <i>shishálh</i> territory to address protection of <i>shishálh</i> recreation and tourism development values, sites and priority development opportunities.
<ul style="list-style-type: none"> Provide opportunities for <i>shishálh</i> members to participate in outdoor recreation activities and explore their territory. 	<ul style="list-style-type: none"> Organize rediscovery tours of the territory for <i>shishálh</i> youth and families. Provide subsidized transportation to remoter areas of the territory for members.
<ul style="list-style-type: none"> Build and sustain <i>shishálh</i> Nation capacity for planning and management of recreation and tourism. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of recreation and tourism, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators.

5.7. Forest Resources

5.7.1 Description of Resource & Summary of Management Issues

Cultural Use

The *shíshálh* Nation has been harvesting and managing forest resources on a sustainable basis throughout our territory since time immemorial. The forests have provided materials for food, housing, transport, medicines, clothing, cultural objects, and contributed to identity, language and ideas—often in a manner that did not require felling of the tree. Our ancestors also managed the use of fire.

shíshálh use of the forests is evidenced by on-going use for cultural, economic and social purposes, by oral history and culture, and by the legacy of archaeological sites, traditional use sites and culturally modified trees (CMTs) found throughout the forests of the territory. Our cultural values and management practices are not however fully incorporated into current forest management approaches.

Forests today continue to be a critical part of *shíshálh* cultural life and modern economy, and support a wide range of forest resources, including forest products (timber and non-timber), recreation and tourism amenities, and a variety of fishery and wildlife habitats.

Timber Harvesting Land Base

The Sunshine Coast Timber Supply Area (TSA), located in southwest British Columbia, covers approximately 1.5 million hectares of which *shíshálh* territory represents approximately 32 percent. The Coast Mountains dominate the timber supply area, intersected by coastal fjords and their associated river systems. The climate and ecology of the area are very diverse due to the mountainous terrain and the high rainfall common in coastal areas. These conditions create a variety of ecosystems ranging from rich, moist floodplains in valley bottoms to high elevation alpine meadows. (See also Section 3.1.2)

The mountainous terrain in much of the Sunshine Coast TSA limits the size of the timber harvesting land base. Most of the land base is not available for timber harvesting due either to a lack of forest cover or unsuitability for timber harvesting because of environmental sensitivity, rough terrain, difficult access or un-merchantable timber. Approximately 28 per cent of the total land base on the Sunshine Coast is considered productive Crown forest land, of which about 52 percent is available for harvesting (~14 per cent of the total TSA landbase).⁵⁶ In the area available for timber harvesting, most of the forest is dominated by *p'élán-ay* (Douglas-fir), *kwél-ay* (Hemlock), and Balsam. *xíxits'-ay* (Alder), *téxém-ay* (Western Red Cedar), *tíxw-ay* (Yellow Cedar), and *kwúkwuw-ay* (Cottonwood) dominate smaller areas. *p'élán-ay* (Douglas-fir), *kwél-ay* (Hemlock), *xíxits'-ay* (Alder) and *téxém-ay* (Western Red Cedar) are the tree species most commonly used by the forest industry in the area.

Timber Supply

The current Allowable Annual Cut (AAC) for the Sunshine Coast TSA is 1.143 million cubic metres (m³), of which approximately 400,000 m³ is in *shíshálh* Nation territory. Barring a significant change in the size of the Timber Harvesting Land Base (THLB) or a significant change in forest management practices this AAC will remain in effect until December 2011.⁵⁷ Approximately 84 per cent of the allowable annual cut is apportioned to long-term forest licensees, approximately 10 per cent to BC Timber Sales, Community Forests, and First Nations. Approximately two per cent of the cut is currently unallocated. This cut volume excludes volume allocated to woodlot licenses.

The current approach to planning timber supply considers the entire TSA, but does not adequately address the need for sustainability for our territory. Except for some consideration of

⁵⁶ Ministry of Forests. June 2001. Sunshine Coast Timber Supply Area Analysis Report. p. 7.

⁵⁷ Pederson, Larry. June 22, 2004. Chief Forester Order Respecting the AAC Determination for the Sunshine Coast TSA

watersheds providing drinking water for local communities, there is limited consideration given to the overall sustainability of specific watersheds in the territory. For example, old growth forests have been substantially depleted throughout the territory and inadequate protection has been given to remaining old growth through existing provincial planning processes, such as Old Growth Management Area (OGMA) and Wildlife Habitat Area (WHA) designation. Old growth forests provide important cultural and ecological values that have not been given adequate consideration and protection to date.

Due to the long history of harvesting in the Sunshine Coast TSA, the majority of forests are less than 100 years old. In the past, harvesting was concentrated on the good timber growing sites, so that the remaining mature forests generally occur on poorer sites. Short-term timber supply is sensitive to changes that influence the amount of timber available from existing natural stands because these stands support harvest levels for the next 80 to 100 years.

Several factors suggest the short-term timber supply may be lower than predicted including: the area of mature timber deducted from the timber harvesting land base to protect non-timber resource values may be underestimated; and, non-conventional harvesting methods such as helicopters and long-reach skyline systems may not be used as much as expected. The short-term timber supply (next 20 years) could be either greater or less than projected because the existing mature forests may contain less or more merchantable timber than was estimated, minimum harvestable ages may be higher or lower than estimated, or forest cover requirements for visually sensitive areas may be higher or lower than estimated. Opportunities to partially offset the projected timber supply reductions include harvesting forests not currently economical or feasible to harvest, implementing intensive silviculture treatments, or developing a commercial thinning program.

Ministry of Forests and Range (MoFR) timber supply projections for the medium-term timber supply (21-100 years) could be significantly affected by large reductions in the timber harvesting land base, uncertainty around stand volume estimates, and to a lesser extent, by changes in forest cover requirements for management of visual quality.⁵⁸ Approximately 55 per cent of the timber harvesting land base has been identified as sensitive view scape.

Regional Forest Economy

Harvesting the current allowable annual cut from the Sunshine Coast TSA supports approximately 500 direct jobs (over 800 total employment) and generates over \$34 million in provincial government revenues from stumpage, taxes and other government revenues.⁵⁹ Virtually all the timber harvested in the Sunshine Coast TSA leaves the area to be processed elsewhere, creating an additional 698 person-years of forestry employment, primarily on the Lower Mainland and in coastal pulp mills. The two pulp and paper mills and five sawmills in the Sunshine Coast TSA obtain over 95 per cent of their wood from outside the area.

While forestry employment in Powell River is concentrated in the timber-processing sector, which largely depends on timber harvested outside the area, communities on the lower Sunshine Coast, such as *ch'átlich* (Sechelt), Gibsons and *xwésám* (Roberts Creek), depend to a greater degree on local timber harvesting jobs. A change in the rate of harvest would impact these communities more than the Powell River area. The economy of the lower coast is more diversified, however, and less dependent on the forest sector than the Powell River area.

Forest Management Issues

The *shíshálh* Nation has a number of concerns over current approaches to forest management. As noted above, we are concerned that current strategies to address other ecosystem and habitat values through landscape unit objectives are not adequate. Although Old Growth Management Areas (OGMAs) have been identified and some Wildlife Habitat Areas (WHAs, see Section 0) put in place, these are not sufficient to maintain biodiversity within our territory.

⁵⁸ Ministry of Forests. June 2001. Sunshine Coast Timber Supply Area Analysis Report. p. v.

⁵⁹ Ministry of Forests. June 2001. Sunshine Coast Timber Supply Area Public Discussion Paper. p. 4.

There also needs to be comprehensive assessment and protection of *shíshálh* cultural landscapes and sites, which is largely absent from consideration in forest management planning. This planning needs to include the protection of 'monumental' or 'ancient' cedar for cultural purposes.

The recent shift toward a results based management regime under the new *Forest and Range Practices Act* has also meant that there is less precision in the identification of areas to be logged by timber companies. As one strategy to address our concerns over potential impacts on sites of special cultural significance, the *shíshálh* Nation has established a policy of seeking Protocol Agreements with forest companies that will allow us to engage in an information exchange and impact assessment process for proposed operations.

The conversion of forest land to utility corridors also removes available timber from the Timber Harvesting Land base and converts land capable of supporting a sustainable resource industry to other uses on a permanent basis. This concern is in addition to other questions over the impact of such projects on wildlife and hunting. With many proposals for IPPs in our territory, these issues are of significant concern (see Section 5.9).

The regular practice of planting trees well in excess of minimum stocking standards is also of concern, as this has significant impacts on biodiversity. In some situations, higher densities of tree convert forest ecosystems into nurseries, and result in the loss of other plant and animal species of importance to the *shíshálh* Nation.

The *shíshálh* Nation has expressed concern over current approaches to pest management, particularly the chemical treatment used to control competing brush. This practice has impacts on gathering areas for our members, and also raises concern about impacts on the forest ecosystem and biodiversity values, particularly with respect to rare and endangered species. (See also Section 5.3).

shíshálh Forestry Enterprise

The *shíshálh* Nation has been more involved in forestry through various small-scale forest operations, but the consolidation of forest tenures into fewer larger companies has steadily eroded the scope of opportunities available for our members in the forest sector. Nonetheless, our Nation is an active participant in the forest economy, and we intend to continue to pursue and expand economic opportunities in forestry for the benefit of the membership, while also protecting the non-timber forest values that are important to our community.

Forestry is seen as one of the fundamental building blocks of a sustainable long-term economy for the *shíshálh* Nation. The Nation is committed to expanding and restoring more economic participation and opportunities in this sector, and plans to develop a long term strategy in an effort to identify and secure tenure opportunities.

The *shíshálh* Nation currently holds a 5-year, non-replaceable forest tenure for 32,540 m³ through a Forestry Interim Agreement with the Ministry of Forests.⁶⁰ In addition, the Nation has a 5-year volume allocation of 18,300 m³ from Block 1 in TFL 39 under this Agreement. The *shíshálh* Nation has also undertaken forest development planning and is actively harvesting some band lands.⁶¹

⁶⁰ *shíshálh* Nation and Her Majesty the Queen in Right of the Province of British Columbia. July 24, 2004. *shíshálh* Interim Forestry Agreement.

⁶¹ See Sechelt Indian Band. February 2001. Band Land No. 6A, 7,8,11,15: Klayekwin, Tsooahdie, Hunaechin Management Plan No. 2. September 1, 2000 – August 31, 2005; Sechelt Indian Band, Resource Management Department. December 15, 2006. SBL 15 (Deserted Bay) Forest Development Plan; and, Sechelt Indian Band, Resource Management Department. December 15, 2006. SBL 27 (st'likuw) Forest Development Plan

We have also just completed a 200,000m³ sale under Tsainko Development Corporation in the *tsoadie* (Deserted River) area. The *shíshálh* Nation also operates a value added cedar mill that employs a number of our members, and produces products including fence panels, garden furniture, gazebos, playground equipment and planters. Band members also own three log salvage businesses, providing much needed jobs in our community. Recent changes in policy with respect to salvage contracts make it increasingly difficult for our members to remain active in this sector, given the increasing capital costs of bidding on salvage contracts. We are also exploring developing markets and have begun to identify key areas in the territory where specialty woods, such as Birds-eye Maple or figured wood can be harvested on an economic basis.

Box 10: Selected Quotes from *shíshálh* Nation Members on Forest Resources

- We've always logged, our people have always been loggers. We've harvested timber, but within a balanced, sustainable way. (Candace Campo)
- No logging near creeks... because over time it ruins the creeks and fish. In these days they should learn from the mistakes of the past no logging to close to the main creeks, and spawning creeks. (Clarke Joe)
- Up by field road I picked pine mushrooms there. They said it's not supposed to be logged, and they are logging it! It said no logging here and there, and when I go up they have logged it. So any way we want to make money, we can't because they are ruining the areas. (Grace Paul)
- [Forestry] by our people anyway, and our companies. (Albert Louie)
- What is important to me is our forests, old growth mostly, cedar, because we used the cedar for making baskets and using traditional regalia with them. (Rita Poulsen)
- I hope our culture carries on, don't shoot down our culture, it's our future, I hope there's more carvers in the future, more basket weavers, it's a dying breed (Jamie Jeffries)
- It [forestry] has got to be used for value added—for our people. It's not going to us; it's not a value to us at all. (Dave Quinn)
- Something we are not doing, but we should is logging for ourselves and our homes, that's what I'd like to see with logging. When I think to myself, everybody is trying to live as cheaply as possible, but we're not. We really need to be self supporting, we're not doing that. (Anne Quinn)

5.7.2 Community Perspectives

- The majority of *shíshálh* members support the Nation's involvement in commercial logging if it is done in a sustainable way that protects water quality, fish and wildlife habitat and avoids cultural sensitive landscapes and sites
- Many members are concerned, however, that logging has had a serious impact on fish and wildlife and their habitats, water quality, visual quality, other environmental values and on the *shíshálh* way of life
- Some members are concerned that there is too much logging of band lands and that these lands should be protected for tourism and residential development, rather than forestry
- There is support for setting aside certain areas of the territory where no commercial logging would be allowed to protect and restore high value natural landscapes for their cultural and ecological values. This includes forests adjacent to streams and rivers—especially salmon-bearing streams—around the marine foreshore and lakes, and along the high value visual landscapes of the major inlets
- Logging is not supported in or near special cultural places, such as spiritual sites and where it may threaten cultural use areas and harvesting sites
- There is widespread concern that *shíshálh* members do not benefit enough from the employment and opportunities in the forest sector in the territory and that continued support and tolerance for forestry activity will depend on the *shíshálh* Nation and the membership seeing tangible benefits from this sector, and
- There is support for *shíshálh*-owned forestry businesses that provide more economic benefits and jobs for *shíshálh* individuals, companies, and government.

5.7.3 Goals and Priority Actions

Table 13: *Shishálh* Nation Management Direction for Forest Resources

Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation have authority over the planning and management of forest resources in the territory. 	<ul style="list-style-type: none"> Enter into collaborative management agreements with other levels of government that appropriately recognize <i>shishálh</i> jurisdiction and management authority over forest resources, including revenue sharing from stumpage and royalties collected from timber harvesting. Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of forest resources in the territory. Enter into protocol agreements with all major forest licenses to ensure adequate participation of the <i>shishálh</i> Nation in forest operational planning, protection of <i>shishálh</i> Nation interests, and benefit sharing.
<ul style="list-style-type: none"> Promote a robust and diverse forest sector economy under <i>shishálh</i> control, providing employment, revenue and other benefits to the <i>shishálh</i> nation. 	<ul style="list-style-type: none"> Acquire a <i>shishálh</i> tenure that gives secure, exclusive, long-term, area-based forest management and harvesting rights over an area sufficient to support a sustainable management regime. (See Section 6.4 for <i>Shishálh</i> Community Forest Areas of Interest). Provide <i>shishálh</i> members with opportunities to harvest timber for homes and other family or personal uses including business-related uses such as boat sheds, tourist cabins, etc., as well as community buildings, long houses, etc. Develop strategies to overcome barriers limiting <i>shishálh</i> Nation participation in salvage logging and silviculture.
<ul style="list-style-type: none"> Protect and restore the ecological integrity of <i>shishálh</i> forest ecosystems, particularly salmon-bearing streams. 	<ul style="list-style-type: none"> Develop and implement a <i>shishálh</i> policy on riparian habitat management and protection Undertake a review of the adequacy of current riparian habitat protection for consistency with the <i>shishálh</i> riparian habitat protection policy. Ensure compliance with <i>shishálh</i> riparian habitat protection policy through negotiation of protocol agreements with forest licenses and the BC government. Map and protect critical riparian habitat through landscape and operational planning. (See also Section 5.2 for additional protection measures).
<ul style="list-style-type: none"> Ensure <i>shishálh</i> access to forests and forest-related resources such as trees, fish, aquatic resources, wildlife, and medicinal plants for personal, family, or community uses. 	<ul style="list-style-type: none"> Establish <i>shishálh</i> conservation areas that are off limits to commercial logging and other industrial uses. Dedicate these areas to long-term <i>shishálh</i> community use for personal, family and community purposes. (See Section 6 on land use zones). Develop monumental cedar policy and identify and protect cedar stands for long-term cultural and economic uses. Require that all cutblocks or other ancillary developments be assessed prior to harvesting for the presence of trees or other plant materials suitable for cultural uses as defined by the <i>shishálh</i> Nation. Require forest licensees to work with the <i>shishálh</i> Nation to protect culturally important trees or other plants.
<ul style="list-style-type: none"> Protect visual quality of high value forest recreational landscapes and viewsapes. 	<ul style="list-style-type: none"> Review current Visual Quality Objectives (VQO) and adjust as necessary to ensure protection of high value visual landscapes. Identify and map high value tourism and recreation features and ensure adequate buffers to protect these areas.
<ul style="list-style-type: none"> Ensure that harvesting of timber resources is sustainable. 	<ul style="list-style-type: none"> Undertake an assessment of the Sunshine Coast Timber Supply Review process and AAC determination to assess whether <i>shishálh</i> interests, values and concerns have been adequately addressed. Promote alternative harvesting methods to clearcutting such as variable retention silviculture, to protect landscape and stand-level biodiversity. Ensure that the economic value of the timber resource is maintained (e.g., maintain a viable age class distribution and logging chance, and maintain or enhance the abundance of higher-value species.) Develop a feasibility study and business case for a commercial thinning program to provide employment for <i>shishálh</i> members and to offset a potential decline in timber supply over the medium term.
<ul style="list-style-type: none"> Build and sustain <i>shishálh</i> Nation capacity for planning and management of forestry. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of forestry, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators. Require all forest licensees to make all reasonable efforts to hire and if necessary provide training for <i>shishálh</i> members in all aspects of forestry including logging, silviculture, forestry and engineering, GIS and mapping, planning, archaeology, biology and support services (transport, camp services, mechanical repairs, non-timber forest products, etc.)

5.8. Mineral Resources

5.8.1 Description of Resource & Summary of Management Issues

As in other parts of coastal British Columbia there has been considerable prospecting for gold in the *shíshálh* Nation territory over the last century, and there remains a number of old adits (horizontal shafts) from small scale mining operations. Current mineral and placer tenures are found throughout the territory, particularly on the Sechelt Peninsula.

Currently, the principal minning activity within the territory is centered on aggregate extraction and production for use in the construction industry. These unconsolidated surficial deposits were deposited during glacial retreat at the end of the last ice age, and are referred to as the 'Capilano Sediments'. Generally these deposits are found along the shoreline of many of the inlets and at lower elevations. A review of the aggregate potential of the Sunshine Coast area was completed in 2002.⁶²

Aggregate mining has been active for many years, with extraction operations varying in size from borrow pits and small quarries to large scale operations covering many square kilometers. Many of the smaller quarries have been abandoned and are slowly being naturally reclaimed, while others are being re-developed for residential, commercial or industrial use (including use in the construction of forest access roads). Aggregates from the Sunshine Coast are used in Southwestern BC, and are exported by barge and ship to the California market.⁶³ Transportation costs are the most significant factor in the economics of this industry.

Limestone and to a lesser extent black granite and granodiorite have also been quarried in some areas of the territory (producing dimension stone, a natural rock that can be quarried and shaped to meet specific requirements), with some operations dating back to the early twentieth century.

Other significant minerals in the territory include Calcium Carbonate, Dolomite, Garnet, Molybdenum and Wollastonite (a substitute for Asbestos).

The *shíshálh* Nation holds a tenure for slate quarrying (for use in the roofing industry), in *lékw'émin* (Jervis Inlet) just south of *ts'únay* (Deserted Bay). This tenure is not currently active.

Local Aggregate Operations

Ch'átlich (Sechelt) is home to the largest open pit gravel mine in North America, with a maximum load-out capacity of 3,000 tonnes per hour. Opened by Construction Aggregates Ltd. (CAL) in 1989, the mine is located on Sechelt Indian Band Land No. 2, produces approximately 3 million tonnes per year, and is expected to extract material for a 50 year span.⁶⁴ Existing quarries for similar materials are located along the east side of *tsú-lích* (Porpoise Bay) and are still in use.

The *shíshálh* Nation signed an operating agreement with CAL that granted access to the land and permission for the conveyor belt that is used to transport the aggregate through band lands to the shoreline. The agreement includes provisions for revenue sharing and some joint ventures. Some 30-40 *shíshálh* Nation members are employed under these arrangements and some have their own small support companies. Some *shíshálh* Nation members are concerned however, that the terms of the operating agreement over the longer term were not favourable to the *shíshálh* Nation, and suggest that the jobs provided are relatively menial and do not contribute to capacity building for the community.

Some *shíshálh* Nation members have expressed concern over the impacts of the gravel pit from noise and particularly from dust. A former Mayor of Sechelt wrote in an on-line letter (2003) that "the air quality in Sechelt has seriously deteriorated since the Construction Aggregate project. The company that maintains filters on the top of the hospital and the local mall reported that they have to change them 4 times more than before the arrival of gravel extraction. As well, the open

⁶² Bichler, A, E.D. Brooks and P.T. Bobrowsky, 2002.

⁶³ For information on rising North American demand for aggregates, see Robinson, G.R. and W.M. Brown, 2002.

⁶⁴ See also http://rockproducts.com/mag/rock_ship_ahoy/

land clearing burns that occur from the gravel area pollute the air with smoke and often residents cannot see across Porpoise Bay (a distance of 3/4 of a mile) due to this smoke. Ash falls on our properties and dust falls on our properties.”⁶⁵ *shíshálh* Nation members also complain of increased problems due to allergies and asthma, particularly in the summer months when the problems of dust are greatest. To address concerns over air quality, the *shíshálh* Nation has recently negotiated with CAL to expand the number of monitoring stations, and increase the precision of the measurements taken at each station. Efforts are also underway to correlate the history of health incidents in the community with air quality records, to determine the linkage between industrial operations and environmental health issues.

shíshálh Nation members are also concerned over potential impacts from the marine transportation of aggregate, particularly from a possible oil spill related from the 600-700ft vessels that are now used. There are also concerns over the introduction of invasive marine species on the hulls of these ships (see also Section 5.5.)

The gravel pit also has very significant visual impacts for the local community, and there are additional concerns over impacts on water quality from sedimentation. Reclamation or revegetation of the area is challenging, as heavy rainfall leaches nutrients from the disturbed soils, which are also dried out during the hot summers. CAL has recently entered into a partnership with the municipalities of Sechelt and Gibsons and with Howe Sound Pulp and Paper and is experimenting with the use of bio-solids from waste treatment plants to regenerate the mined soils. It is hoped that this approach will be more environmentally benign than the use of chemicals. The creation of a large open pit mine site also has unknown impacts on wildlife in the area.

Other Aggregate Operations

There are other aggregate operations, including one at Treat Creek and another at Earle Creek near the *stl'ikwu* (Skookumchuck Rapids) that has a future operating life of some 20 years. The *shíshálh* Nation has expressed concern regarding the potential impacts from the Earle Creek operation, operated by Lafarge, given its proximity to an area of such importance for habitat and cultural values.

The *shíshálh* Nation is also concerned over other proposed gravel extraction operations along the East side of *?áhtulich* (Sechelt Inlet) that may have adverse impacts on water quality, fisheries values, and the scenic quality and recreational potential of the area.

Proposals for Future Aggregate Mining

A project proposal was recently submitted by Pan Pacific Aggregates (PPA) to BC's Environmental Assessment Office (EAO) for large scale mining covering a 215 ha area on the Sechelt Peninsula, at the head of the Carlson Creek watershed.⁶⁶ The project consists of a development of a large carbonate rock resource for export to coastal markets of North America, and includes a processing plant, a 10 kilometre long conveyor system and associated marine barge load-out facility to be located at Wood Bay, approximately 15 km north of the community of *ch'átlich* (Sechelt). The mine would have a production capacity of up to 6 million tonnes per year with a mine life expectancy of 25 years. Mineral rights for an area reportedly 540,000 hectares in size were secured by PPA for this project, largely through BC's on-line staking system.

On October 14th, 2005, PPA and the *shíshálh* Nation signed a *Memorandum of Understanding* to enable formal discussions regarding potential joint business opportunities, related to PPA's proposed mining developments. Since that time however, and as the scale of operations and potential impacts have become known, opposition to the project both within the *shíshálh* Nation and from the local community has grown. In September 2006, the local MLA wrote an open letter to the Premier of British Columbia summarizing community opposition to this project, and detailing the various decisions of the District of Sechelt and the Sunshine Coast Regional District

⁶⁵ http://www.sacbee.com/static/live/news/projects/denial/feedback_letters.html

⁶⁶ http://www.eao.gov.bc.ca/epic/output/documents/p271/1132785212062_3ac4a1d6bf1343bb9c13e1e4c7032a2b.p%20df

(SCRD) to deny a 'Temporary Use Permit' to PPA and to reject a rezoning application.⁶⁷ This letter called for intervention at the highest levels to address the community's concerns, stating that "quality of life... will be negatively affected every day by the visual scarring, the noise and the dust of the proposed operations. By night, the lights of the mine site will obscure the sky. For the residents of the Inlet, or those in Halfmoon Bay, or on the Thormanby Islands, the proposal is frightening. It is incomprehensible to many residents how the nature and character of a community can be threatened by one large industry. ... The environmental impact of these two open pit operations is indisputable." Community opposition to the project continues, through an alliance of community, conservation and local business groups.

The Elders of the *shíshálh* Nation issued a statement of opposition to the PPA project in 2006. Subsequently, the *shíshálh* Nation also conducted a referendum that indicated overwhelming opposition to the project (>80% opposed). The *shíshálh* Nation's opposition to the project was made clear to the company in the formal correspondence of November 14, 2006, which stated that "PPA has abrogated the terms of the Participation Agreement... The actions of PPA and its staff are hardly those of a corporation that respects the indigenous people within whose territory they wish to operate..." The *shíshálh* Nation also demanded that PPA immediately cease all operations in *shíshálh* territory.

Currently, the *shíshálh* Nation is engaged in dialogue with the Environmental Assessment Office to develop a meaningful framework for consultation on the potential impacts of PPA's proposed project on *shíshálh* Nation aboriginal rights, including aboriginal title.

5.8.2

Box 11: Selected Quotes from shíshálh Nation Members on Mining

- PPA, that one for sure right now, we have to concentrate on that because of the severity. In the future it [Caren Range] is not going to be there for our grandchildren. I don't want them to say, "Where were our people in that decision?" Caren Range, protect it. We have to concentrate on that now, because of the loss of our land, our resources. The mines, when they're gone and finished with it, the land will be dead. You know where they're going to build the roads? And the people don't want it, we don't want it. (Theresa Jeffries)
- Construction Aggregates: nobody knows anything, they have open houses but they still don't tell us what they are doing...My grandmother used to go up there to pick berries, now its all gone, the animals have nowhere to go. (Walter John)
- Right now, my concern is our health, which is very important, the air we breathe, how we live. Because I feel it's in real jeopardy, because of this new mine they're talking about and I don't believe anything is being done about it. (Anne Quinn)
- I believe it [mining] is detrimental to mother earth's nature, the trees, rivers, lakes. We already have a mine, I see the damage it's doing to mother earth, the pollution it's creating, the air quality in the summer, it's bad. The mine is on our band lands. Our houses are dusty, our cars, our bodies, the asthma is getting more and more, the allergies are getting worse. (Robert Joe)

⁶⁷ <http://www.fospfriends.com/articles/nicholas-simons-letter.php>

Community Perspectives

- The majority of *shishálh* Nation members are opposed to mining in the territory. This reflects concerns over environmental and health impacts, potential damage to cultural values and or loss of access to cultural sites, and a concern that the economic return to the Nation from current activity has been relatively limited,
- Many members have identified particular areas where mining should be prohibited, including community watersheds, and important cultural areas such as *spipiyus swiya* (Caren Range), the *skweláwtw* (Egmont Area), the *tsooadie* (Deserted River), and other areas, and
- Our members also support the *shishálh* Nation achieving greater management authority over mining activity occurring now or in the future.

5.8.3 Goals and Priority Actions

Table 14: *shishálh* Nation Management Direction for Mineral Resources

Goals	Priority Actions
<ul style="list-style-type: none"> ▪ Ensure that the <i>shishálh</i> Nation have authority over the planning and management of mineral exploration and development in the territory. 	<ul style="list-style-type: none"> ▪ Pursue collaborative management arrangements with other levels of government for the planning and management of mining projects in the territory. ▪ Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of mineral resources in the territory.
<ul style="list-style-type: none"> ▪ Allow further mining in the territory only where sustainability and environmental health can be assured and where sanctioned by the <i>shishálh</i> Nation. 	<ul style="list-style-type: none"> ▪ Identify areas within the territory where mineral development activities should be prohibited to protect cultural, ecological or other values (see Section 6 on Land Use Zones). ▪ Require approval by the <i>shishálh</i> Nation of all proposed applications (or renewal or alteration of existing applications) for land altering activities related to mineral exploration in our territory. ▪ Ensure that meaningful agreements are in place to establish a respectful relationship between energy project proponents and the <i>shishálh</i> Nation and to establish the terms on which project assessment and development may proceed, prior to any development activities taking place. ▪ Ensure that potential impacts from all proposed mineral-related developments in our territory are fully assessed prior to any project approvals. Such assessments should be conducted with the full involvement of the <i>shishálh</i> Nation, with funding negotiated under a Participation Agreement with the proponent. ▪ Develop and maintain comprehensive monitoring systems for mineral development activities, particularly related to environmental health concerns.
<ul style="list-style-type: none"> ▪ Ensure the <i>shishálh</i> Nation receives full and fair benefits from all mineral exploration and development activity in the territory. 	<ul style="list-style-type: none"> ▪ Develop and implement comprehensive Impact Benefit Agreements for all approved mining projects in the territory, that address compensation, revenue sharing and training opportunities for the <i>shishálh</i> Nation .
<ul style="list-style-type: none"> ▪ Ensure full rehabilitation and reclamation of past impacts from mineral-related activities. 	<ul style="list-style-type: none"> ▪ Identify and assess areas within the territory impacted from past or current mining activity, and determine priorities for rehabilitation. ▪ Require adequate bonds for all mining projects in the territory to cover the costs of full and timely rehabilitation.
<ul style="list-style-type: none"> ▪ Build and sustain <i>shishálh</i> Nation capacity for planning and management of mineral exploration and development. 	<ul style="list-style-type: none"> ▪ Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of mineral exploration and development, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators.

5.9. Energy Resources

5.9.1 Description of Resource & Summary of Management Issues

Hydroelectricity

There are a number of hydroelectric projects within *shíshálh* Nation territory, including both conventional dams at the head of Lois Lake and *?iy ch'ách'tl-am* (Clowhom Lake), and a great number of current or proposed run-of-the-river projects.

The Clowhom hydroelectric facility was commissioned in 1958, after the construction of the 21-metre high dam and the flooding of the valley that previously contained two smaller lakes. This project contributes some 30 megawatts of power to the provincial grid, via transmission lines that run from the site. Research by the *shíshálh* Nation has provided evidence of use and occupation in this watershed dating back to between 8-11,000 years (see Section 3.2.5), and the area continues to be used for hunting by our members.

Several smaller power plants operated in the past, including two—on the *shíhlhem* (Brittain River) and on Seschel Creek—that have since been decommissioned. There is also a micro-hydro facility near the head of *lékw'émin* (Jervis Inlet) that provides power for a camp at the mouth of *swíwelát* (Princess Louisa Inlet). The *shíshálh* Nation has expressed interest in a similar, small-scale power project for future tourism development at the head of *stl'ixwim* (Narrows Inlet).

In recent years, British Columbia has created incentives to stimulate interest in electricity generation from Independent Power Projects (IPPs). IPPs are run-of-the-river projects, usually situated on steeper sections of moderate sized creeks, and are operated by private interests that generate and sell power into the provincial grid. Advocates suggest there are a range of benefits of such projects, noting that the water diverted into the turbines is returned to the river and that the projects can be situated at natural barriers such as waterfalls, thus reducing impacts on fish passage. Despite this, there has been some opposition to IPPs in other areas of British Columbia because of concerns over the privatization of a public resource, and uncertainties over community and environmental impacts from both the facility itself and also from the related transmission lines and access corridors. Among these, there are concerns over the impacts of IPPs on long-term water supply, fisheries values, wildlife, hunting opportunities and access.

One IPP is already in place within the territory on Sechelt Creek in *skwúpa* (Salmon Inlet). This project generates 16 megawatts of power for the provincial grid. Regional Power (RP), the operator of this facility, worked closely with the *shíshálh* Nation as the project was being constructed, and was subsequently awarded a Blue Planet Prize by UNESCO at the 2005 Climate Change Conference in Montreal, for innovation and good practices in the development and operation of a hydropower scheme, based on criteria established by the International Hydropower Association. In this case, RP worked with the Elders to design the facility so that it was consistent with Coast Salish longhouse architecture, used *shíshálh* Nation environmental monitors as the project was being built, and also agreed to construct salmon spawning channels as value added. The *shíshálh* Nation is now responsible for the monitoring of the juvenile salmon population in the system.

The *shíshálh* Nation has recently been asked to respond to proposals from numerous other IPP proponents in the territory, including several in the Clowhom watershed (Bear Creek, and two more on the Upper and Lower Clowhom River) and on Tyson Creek which discharges into the *kéaw* (Tzoonie River) and many others at the head of *lékw'émin* (Jervis Inlet). These projects require some new utility corridors, but propose to link up to the existing transmission lines from the Clowhom hydroelectric facility. There is an additional IPP proposal for a project on East Toba/Montrose Creek, and although this lies outside of the *shíshálh* Nation territory, the transmission lines required would pass down into *lékw'émin* (Jervis Inlet) near Sallery Bay.

The *shíshálh* Nation has requested British Columbia investigate how any potential utility corridors associated with these projects will be managed. A proposed terrestrial habitat management program has been considered, that would include vegetation management strategies intended

to enhance wildlife habitat, particularly for *k'éyich* (Elk) and *máyukw* (Grizzly Bear) recovery. Other fisheries habitat enhancement or rehabilitation is also being considered as value added components of proposed energy projects including areas where there are no direct fisheries impacts.

The scope of IPPs is typically such that several of these new projects fall below the threshold for an environmental assessment. The *shíshálh* Nation is concerned over the potential individual and cumulative impacts from these projects and others that may be proposed in the future, and is committed to further assessment before our consent for any future projects is given. To address this concern, our Nation is seeking to negotiate a *Participation Agreement* (PA) with each of the IPP proponents to cover the period during which the project is being assessed for feasibility and potential impacts, the PA's are intended to:

- establish a constructive and respectful working relationship, including recognition of aboriginal rights and title
- facilitate communication and information sharing, including the recognition of our cultural wisdom, knowledge and expertise of Nation members
- support capacity building;
- provide business certainty for the proponent, and,
- provide resources for the *shíshálh* Nation to participate meaningfully in consultation with the proponent and BC.

Such PA's do not imply approval of the project by the *shíshálh* Nation.

Where projects are approved for construction, the *shíshálh* Nation may also negotiate a more comprehensive Impact Benefit Agreement (IBA) that confirms our support for the project and consent for access to the site, and commits the proponent to provide benefits to the *shíshálh* Nation. Such agreements are an example of a constructive relationship with a third party that ensures recognition of aboriginal rights and title for the *shíshálh* Nation and greater certainty for investment and operation for industrial and commercial interests.

Wind Power Generation

There has been growing interest in renewable energy production, and the Squamish Lillooet Regional District (SLRD) has recently started collecting data on wind power potential in an area near Sechelt Lake. There has also been interest in wind power sites on *sxwélap* (Thormanby) and Nelson Islands, and on *spípiyus swiya* (Caren Range). The *shíshálh* Nation has also considered a wind power unit in Vancouver Bay, for their proposed wilderness lodge.

Other Potential Energy Projects

In the past, there has been some discussion of a possible tidal power project at the *stl'íkwu* (Skookumchuck Rapids). As noted in Section 5.5, this area is highly sensitive and is considered the 'soup bowl' for the territory. The *shíshálh* Nation would require extensive assessment of potential impacts before deciding on the acceptability of any such project.

There have also been proposals for the small scale use of geothermal power for residential development in *stl'ítl'kwu* (Secret Cove). No comprehensive assessment of this energy source has yet been completed.

The *shíshálh* Nation does not at this time have a formally stated position on the issue of proposed offshore oil and gas. However, we remain greatly concerned over potential environmental impacts from exploration and would require substantial consultation before any decision concerning our support for or opposition to such projects could be determined.

5.9.2 Community Perspectives

- We are generally supportive of alternative forms of energy production in our territory. However, we are also concerned about the potential impacts of single or multiple energy projects, some of which are not well understood at this time. In particular, the *shíshálh* Nation is concerned over potential fisheries and wildlife impacts from hydro projects, as well as water quality and timing of flow where storage is required
- The creation of utility corridors for transmission lines is a concern for the *shíshálh* Nation, particularly with regard to increased access for recreational vehicles, impact on wildlife and birds, secondary impacts from vegetation management, and the loss of views in areas that may have tourism potential
- We insist that all energy projects be fully assessed to determine their social, cultural and environmental impacts before any decision is made. Such impacts may occur during construction as well as during the operational phase of a given project, and
- Energy project proponents must establish a respectful relationship with the *shíshálh* Nation through the negotiation of Participation Agreements and other protocol arrangements. This will help to ensure that we are provided with the resources necessary to assess project proposals on our own terms, and secure appropriate benefits such as compensation and revenue sharing.

Box 12: Selected quotes from *shíshálh* Nation members on Energy Resources

- They could run a power project up there, we have the ability to do it, we got a lot of hydro coming out of there, I been up to *xénichen*, you have the opportunity to do it, water wheel (Peltin Wheel) It could be developed. I built the one at Sechelt Creek, laid pipe, up Desersted Bay they got the roads built already, they got the land there, they got the big open space there lots of water coming through... We could use that water... Its there, people have looked at it. (Walter John)
- They have to build on it [traditional territory], log homes, especially *xénichen*, for our band members to go up there. I strictly recommend log house, because its warm in winter and cool in summer, with tin roofs, one or two bedroom, kitchen and dining room, start off with one or three a year, then one each year after, and get the water resources in there, hook ups and power. Because you can do canoeing and hiking, and plants, wildlife and they should restore the land with fruit trees. (Jamie Dixon)
- My vision for the future in Sechelt land and resources is to see that the people will have to make a decision to go back to their traditional territories and build, in the Jervis Inlet area. And the other thing is the possibility of harnessing and developing hydro power in the Jervis Inlet areas, *xénichen*, *ts'unay*, etc. I remember at one time they had hydrology study done by some engineers to look at the power of the river to generate electricity, the dept of Indian affairs did this, and that would be to generate electricity for the people to go back to their traditional homeland. I see that as part of the land use study, they have to research for the next generation. You know we're going to run out of land in this small area. (Ben Pierre Sr.)

5.9.3 Goals and Priority Actions

Table 15: <i>shishálh</i> Nation Management Direction for Energy Resources	
Goals	Priority Actions
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation has authority over the planning and management of energy resources in the territory. 	<ul style="list-style-type: none"> Pursue collaborative management arrangements with other levels of government or Crown Corporations for the planning and management of energy-related projects in the territory. Continue to develop and implement <i>shishálh</i> guiding policies for the planning and management of energy resources in the territory.
<ul style="list-style-type: none"> Where sustainability for the territory can be assured and subject to the highest environmental standards being applied, allow hydroelectric projects and other alternative forms of energy production to proceed. 	<ul style="list-style-type: none"> Undertake a regional assessment of proposed energy projects in the territory and assess their cumulative impacts. Identify areas within the territory where energy development activities are permitted or should be prohibited to protect cultural, ecological or other values (see Section 6 on Land Use Zones). Require approval by the <i>shishálh</i> Nation of all proposed applications (or renewal or alteration of existing applications) for land altering activities related to energy development in our territory. Ensure that meaningful agreements are in place to establish a respectful relationship between energy project proponents and the <i>shishálh</i> Nation and to establish the terms on which project assessment and development may proceed, prior to any development activities taking place.
<ul style="list-style-type: none"> Ensure that social, cultural and environmental impacts from proposed energy projects are fully assessed to the satisfaction of the <i>shishálh</i> Nation, and are reduced, avoided or mitigated as needed for projects that are approved for construction. 	<ul style="list-style-type: none"> Require environmental, social and cultural impact assessments of all proposed energy projects in the territory prior to development. Secure opportunities for the involvement of <i>shishálh</i> Nation members in the technical review and assessment of energy projects, and in the construction and operation of approved project facilities.
<ul style="list-style-type: none"> Ensure that the <i>shishálh</i> Nation captures meaningful benefits from energy projects undertaken within the territory. 	<ul style="list-style-type: none"> Develop and implement comprehensive Impact Benefit Agreements for all approved energy projects in the territory that address compensation, revenue sharing and training opportunities for the <i>shishálh</i> Nation.
<ul style="list-style-type: none"> Build and sustain <i>shishálh</i> Nation capacity for planning and management of energy resources. 	<ul style="list-style-type: none"> Identify and pursue capacity building initiatives to expand knowledge of and capabilities for the planning and management of energy resources, including training related opportunities for youth and others in cooperation with agencies and other commercial or industrial operators.

6. *shíshálh* Nation Land Use Zones

6.1. Purpose and Scope of Land Use Zones

Land use zones are a means to ensure that different areas within *shíshálh* territory are used in ways that are compatible with, and protect, *shíshálh* values and interests. In simple terms, these zones delineate what type of activities can occur; where they can (or cannot) occur; and, how such activities should be managed within these zones.

The rights of *shíshálh* people to hunt, fish, trap, gather, and continue activities for social, ceremonial, sustenance and cultural uses are affirmed and not limited by any land use designations in this Land Use Plan. Cultural use and practices by *shíshálh* people are permitted in all zones. The establishment of zones is intended to ensure that cultural activities are not adversely affected by development activity.

As noted in Section 1.2 on the 'Planning Framework,' the *shíshálh* Nation anticipates that further planning and assessment will be required at the landscape level to implement this Land Use Plan effectively. A summary of these planning processes and assessments is included in Appendix D. (See also Section 7.3 for discussion of additional land areas needed for future residential needs of the *shíshálh* Nation).

The *shíshálh* Nation will seek to identify any existing land dispositions (tenures, licenses, etc) for activities that are incompatible with land use zones presented in this Land Use Plan. In these instances, the *shíshálh* Nation will engage in discussions with other levels of government, and with individuals or corporations to whom such dispositions have been granted, with a view to ensuring that land uses in our territory are brought into compliance with *shíshálh* management direction at the earliest opportunity. The *shíshálh* Nation will not support new land dispositions and tenures that are inconsistent with the management direction and land use zones in this Land Use Plan.

6.1.1 Framework of *shíshálh* Land Use Zones

This preliminary draft Land Use Plan identifies and applies 4 land use zone types:

- ***shíshálh lil xemit tems swiya*** (*shíshálh* conservation areas): These are areas identified for their high cultural and ecological values. The primary management intent for *shíshálh lil xemit tems swiya* areas is to protect, and where necessary, restore their cultural and natural values, while maintaining and enhancing opportunities for cultural use. Industrial land uses and permanent land dispositions are prohibited in *shíshálh lil xemit tems swiya* areas, although appropriate low impact tourism and recreation is permitted. Eight *shíshálh lil xemit tems swiya* areas are identified and described in this land plan.
- ***shíshálh kw'enit sim alap*** (*shíshálh* cultural emphasis areas): These are areas identified for their sensitive cultural, social and ecological values. The primary management intent for *shíshálh kw'enit sim alap* areas is to protect and or restore cultural use resources and activities and sensitive cultural, ecological and/or tourism and recreation values, while allowing for appropriate resource development. There is no blanket prohibition on industrial land use in *shíshálh kw'enit sim alap* areas, however, in some cases, some specific sites within the special management area may prohibit some or all forms of development, while in other locations, terms and conditions may be placed on appropriate land use to protect cultural values or sites, cultural use activities, wildlife and their habitats, or tourism values. Fourteen *shíshálh kw'enit sim alap* areas are identified and described in this land plan.
- ***shíshálh community forestry areas of interest*** (AOIs): These are areas identified for their potential suitability for long-term forest management by the *shíshálh* Nation. Further analysis is needed to fully assess the feasibility of *shíshálh* community forests in these areas. In the interim, the primary management intent for these areas is to ensure that the landbase is not further alienated from potential use by the *shíshálh* Nation for sustainable forest management. Two *shíshálh* forestry AOIs are identified and described in this land plan.

- ***shíshálh stewardship areas* (SA):** These are the remaining areas outside of the *shíshálh lil xemit tems swiya* (conservation) and *shíshálh kw'enit sim alap* (cultural emphasis) areas. All the general management direction contained in Section 5 applies to these areas. *shíshálh stewardship areas* represent approximately 46 per cent of *shíshálh* territory.

Box 13: *shíshálh* Terms for Land Use Zones

<u><i>sháshishálem</i> Term</u>	<u>Approximate English Translation</u>
<i>lil xemit tems swiya</i> (<i>shíshálh</i> conservation areas)	Looking after, taking care of something
<i>kw'enit sim alap</i> (<i>shíshálh</i> cultural emphasis areas)	We are watching

6.1.2 Definition of Resource Development Activities

To ensure clarity regarding the nature and scope of resource development activities that are permitted in different areas of *shíshálh* territory, the following definitions are used:

- *shíshálh* cultural use: hunting, fishing, trapping and gathering on land and sea for food, social, ceremonial or commercial purposes by the *shíshálh* Nation in accordance with our laws, protocols and practices. This definition also includes the harvesting of timber for local purposes by the *shíshálh* Nation, such as the construction of homes, and resettlement of village sites or other areas of cultural importance
- *Low impact tourism and recreation*: the use of land and water for non-extractive tourism and recreation activities such as hiking, kayaking, wildlife viewing and rafting. Mechanized access such as plane, helicopter, snow mobiling or ATV may occur, subject to access management or other guidelines developed for these areas. Low impact tourism and recreation generally avoids the use of associated permanent structures or new road access unless specifically approved by the *shíshálh* Nation
- *Intensive tourism and recreation*: the use of land and water for tourism and recreation activities that require road access or involve the creation of permanent infrastructure, such as hotels, lodges, marinas, ski resorts, fishing lodges, golf courses and the like
- *Industrial resource development*: resource extraction activities such as forestry, mineral exploration and development, oil and gas exploration and development, hydroelectric development and the creation of permanent structures or linear developments such as roads and powerlines to enable these developments
- *Road access*: permanent linear developments for access purposes, and
- *Shellfish aquaculture*: the commercial cultivation of shellfish.

A 'management plan' in the following sections refers to a landscape or operational plan for a planning unit (i.e., *shíshálh lil xemit tems swiya* (conservation) area or *shíshálh kw'enit sim alap* (cultural emphasis area) or for a specific resource (forestry, tourism).

The following sections describe each of these zones and areas in more detail. See also the map of *shíshálh* Nation land use zones presented as Figure 3.

6.1.3 Management Direction for Existing Provincial Protected Areas

As noted in Section 1.2, certain areas of our territory have already been designated by British Columbia as provincial parks and protected areas. The *shíshálh* Nation was not adequately consulted when these parks were established, and while these areas protect wilderness and wildlife values of importance to our people, they may not adequately meet the cultural or other needs of our people. For example, designation as a provincial park under the *Park Act* does not

guarantee our people access to areas for the purpose of conducting cultural practices, nor does it preclude other activities in the same area that might be inconsistent with such practices.

For the purpose of this Land Use Plan, it is assumed that these areas will continue to be protected under provincial legislation. However, these areas are also subject to *shíshálh* Nation land use designations and should be managed in a manner consistent with the resource management direction as set out in this document.

The *shíshálh* Nation will pursue opportunities to establish collaborative management arrangements with British Columbia for provincial protected areas in our territory.

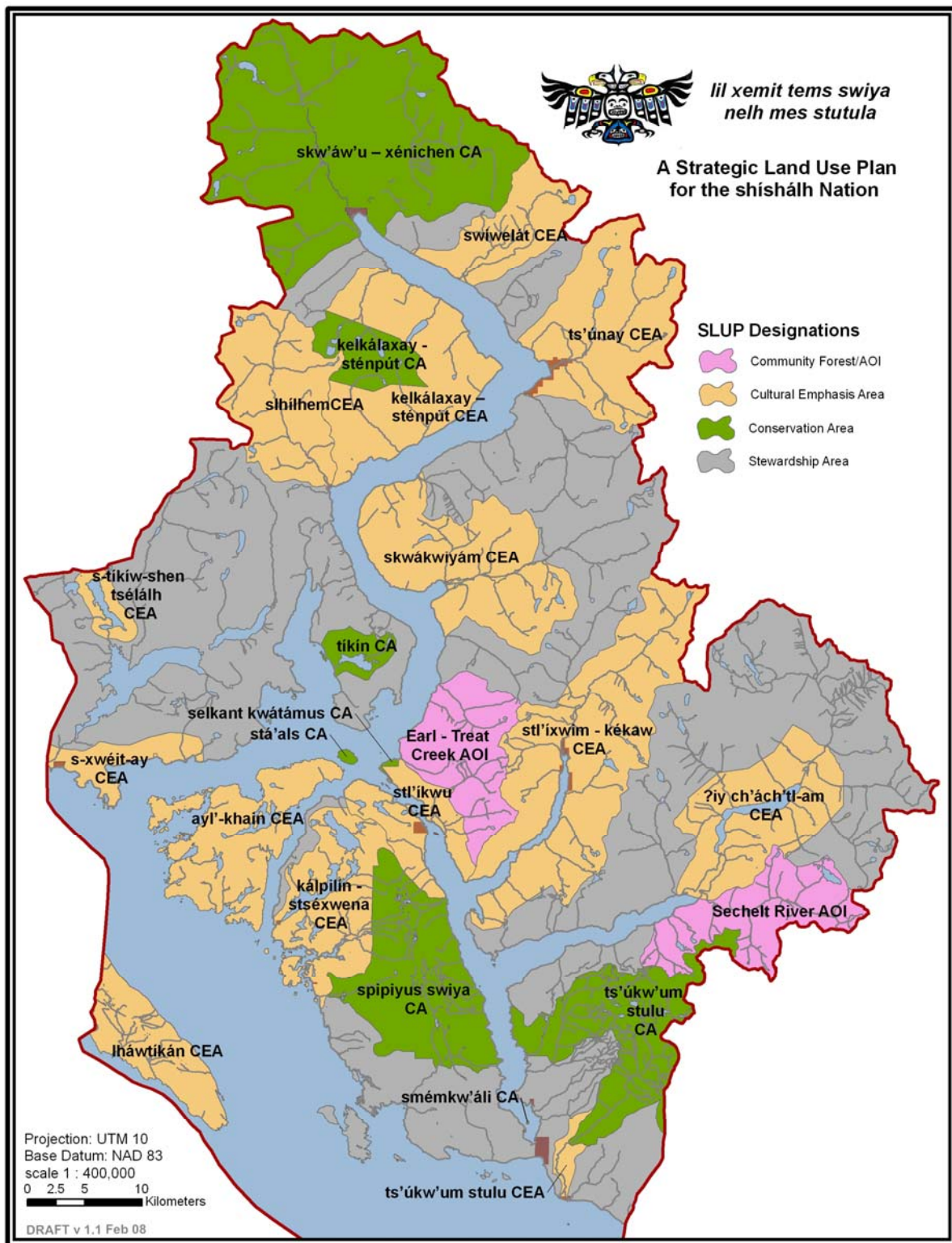


Figure 3: *shishálh* Nation Land Use Zones

6.2. Management Direction for *shíshálh lil xemit tems swiya* (*shíshálh* Conservation Areas)

This Land Use Plan identifies 8 *shíshálh lil xemit tems swiya* areas ranging in size from 4 hectares to 36,539 hectares. In total, the *shíshálh lil xemit tems swiya* areas represent 71,401 hectares, or 18.22% of *shíshálh* territory, as summarized in Table 16 and shown on Figure 3.

<i>shíshálh</i> Name	Location	Total Area (hectares)	% of <i>shíshálh</i> Nation Statement of Intent (SOI) Land Area
<i>skw'ákw'u - xénichen</i>	Skwawka Hunechin Watersheds	36,539	9.3%
<i>spipiyus swiya</i>	Caren Range	14,640	3.7%
<i>ts'úkw'um stulu</i>	Tetrahedron – Chapman Watersheds	13,045	3.3%
<i>kelkálaxay - sténput</i>	Seshal – Smamit Headwaters	4,066	1.0%
<i>tíkin</i>	Freil Watershed	2,017	0.5%
<i>selkant kwátamus</i>	Egmont Point	941	0.2%
<i>stá'als</i>	Captain Island	149	0.04%
<i>smémkw'áli</i>	Poise Island	4	0.001%
<i>Total Area</i>		71,401	18.22%

Table 17 describes the primary management intent, management objectives, and suite of acceptable and restricted activities for all *shíshálh lil xemit tems swiya* areas. Where there is a variance from this general management direction for a specific area, this is noted in the individual area descriptions below.

Sections 6.2.1 to 6.2.8 provide an overview of the key values, key management issues, and management direction for each *shíshálh lil xemit tems swiya* (conservation) area. This information is preliminary and will be developed in more detail through a management planning process for each conservation area following completion of this strategic land use planning process. The management planning process will consider first and foremost the protection of *shíshálh* values and interests in each area, as well as priority opportunities for our members to benefit from appropriate commercial activities in these areas (and other protected areas) in *shíshálh* territory.

The *shíshálh* Nation will negotiate with tenure holders with an established interest in *shíshálh* conservation areas to phase out that use, or reconcile the use with the management intent of the conservation area, whichever is most appropriate.

Table 17: Management Direction for <i>shíshálh lil xémit tems swiya</i> (<i>shíshálh</i> conservation areas)	
Primary Management Intent	<ul style="list-style-type: none"> ▪ Maintain and where necessary restore the area to largely natural or wilderness condition, for the benefit, education and enjoyment of present and future generations, ▪ Provide for the continuation of <i>shíshálh</i> cultural, subsistence and renewable resource harvesting activities, including: <ul style="list-style-type: none"> - gathering <i>shíshálh</i> foods; - gathering plants used for medicinal and ceremonial purposes; - hunting, trapping, and fishing; - cutting selected trees for ceremonial or artistic purposes; - conducting, teaching or demonstrating ceremonies of cultural, spiritual or religious significance; - seeking cultural or spiritual inspiration; and, - construction and use of shelters (such as camps and longhouses) essential to the pursuit of the above activities. ▪ Enable non-industrial, sustainable economic development activity compatible with the <i>shíshálh</i> Nation social, cultural and ceremonial uses and where appropriate to the zoning and management directions for each <i>shíshálh lil xémit tems swiya</i> area,
Management Objectives	<ul style="list-style-type: none"> ▪ Protect, and where appropriate, restore the biological diversity and natural environments within <i>shíshálh lil xémit tems swiya</i> areas, including critical wildlife habitat values and riparian ecosystems. ▪ Preserve and maintain social, ceremonial and cultural uses by the <i>shíshálh</i> Nation, ▪ Protect and enhance the integrity of the <i>shíshálh</i> Nations' cultural resources, including sacred sites, ▪ Encourage low intensity backcountry recreational and cultural use, especially by <i>shíshálh</i> members, and ▪ Increase opportunities for the <i>shíshálh</i> Nations' participation in low impact tourism enterprises and operations
Permissible Uses	<ul style="list-style-type: none"> ▪ <i>shíshálh</i> cultural use, and ▪ Low impact tourism and recreation
Prohibited Uses	<ul style="list-style-type: none"> ▪ Intensive tourism and recreation, ▪ Industrial resource development, ▪ Permanent land dispositions, ▪ New road access, and ▪ Shellfish aquaculture.

6.2.1 *skw'ákw'u - xénichen lil xémit tems swiya* (Skwawkwa – Hunechin Conservation Area)

Area Description

The *skw'ákw'u - xénichen lil xémit tems swiya* (Skwawkwa - Hunechin Conservation Area) comprises approximately 36,539 hectares and includes the entire watersheds of the Skwakwa and Hunechin rivers, anchoring the northernmost extremity of *shíshálh* territory at the head of *lékw'émin* (Jervis Inlet). Despite a recent history of extensive logging that has resulted in the removal of much of the old growth timber in the valley bottoms, this area remains the most remote, inaccessible and least developed region in *shíshálh* territory. It is also a culturally and ecologically extremely significant area to our people, evidenced by strong community support for its designation as a conservation area.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Numerous material cultural remains and irreplaceable sacred sites;
 - Village site—*xénichen*;
 - Portions of the trails to Sliammon and Squamish territory;
 - Culturally modified trees (CMTs).
 - Locations (including Mount kultz (Anchor Mountain) and chenawestan) associated with origin and creation events

- High wildlife/biodiversity values, including:
 - *máyukw* (Grizzly Bear) and *s-xwítł'ay* (Mountain Goat) habitat;
 - Fish and fish habitat, particularly in *skq'ákw'u* (Skwakwa) watershed;
 - Old growth forests;

Key Management Issues, Including:

- Extensive road construction and logging; will require substantial rehabilitation to restore cultural and natural values, and
- The area is recognized as an important former residential site and current Band Land.. Members would like to re-establish occupation there.

Area Specific Management Direction, Including:

- As specified in Table 17.
- Review of existing logging contracts
- Review and analysis of proposed renewable energy production (e.g., run of the river hydroelectric) which may permit local *shíshálh* Nation use.

6.2.2 *kelkálaxay – sténpút lil xemit tems swiya* (Seshal - Smamit Headwaters Conservation Area)

Area Description

The *kelkálaxay - sténpút lil xemit tems swiya* (Seshah – Smamit Headwaters Conservation Area) comprises approximately 4,066 hectares, and consists of a cluster of sub alpine forests, alpine meadows, and lakes at the headwaters of two drainages on the west side of *lékw'émin* (Jervis Inlet), directly west of *swíwelát* (Princess Louisa Inlet). Accessible by logging roads in Seshal, Smamit and *slhílhem* (Brittain) river valleys, this areas offers a high quality, remote wilderness setting associated with spiritual and cultural activities and, backcountry recreation.

Key Values, Including:

- Extremely high cultural and spiritual values
- High wildlife/biodiversity values, including:
 - Intact old growth forest
 - Wilderness alpine lake system
 - Area is relatively undeveloped

Key Management Issues, Including:

- Protection of old-growth, wilderness
- Recreation and tourism
- Protection of *shíshálh* cultural harvest resources and sites

Area Specific Management Direction, Including:

- As specified in Table 17.

6.2.3 *tíkín lil xemit tems swiya* (Freil Creek Conservation Area)

Area Description

Tíkín lil xemit tems swiya (Freil Creek Conservation Area) comprises approximately 2,017 hectares including a watershed and adjacent small islets on the east side of *smit* (Hotham Sound). It has been identified as a *shíshálh* Conservation Area to protect the falls and vicinity for cultural and recreational use.

Key Values, Including:

- Extremely high cultural and spiritual values
- Scenic landscape
- Spiritual features including Freil Falls

Key Management Issues, Including:

- Bulk water export
- Intensive tourism and resort development
- High visual quality values
- Potential for sediment loading into sensitive marine environment
- Protection of shíshálh cultural harvest resources and sites

Area Specific Management Direction, Including:

- As outlined in Table 17.

6.2.4 *ts'úkw'um stulu lil xemit tems swiya* (Tetrahedron – Chapman Creek Conservation Area)

Area Description

The *ts'úkw'um stulu lil xemit tems swiya* (Tetrahedron – Chapman Creek Conservation Area) comprises approximately 13,045 hectares including subalpine and forested area northeast of *ch'átlich* (Sechelt). The area encompasses portions of Tetrahedron Provincial Park (that fall within *shíshálh* territory), Mt. Richards Provincial Park, and the boundaries of two community drinking watersheds. The area was identified in the *shíshálh* land use planning process as a candidate for conservation, to protect the cultural and ecological values and water supply and quality in the vicinity of the main *shíshálh* community at *ch'átlich* (Sechelt).

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Material culture sites
 - Ceremonial use areas
 - Youth cultural activities
- High wildlife/biodiversity values, including:
 - Provincial protection area
 - Old growth forest
 - s-chélchálilhten (Salmon) spawning and rearing habitat
- Community drinking water supply
- High value backcountry recreation area, close to Sechelt/Gibsons area

Key Management Issues, Including:

- Logging, extensive road access and related impacts.
- Recreation and tourism management.
- Protection of *shíshálh* cultural harvest resources and sites.

Area Specific Management Direction, Including:

- As outlined in Table 17.

6.2.5 *selkant kwátámus lil xemit tems swiya* (Egmont Point Conservation Area)

Area Description

The *selkant kwátámus lil xemit tems swiya* (Egmont Point Conservation Area) comprises approximately 941 hectares protected area at the head of *?áhtulich* (Sechelt Inlet), adjacent to *stl'íkwu* (Skookumchuk Narrows).

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Traditional harvesting resources
 - Location of initial contact with Europeans
 - Ceremonial and spiritual sites
- High wildlife/biodiversity values, including:
 - Marine and foreshore habitat
- Visual quality
- Public use and recreation

Key Management Issues, Including:

- Supported for protection by Sunshine Coast Regional District (SCRD) through a protocol (2006) with *shíshálh* Nation.
- Protection of key values from logging impacts
- Protection of *shíshálh* cultural harvest resources and sites.

Management Direction

- As outlined in Table 17.

6.2.6 *smémkw'áli lil xemit tems swiya* (Poise Island Conservation Area)

Area Description

The *smémkw'áli lil xemit tems swiya* (*Poise Island Conservation Area*) comprises approximately 4 hectare island at the southern end of *?áhtulich* (Sechelt Inlet), just north of *ch'átlich* (Sechelt).

Key values, Including:

- Extremely high cultural and spiritual values, including:
 - Material culture remains
 - Human interment sites

Key Management Issues, Including:

- Privately owned
- Registered archaeological site (entire island)
- Protection of *shíshálh* cultural site

Area Specific Management Direction, Including:

- As outlined in Table 17.

6.2.7 *stá'als lil xemit tems swiya* (Captain Island Conservation Area)

Area Description

The *stá'als lil xemit tems swiya* (Captain Island Conservation Area) comprises approximately 149 hectare island east of Nelson Island in lower *lékw'émin* (Jervis Inlet). It is significant as the largest undeveloped island in *shíshálh* territory.

Key Values, Including:

- Extremely high cultural and spiritual values
- High wildlife/biodiversity values, including:
 - Rare, uninhabited, intact island ecosystem, including old growth forests
 - Low elevation dry maritime environment

Key Management Issues, Including:

- Designated as 'Category I' but currently deferred from logging land base by licensee
- Supported for protection by the SCRD
- Protection of *shíshálh* cultural resources and sites

Area Specific Management Direction

- As outlined in Table 17.

6.2.8 *spipiyus swiya lil xemit tems swiya* (Caren Range Conservation Area)

Area Description

The *spipiyus swiya lil xemit tems swiya* (Caren Range Conservation Area) comprises approximately 14,640 hectare area located on Sechelt Peninsula, extending northwest from *ch'átlich* (Sechelt) to east of the *kálpilín* (Pender Harbour) area. *shíshálh* community members use this area heavily for cultural harvesting activities, including hunting, plant gathering, and fishing. Protection of this area was strongly supported through the *shíshálh* land use planning community consultation process. There is also very significant community concern and opposition to a proposed aggregate mine development within the *spipiyus swiya lil xemit tems swiya*.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Heavily used by community members for cultural harvesting activities, including hunting, gathering and fishing
 - Spiritual activities
 - Youth cultural education programs
 - Material culture remains
- High wildlife/biodiversity values, including:
 - One of the main areas for k'éyich (Elk) recovery
 - Remnant patches of old growth; including oldest recorded tixw-ay (Yellow Cedar)
- Close to main *shíshálh* band lands
- Boundareis includes a community drinking watershed that supplies water to the *kálpilín* (Pender Harbour) area.

Key Management Issues, Including:

- Maintenance and rehabilitation of *shíshálh* cultural use sites.
- Conflict with proposed major mine development
- Protection of *shíshálh* cultural harvest resources and sites

Area Specific Management Direction, Including:

- As outlined in Table 17.

6.3. Management Direction for *shíshálh kw'enit sim alap* (shíshálh Cultural Emphasis Areas)

shíshálh kw'enit sim (cultural emphasis) areas contain especially important or sensitive cultural and natural values requiring special management to prevent further loss or degradation. The primary goal of *shíshálh kw'enit sim alap* areas is to protect cultural values and maintain cultural use opportunities and sensitive ecological values, while allowing for appropriate resource development.

There is no blanket prohibition on industrial activity in *shíshálh kw'enit sim alap* areas, however, specific *kw'enit sim alap* areas may prohibit some developments in specific areas, and there may be terms and conditions placed on appropriate land use to protect cultural values or sites, cultural use activities, wildlife fisheries and their habitats, tourism or other values.

The Land Use Plan identified 14 *shíshálh kw'enit sim alap* areas as described in the following sections, and summarized in Table 18, below. These areas range in size from 25,569 hectares to 1,053 hectares and total 133,438 hectares, or approximately 34% of the land area of *shíshálh* territory.

Each of the *shíshálh kw'enit sim alap* (cultural emphasis) areas has unique values and features and distinct management issues. Each area requires a more detailed planning process at the landscape level, as well as the development of management plans in order to address protection of *shíshálh* cultural use sites and resources, cultural values, and other resources in the area. A detailed planning process is envisioned as a second phase of the overall land planning process, and will follow the completion of the *lil xemit tems swiya nelh mes stutual*

<i>shíshálh</i> Name	English Zone Name	Total Area (hectares)	% of <i>shíshálh</i> Nation Statement of Intent Land Area
<i>stl'íxwim - kékaw</i>	Narrows Inlet – Tzoonie River	25,569	6.5%
<i>Skwákwiyám</i>	Vancouver River	16,530	4.22%
<i>ts'únay</i>	Deserted River	15,540	4.0%
<i>kelkálaxay - sténpút</i>	Seshal – Smamit – McConnell Creeks	14,354	3.7%
<i>?iy ch'ách'tl-am</i>	Clowhom Lake	12,784	3.3%
<i>Shíhlhem</i>	Brittain River	12,100	3.1%
<i>ayl'-khain</i>	Hardy – Nelson Islands	11,026	2.8%
<i>kálpilin - stséxwena</i>	Pender Harbour – Sakinaw Lake	10,623	2.7%
<i>Swíwelát</i>	Princess Louisa Inlet	7,084	1.8%
<i>Lhawtikán</i>	South Texada Island	6,850	1.3%
<i>stl'ikwu</i>	Skookumchuck Narrows	5,762	1.5%
<i>s-xwéit-ay</i>	Lang Bay – Saltery Bay	3,300	0.6%
<i>s-tikiw-shen tsélálh</i>	Horseshoe Lake	1,550	0.3%
<i>ts'úkw'um stulu</i>	Lower Chapman Creek	1,053	0.3%
<i>Total Area</i>		144,125	36.12%

6.3.1 *stl'íxwim* - *kékaw kw'enit sim alap* (Narrows Inlet – Tzoonie River Cultural Emphasis Area)

Area Description

The *stl'íxwim* - *kékaw shíshálh kw'enit sim alap* (Narrows Inlet – Tzoonie River Cultural Emphasis Area) comprises approximately 25,569 hectare area and is the largest cultural emphasis area in the *lil xemit tems swiya nelh mes stutual*. Encompassing all of *stl'íxwim* (Narrows Inlet) and the lower portion of the *kékaw* (Tzoonie) River, this zone is an acknowledgement that while cultural use sites are fairly equal in their distribution throughout the territory, a significantly higher incidence of *shíshálh* historical sites are noted for *stl'íxwim* (Narrows Inlet).⁶⁸

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Contains two village sites: *stl'íxwim* (SBL #6, 6A, 7, 8) at head of Narrows Inlet; and, *chichkwat* (SBL #9) on *kékaw* (Tzoonie River).
 - Numerous camps and settlements at the mouths of rivers and creeks along the inlet.
 - Favoured location spiritual and ceremonial events, including trials, ordeals and vision quests designed to strengthen the character of young men.
 - Numerous legends including the legend of First Ancestor or *spelemulh* associated with the *stl'íxwim* village at the head of the inlet;
 - Legend of *whail-tay-moh'-tsain* associated with a location northeast of *kékaw* (Tzoonie Narrows);
 - Other legends associated with Narrows Inlet include the exploits of *kayx* (Mink) and *s-kw'étú?* (Raven). In Storm Bay, the entrance to the inlet, there are two markings said to be the wings and feet of *s-kw'étú*
 - High value cultural use area for harvesting of a wide variety of fish, animals and plant foods
- High wildlife/biodiversity values, including:
 - Currently largest *s-chélchálilhten* (Salmon) producing creek in *?álhtulich* (Sechelt inlet); previously supported 5 Salmon species, but no longer.
 - Has one of the largest populations of sea-run *s-kíkewíx* (Cutthroat Trout); also *s-kíwex* (Steelhead), *yúm-ach* (Chinook), and freshwater *stsékay* (Sockeye).
 - Wild fruits, roots, barks and medicinal plants were widely distributed and collected; some wild fruit trees and vegetables were transplanted by the *shíshálh* on the fertile flat lands around the mouths of rivers and creeks.

Key Management Issues, Including:

- Development of *shíshálh* cultural tourism opportunities based around the *stl'íxwim* (Narrows Inlet Lodge; see Figure 4)



Figure 4: Artists Impression of Proposed *shíshálh* Nation Cultural Retreat Centre

⁶⁸ Global Village Research Consultants. 2000. *Sechelt Inlet Recreation Area Provincial Parks Traditional Use Assessment and Site Protection Plan*. p.15.

- Protection of shíshálh cultural resources and sites

6.3.2 *ts'únay kw'enit sim alap* (Deserted River Cultural Emphasis Area)

Area Description

The *ts'únay kw'enit sim alap* (Deserted River Cultural Emphasis Area) comprises approximately 15,540 hectares and includes the lower portions of the Deserted River watershed, anchored on the village site of *tsooadie* (SBL #15). *ts'únay* has very high wildlife and cultural value and is identified as a cultural protection area through the *shíshálh* community land use planning process.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Human interment and recent burials
 - Town site
 - Mythological sites
 - Trails and transportation routes
 - Ceremonial and spiritual sites
 - Marine and terrestrial harvesting sites
- High wildlife/biodiversity values, including:
 - Very high value fisheries
 - Complex and rich marine habitat
 - Top *s-chélchálilhten* (Salmon) producing runs left in *shíshálh* territory
 - Upper Lakes may have been stocked by First Nations in the past
 - *máyukw* (Grizzly Bear) wildlife habitat area
 - Important habitat for *s-xwít'ay* (Mountain Goats) and *spipiyus* (Marbled Murrelet)

Key Management Issues, Including:

- Protection of high value salmon spawning and rearing habitat.
- Protection of high value wildlife habitat.
- Impacts from past and proposed logging
- Protection of shíshálh cultural resources and sites

Management Direction, Including:

- To be developed through a CEA management planning process.

6.3.3 *skwákwiáyám kw'enit sim alap* (Vancouver River Cultural Emphasis Area)

Area Description

The *skwákwiáyám kw'enit sim alap* (Vancouver River Cultural Emphasis Area) comprises approximately 16,530 hectare area including the lower river and cultural landscapes and sites to the north, including Moorsam Bluffs, and the east shoreline of *lékw'émin* (Jervis Inlet). It is an important *shíshálh* community use area containing extremely high cultural, fisheries and wildlife values.

Key Values, Including:

- Extremely high cultural and spiritual values:
 - Cultural and spiritual use sites
 - Includes cultural infrastructure (*shíshálh* lodge/healing centre)

- Plant gathering and teaching
- Spirit dancers/regalia interment location
- High wildlife/biodiversity values, Including:
 - *s-chélchálilhten* (Salmon) spawning and rearing habitat, in addition to other fish species
 - *máyukw* (Grizzly Bear), *k'éyich* (Elk)
 - shellfish habitat

Key Management Issues, Including:

- Shellfish heavily degraded by sedimentation.
- Invasive Pacific Oysters present.
- Potential hydro electric development.
- Protection of shíshálh cultural resources and sites

Management Direction, Including:

- To be developed through a CEA management planning process.

6.3.4 *kelkálaxay – sténpút kw'enit sim alap* (Seshal – Smamit – McConnell Creeks Cultural Emphasis Area)

Area Description

The *kelkálaxay – sténpút kw'enit sim alap* (Seshal – Smamit – McConnell Creek Cultural Emphasis Area) comprises approximately 14,354 hectares on the west side of upper *lékw'émin* (Jervis Inlet), north east of *shílhem* (Brittain River). The foreshore area includes a number of *shíshálh* cultural use sites and is an area used to access hunting areas in the adjacent watersheds as well as marine harvesting in *lékw'émin* (Jervis Inlet).

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Legend and sites
 - Numerous shíshálh cultural resource and use sites
 - Trails and transportation routes
 - Spiritual and ceremonial areas
- High wildlife/biodiversity values, including:
 - Intact old growth around lakes
 - *s-xwítl'ay* (Mountain Goat) hunting, significant *s-xwítl'ay* (Mountain Goat) habitat at upper elevations.
- No roads have been constructed (except Smamit).

Key Management Issues, Including:

- Encroachment of logging and road building impacts on shíshálh harvest sites and resources.
- Protection of shíshálh cultural resources and sties..

Management Direction, Including:

- To be developed through a CEA management planning process.

6.3.5 *?iy ch'ách'tl-am kw'enit sim alap* (Clowhom Lake Cultural Emphasis Area)

Area Description

The *?iy ch'ách'tl-am kw'enit sim alap* (Clowhom Lake Cultural Emphasis Area) comprises approximately 12,784 hectares encompassing *?iy ch'ách'tl-am* (Clowhom Lake) and adjacent upland forest, to the east of *?álhtulich* (Sechelt Inlet). A popular hunting and food gathering area, the *?iy ch'ách'tl-am* (Clowhom Lake) region has been heavily impacted by intensive logging and flooding for hydroelectric power generation.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Extensive plant gathering area used for medicinal and ceremonial purposes
 - Oldest registered archaeological sites recorded in the territory
- High wildlife/biodiversity values, including:
 - Productive fishing area for Rainbow trout, Dolly Varden, and s-kikewix (Cutthroat Trout)
 - Productive area for hunting *húpit* (Deer), *s-xwít'ay* (Mountain Goat), *s-chétxwen* (Black Bear), and trapping for *kayx* (Mink), *sp'ilus* (Marten), *súspit* (Rabbit) and *pípk-alh-cháyash* (Weasel).

Key Management Issues, Including

- Severely impacted by industrial logging and roads.
- Severely impacted by flooding for Clowhom dam and reservoir.
- Protection of shíshálh cultural resources and sites.

Management Direction, Including:

- To be developed through a CEA management planning process

6.3.6 *slhílhem kw'enit sim alap* (Brittain River Cultural Emphasis Area)

Area Description

The *slhílhem kw'enit sim alap* (Brittain River Cultural Emphasis Area) comprises approximately 12,100 hectares and includes the entire watershed of the Brittain River in *lékw'émin* (Jervis Inlet). The watershed is considered a good candidate for rehabilitation for fisheries and wildlife values.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - shíshálh oral history location
 - Traditional trade and travel route to Powell River
- High value wildlife/biodiversity values:
 - Has fairly high wildlife values, including *máyukw* (Grizzly), *spipiyus* (Marbled Murrelet), *s-xwít'ay* (Mountain Goat), *húpit* (Deer)
 - Fisheries values along lower watershed (below natural barrier)
 - Dolly Varden above natural barrier
 - High quality shellfish harvesting, particularly *tl'éxwtl'exw* (Oysters)

Key Management Issues, Including:

- Impacts on cultural harvest resources from proposed commercial fish farm.
- Rehabilitation of fish and wildlife values
- Protection of shíshálh cultural resources and sites..

Management Direction, Including:

- To be developed through a CEA management planning process

6.3.7 *ayl'-khain kw'enit sim alap* (Hardy – Nelson Islands Cultural Emphasis Area)

Area Description

The *ayl'-khain kw'enit sim alap* (Hardy - Nelson Islands Cultural Emphasis Area) comprises approximately 11,026 hectares and includes all of Hardy and Nelson Islands and the smaller islets in the vicinity of these two main islands. Bounded by *lílkw'émin* (Agamemnon Channel) on the east, and *lékw'émin* (Jervis Inlet) to the north, the islands contain an extremely high concentration of *shíshálh* cultural and spiritual use and occupation evidenced by the density of material cultural remains. .

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - *saugh-wáh-ten* (Old village at Blind Bay on Nelson Island) is considered the 'dropdown' site of one of the original *shíshálh* ancestors (*spelemulh*) who brought with him the "art of cooking clams."⁶⁹
 - Numerous material culture remains
 - Ceremonial and spiritual sites
- High wildlife/biodiversity values, including:
 - Small islets and *kíshálín* (Kelly Island) were preferred internment sites for the deceased of regional communities
 - Hardy Island was an integral campsite shared prized as a source of *húpit* (Deer), *s-chétxwen* (Bear), waterfowl and berries

Key Management Issues, Including:

- Proliferation of docks, boats.
- Water pollution.
- Shellfish contamination.
- Alienation of access to cultural harvesting sites and resources
- Destruction of *shíshálh* cultural resources and sites.

Management Direction, Including:

- To be developed through a CEA management planning process.
- Require group docks rather than single user docks throughout area as an interim measure.

6.3.8 *kálpilín - stséxwena kw'enit sim alap* (Pender Harbour – Sakinaw Cultural Emphasis Area)

Area Description

The *kálpilín - stséxwena kw'enit sim alap* (Pender Harbour – Sakinaw Cultural Emphasis Area) comprises approximately 10,623 hectares and contains an extremely high concentration of *shíshálh* cultural use and occupation sites, cultural features and archaeological evidence. Located at the heart of the historically most populous region in the territory, this area was the site of the main winter villages of the *shíshálh* people, and included a great many well-protected home

⁶⁹ Global Village Research Consultants. 2000. *Jervis Inlet Provincial Parks Traditional Use Assessment & Site Protection Plan*. p. 20.

sites and productive harvest locations with varied marine and terrestrial resource opportunities. To the north, an extensive lake district was used for hunting and fishing with main camps at *stséxwena* (Sakinaw Creek) and *kwikwílúsin* (east side of Sakinaw Lake) and *lólh-uhlth* (Mixel Lake)

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Very high concentration of *shíshálh* cultural use, occupation, and archaeological sites
 - *séxw?ámin* (Garden Bay) could be considered the “centre of the *shíshálh* universe”⁷⁰; it was a year round village by virtue of its sheltered location, and served as a gateway to transportation corridors on *sinkwu* (Georgia and Malispina Strait) and *lékw’émín* (Jervis Inlet) via *líkw’émín* (Agamemnon Channel);
 - Includes main winter villages of *poke-poke-um* (Bargain Harbour), *sálálus* (Madeira Park), *smexhalin* (Kleindale), *kway-ah-kuhl-ohss* (Myer’s Creek), and *séxw?áwinl* (Garden Bay);
 - Primary location for winter dances and ceremonials;
 - Many lakes on upper Sechelt Peninsula were favoured harvest sites;
 - Fishing at Ruby, Ambrose and *stséxwena* (Sakinaw) lakes for Rainbow Trout, and hunting, primarily for *húpit* (Black Tailed Deer), in adjacent forests;⁷¹
 - Wide variety of seasonal settlements and camps to facilitate harvesting of local resources.
 - *wah-wey-we’-lath* (Mt Cecil) and *shélkém* (Mt Daniel) were important local mountain peaks used for a variety of cultural and spiritual purposes and in defense;
 - Numerous fish weirs, canoe skids, ceremonial sites, archaeological sites.
- High wildlife/biodiversity values, including:
 - Extensive and intensive foreshore, inter-tidal and marine harvesting of resources.

Key Management Issues, Including:

- Proliferation of docks, boats and foreshore development.
- Land alienation due to intensive rural residential development.
- Water pollution from septic systems.
- Shellfish contamination.
- Loss of access to cultural harvesting sites and resources.
- Potential impacts of water diversion from Sakinaw/Ruby lakes for domestic residential use.
- Destruction of *shíshálh* cultural resources and archaeological sites.

Management Direction, Including:

- To be developed through a CEA management planning process.
- Detailed landscape level planning and zoning required to protect and restore opportunities for *shíshálh* harvesting, especially in areas of current or proposed development expansion.

6.3.9 *swíwelát kw’énit sim alap* (Princess Louisa Inlet Cultural Emphasis Area)

Area Description

The *swíwelát kw’énit sim alap* (Princess Louisa Inlet Cultural Emphasis Area) comprises approximately 7,084 hectares and includes the entire Princess Louisa Inlet located in northern *lékw’émín* (Jervis Inlet) and a portion of the shoreline north of the inlet. This is a landscape of

⁷⁰ Global Village Research Consultants. 2006. *Francis Point Provincial Park Traditional Use Assessment and Site Protection Plan*, p. 12.

⁷¹ *shíshálh* Nation, Rights and Title Department. No date, *Spipiyus and Ambrose Lake Traditional Use Study*.

extremely special and unique spiritual importance to *shíshálh* people, characterized by dramatic vertical relief from sea to mountain levels.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - *shíshálh* sacred place, long recognized for its overwhelming beauty, mystical nature, and spiritual character.⁷²
 - Contains *shíshálh* village site (*áshxwíkwu*) at mouth of the inlet
 - The *ch'ínkw'u* island, (SBL #12A) was a preferred internment site.
 - Many burial sites and pictographs along shoreline to the north of *swíwelát* (Princess Louisa Inlet) mouth.
 - Site of mythic water horse, *tah-kay-wah'-lah-klash*, which appeared in natural rock on the enormous cliff above and to the left of *kw'álmámin* (Chatterbox Falls).
 - Registered archaeological site
- High wildlife/biodiversity values, including:
 - Especially productive *xéyek'* (Crab) site
 - Excellent upland hunting for *húpit* (Deer), *s-chétxwen* (Black) and *máyukw* (Grizzly Bear), and *s-xwítl'ay* (Mountain Goat)

Key Management Issues, Including:

- Protection of *shíshálh* cultural landscapes and features.
- Management of recreation and tourism use and impacts.
- Visual quality management in forest management planning.
- Pace of development in this area.
- Protection of *shíshálh* cultural resources and sites.

Management Direction, Including:

- To be developed through a CEA management planning process.

6.3.10 *Iháwtíkán kw'enit sim alap (South Texada Cultural Emphasis Area)*

Area Description

The *Iháwtíkán kw'enit sim alap* (South Texada Cultural Emphasis Area) comprises approximately 6,850 hectare on the southern tip of *Iháwtíkán* (Texada Island) consisting of a foreshore and upland buffer to protect important marine and inter-tidal harvesting sites.

Key Values, Including:

- High cultural and spiritual values including:
 - Cultural sites and features
- High wildlife/biodiversity values, including:
 - Inter-tidal and marine resources.

⁷² Global Village Research Consultants. 2000. *Jervis Inlet Provincial Parks Traditional Use Assessment and Site Protection Plan*. p. 22.

Key Management Issues, Including:

- Protection of foreshore and inter-tidal harvest zone from upland development and/or alienation.
- Cultural sites and features.

Management Direction, Including:

- Zone foreshore and upland buffer area for low impact, non-industrial use only.
- Protection of foreshore from upland erosion and associated impact on irreplaceable marine values.
- Prohibit land alienation that would limit or exclude *shíshálh* access to foreshore harvest sites.

6.3.11 *stl'íkwu kw'enit sim alap* (Skookumchuck Narrows Cultural Emphasis Area)

Area Description

The *stl'íkwu kw'enit sim alap* (Skookumchuck Narrows Cultural Emphasis Area) comprises approximately 5,762 hectares and is located in the heart of *shíshálh* territory, straddling the narrows of *?álhtulich* (Sechelt Inlet). The zone contains a portion on the west side of the inlet, and encompasses the watershed boundary that drains into the inlet. On the east side of the inlet the boundary line encompasses the area of foreshore and upland that directly affects the narrows. An extremely productive marine environment contributes to abundant inter-tidal and marine resources and a concentration of *shíshálh* occupation and use sites, diverse harvest activities, and high cultural significance. Marine and foreshore resources, wild foods, and medicinal plants at *stl'íkwu* (Skookumchuck Narrows) continue to be important supplements to *shíshálh* economy, diet and health, cultural and spiritual use perhaps more valuable as a result of their relative scarcity.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Location of several towns and sites strategically located either side of the narrows to take advantage of diverse resources;
 - *cháchelilhtenam* (SBL #10) a village site sought of *stl'íkwu*. A prime location with excellent *s-?úlh-kwu* (Clam) beds, *s'tl'élum* (Cockles), fishing, extensive gardens and fruit trees, productive traplins and waterfowl blind sites; 76
 - *skweláwtzw* (present day Egmont and Secret Bay)
 - *kwátámus* (SBL #26) on opposite shore from *skweláwtzw*
 - *xwixw?us* intermet ground (Boulder Island or Skookum Island, SBL #25)
 - numerous registered archaeological sites and CMTs
- High wildlife/biodiversity values, including:
 - inter-tidal and marine harvest resources
 - Enhanced by high volume exchange of nutrients at *stl'íkwu* (Skookumchuck rapids);
 - Referred to as the 'soupbowl' of the Nation with extremely abundant marine life year round;
 - Harvest resources include *s-ts'éxwu* (Lingcod), *s-t'élxwets'* (Octopus), *s'tl'élum* (Cockles), *s-?úlh-kwu* (Clams), *?elás* (Sea Cucumber), Devil Fish, *tsíyákwup-s te s-chálilhten* (Jellyfish), Shrimp, and *yúm-ach* (Chinook Salmon) and many other species. (See also Table 1);
 - High value plant gathering and freshwater fishing area (lake trout fishing at Waugh and Brown Lakes; medicinal plants in general area).

Key Management Issues, Including:

- Loss of cultural harvest sites and resources due to land clearing for rural residential land development.
- Loss of cultural harvest sites and resources logging, road building and associated impacts.
- Water quality impacts from rural residential development, septic systems, and logging.
- Habitat and water quality impacts from gravel pit development (east side of narrows).
- Management of increased tourism and recreation use and associated impacts.
- Forest management on Crown and SIB lands.
- Protection of shíshálh cultural resources and sites.

Management Direction, Including:

- To be developed through a CEA management planning process.

6.3.12 s-xwéit-ay kw'enit sim alap (Lang Bay – Saltery Bay Cultural Emphasis Area)

Area Description

The s-xwéit-ay kw'enit sim alap (Lang Bay – Saltery Bay Cultural Emphasis Area) comprises approximately 3,300 hectares and includes all the area from just west of kwékwenis to the eastern point of Saltery Bay and includes the small islets located south and west of Scotch Fir Point. Bounded by tsainko (Georgia Strait/Malaspina Strait) and lékw'émin (Jervis Inlet) to the southwest and southeast respectively and the height of land to the north, this area contains extremely high concentration of shíshálh cultural and spiritual use and occupation sites which is evident by the density of archaeological remains.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - kwékwenis located at the mouth of the Lois River near the western boundary of shíshálh territory is an extensive residential/village site. The area in and around kwékwenis is noted for being a rich source of clams, aquatic and terrestrial plant resources, herring roe, crab and large game including both deer and elk. In addition, chum and coho salmon were caught at the mouth of the Lois River with the extensive and sophisticated stone and wood fish traps located there.
 - lékw'émin (Jervis Inlet) located to the south of s-xwéit-ay kw'enit sim alap (Lang Bay – Saltery Bay Cultural Emphasis Area) is an important transportation corridor connecting the numerous villages throughout shíshálh territory and providing access to the interior and upland harvest and hunting grounds.
 - east of kwékwenis is yélkin (Thunder Bay) a large bay noted for being a rich source of bottom fish, chum salmon, crab, octopus and clams.
 - slhalt a small village site associated with skelp (Saltery Bay) is located near the territorial boundary of the shíshálh and Sliammon First Nation. Its offshore waters are noted for the presence of Chum salmon which are trolled for
 - at the eastern end of s-xwéit-ay kw'enit sim alap is skelhp (Saltery Bay) an important village site noted for the harvesting of shrimp and prawns in the nearby offshore waters and for the hunting of large game in the adjacent interior and uplands. Significantly, this is the site of the "first" ancestor who "dropped down" with knowledge of how to carve yew paddles. Furthermore, a nearby cliff site above the village is where two hunters, one of which was lowered down from a steep cliff was rescued by Condors.

- Thirty-two archaeological sites, including the highly significant DkSb-16 (*kwékwenis*) with its numerous stone fish traps, and DkSa-30 Saltery Bay, which is the oldest recorded residential site between the central coast of British Columbia and the US border are located within the zone.

Key Management Issues, Including

- Severely impacted by industrial logging and roads,
- Severely impacted by construction of Saltery Bay Ferry Terminal and Highway 101
- Impacted by residential development
- Protection of *shíshálh* cultural resources and sites

Management Direction, Including:

- To be developed through a CEA management planning process

6.3.13 *s-tíkiw-shen tsélálh kw'enit sim alap* (Horseshoe Lake Cultural Emphasis Area)

Area Description

The *s-tíkiw-shen tsélálh kw'enit sim alap* (Horseshoe Lake Cultural Emphasis Area) comprises approximately 1,550 hectares of land surrounding *s-tíkiw-shen tsélálh* (Horseshoe Lake) to the height of land. *s-tíkiw-shen tsélálh* is high in cultural and wildlife values and is identified as a cultural emphasis area through the *shíshálh* Nation land use planning process.

Key Values, Including:

- High cultural values
 - harvesting of waterfowl
- High wildlife/biodiversity values, including;
 - fish values
 - hupit* (deer) and *k'éyich* (elk)

Key Management Issues, Including:

- Protection of trout habitat
- Protection of high value wildlife habitat
- Impacts from past and ongoing logging
- Protection of *shíshálh* cultural resources and sites

Management Direction, Including:

- To be developed through a CEA management planning process.

6.3.14 *ts'úkw'um stulu kw'enit sim alap* (Lower Chapman Creek Cultural Emphasis Area)

Area Description

The *ts'úkw'um stulu kw'enit sim alap* (Lower Chapman Creek Cultural Emphasis Area) comprises approximately 1,053 hectares that provides a downstream buffer area for the *ts'úkw'um stulu lil xemit tems swiya* (Tetrahedron – Chapman Conservation Area). It has been primarily established to ensure the integrity of salmon spawning and rearing habitat in *ts'úkw'um stulu* (Lower Chapman Creek) and to contribute to the overall ecological integrity of the Chapman Creek watershed.

Key Values, Including:

- Extremely high cultural and spiritual values, including:
 - Cultural sites and features
- High wildlife/biodiversity values, including:
 - *s-chélchálilhten* (Salmon) spawning and rearing habitat.

- Water quality
- Recreation

Key Management Issues, Including:

- Loss and degradation of salmon spawning and rearing habitat in *ts'úkw'um stulu* (Lower Chapman Creek).
- Ecological integrity of *ts'úkw'um stulu lil xemit tems swiya* (Tetrahedron – Chapman Conservation Area)
- Protection of shíshálh cultural resources and sites.

Management Direction, Including:

- Restrict further land development in this *shíshálh kw'enit sim alap* area.
- Establish a conservative (wide) riparian reserve zone and riparian management area sufficient to protect high value salmon spawning and rearing habitat.

6.4. Management Direction for *shíshálh* stewardship areas

Approximately 42% of the *shíshálh* territory falls within *shíshálh* stewardship areas. Many specific sites and areas within this zone are and will continue to be of particular significance to the *shíshálh* Nation for cultural, economic or other reasons. Detailed management direction needs to be established for the stewardship zone.

All activities conducted in this zone are subject to the detailed resource management direction presented in Section 5. The management intent for this zone is to maintain opportunities for *shíshálh* cultural use, while allowing for appropriate economic development activities that respect the integrity of the *shíshálh* Nation territory as whole.

Proponents are advised that development activities within *shíshálh* stewardship areas require additional planning or prior assessments as required under Sections 5.1 in order to secure *shíshálh* Nation approval.

6.5. *shíshálh* Community Forestry Candidate Areas

shíshálh Community Forestry Candidate Areas are areas of productive forest land suitable for long-term active forest management in support of a community forestry operation led by the *shíshálh* Nation.

The primary goal of *shíshálh* Community Forest areas of interest is to provide a long-term, secure land base for *shíshálh* investment in forest management and community economic development. Two candidate areas have been identified and are shown on Figure 3.

6.5.1 Sechelt River – 10, 030 hectares

The Sechelt River Community Forestry Area of Interest (AOI) is located at the head of *?álhtulich* (Sechelt Inlet), and is adjacent to Tetrahedron Provincial Park to the south. The watershed has been extensively logged, but contains productive growth sites, advanced second growth, and easy access via the existing road networks to the Inlet.

6.5.2 Earl/Treat Creek – 9,541 hectares

The Earl/Treat Creek Community Forest AOI is located on the south side of lower *lékw'émin* (Jervis Inlet), adjacent to *stl'ixwim kekaw* and *stl'ikwu* Cultural Emphasis Areas. The area comprises productive growing sites and access to *lékw'émin* (Jervis Inlet).

7. Economic Development & Settlement Planning

The majority of *shíshálh* Nation members support using our land and resources for economic development and jobs. This Land Use Plan is intended to provide a foundation for how and where such development can occur. Economic well-being is essential for our future prosperity, and we aim to achieve greater economic diversification and stability for our future generations..

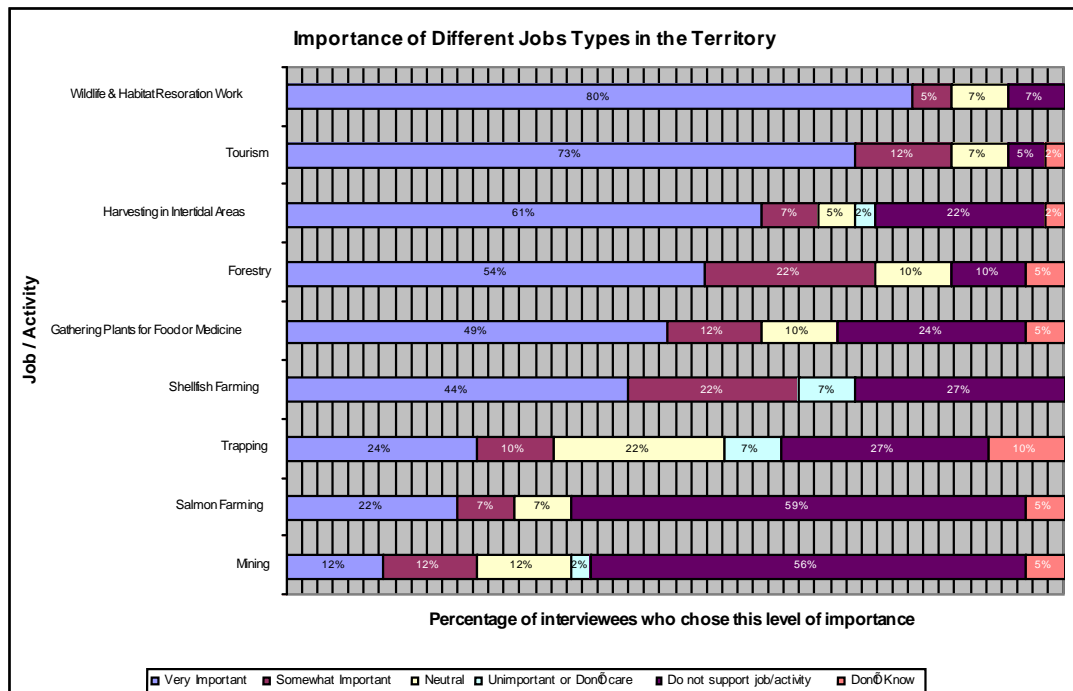
7.1. Economic Development Planning

A comprehensive economic development strategy is beyond the scope of this Land Use Plan. However, the *shíshálh* Nation supports more detailed economic development planning within the territory that complements the goals and priorities reflected in this document. Such planning could include regional initiatives aimed at identifying strategic opportunities in particular parts of the territory, or more detailed economic assessments for specific resources or smaller areas.

The *shíshálh* Nation looks forward to opportunities for further economic development planning in cooperation with local, provincial and federal governments. We will also continue to explore opportunities for partnerships, joint ventures and other innovative arrangements with commercial and industrial operators.

7.2. Priorities for Economic Development

The level of support among our membership for the use of land and resources for economic development varies depending on the scale and nature of the activity proposed. For example, there is almost unanimous support for work that involves wildlife and habitat rehabilitation, and very high levels of support for tourism. In contrast, the majority of *shíshálh* Nation members are opposed to mining or salmon farming in the territory, based on concerns over environmental impacts, and the loss of access to areas that are important for cultural practices. The bar graph below provides a preliminary indication of these viewpoints, based on the interviews completed for this land use planning process.



There are also concerns among *shíshálh* Nation members over the pace and scale of development in the territory. Some individuals have proposed that limits needs to be placed on how much land can be used for development in any period and within a given area in order to avoid impacts on resource values or further restrictions on our opportunities to continue cultural practices. The intensity of development in areas such as *kálpilín* (Pender Harbour), Sandy Hook and around *ch'átlich* (Sechelt) itself are of particular concern.

The *shíshálh* Nation is strongly supportive of requiring the best operating and management standards for all commercial and industrial activity. Many of our *shíshálh* Nation members have expressed their concern that such activity is conducted on a sustainable basis, so that cultural, environmental, community and long-term economic interests are considered and balanced.

Capacity building is also a priority, and there is strong support among our members for education and training initiatives. Such strategies need to be meaningful however, with training programs clearly linked to real employment opportunities in the future.

7.3. Housing and Settlement Planning

The vast majority of *shíshálh* Nation members support having areas set aside for further housing and settlement for our Nation. This viewpoint reflects concerns over our rapidly growing population, and concerns over the adequacy of current housing available, particularly for the Elders and for those with lower incomes. Our members would also like the *shíshálh* Nation to have greater authority over the planning and management of residential development. Some of our members have also expressed concern over the loss of future options for the *shíshálh* Nation given the pace of private development in prime settlement areas, particularly along the waterfront.

There is strong support among our members for settlement by the Nation in other areas of our territory, so that our presence on the land is more widely distributed as it was many years ago. Areas where there are sacred sites, such as gravesites, should be avoided. Other areas may need to be kept free of residential development so that they may enable other purposes, such as wilderness tourism. With these cautions in mind, some of the specific areas suggested for residential development for the *shíshálh* Nation are as follows (in no particular order of importance):

- Areas currently leased by the *shíshálh* Nation;
- Areas close to the town of *ch'átlich* (Sechelt), particularly *xéłáxan* (Selma Park) and around *tsú-lích* (Porpoise Bay);
- *tsooadie* (Deserted River) and Vancouver River areas;
- *xénichen* (Hunechin) area, at the head of *lékw'émin* (Jervis Inlet);
- *kálpilín* (Pender Harbour) area, particularly near *stséxwena* (Sakinaw Lake);
- *skweláwtw* (Egmont area); and,
- *ts'úkw'um* (Wilson Creek).

Some *shíshálh* Nation members have also proposed that any new buildings be designed and constructed with conservation in mind, by using eco-friendly materials and incorporating alternative technology for heating and utilities such as water and waste. There is also support for landscape and site designs and approaches that retain trees and other natural values, rather than adopt the common practices of total land clearing prior to construction.

Comprehensive planning for housing and settlement within our territory requires detailed assessments at a more local scale than can be addressed by this Land Use Plan. Future planning will therefore be required to address this issue.

Table 19: <i>shíshálh</i> Nation Management Direction for Housing and Settlement	
Goals	Priority Actions
<ul style="list-style-type: none"> ▪ Ensure that the <i>shíshálh</i> Nation has a meaningful role in the planning and management of housing and settlement within our territory. 	<ul style="list-style-type: none"> ▪ Collaborate with other levels of government, such as the Sunshine Coast Regional District, for the planning of residential and other urban and rural development initiatives.
<ul style="list-style-type: none"> ▪ Ensure that planning for the territory provides sufficient land for future residential and economic development needs for the <i>shíshálh</i> Nation, and is not limited to current 'Band Lands'. 	<ul style="list-style-type: none"> ▪ Undertake a detailed assessment of land parcels in the <i>shíshálh</i> Nation territory to identify priority areas for residential development or other economic development initiatives. ▪ Undertake demographic studies to project future housing needs for our Nation.

Box 14: Selected Quotes from *shíshálh* Nation Members on Housing and Settlement

- Housing first for the elders, low income people need to be a priority, because there's so many people that need homes now, there's too many elders don't have there space, they have extended families, shortage of room, etc. (Bev Dixon)
- There needs to be demographic studies with our population that needs to be understood, so we can properly, right now we're all pushed on one SBL, our people need to be given the opportunity to reside in other Sechelt Band Land's, we need to use our Aboriginal rights to harvest our own timber. Look at energy conservation homes, eco-friendly designed home, like sewage, solar energy. First Nations people have to set the standards when we build a unit we don't need to log the whole sub-division, we need trees, air. (Candace Campo)
- Throughout our territory, we should be building homes for all our people, instead of putting us all in the same place, cramped. (Myrtle Page)
- Band development, why are we cutting down our trees in our communities, that doesn't make sense, we're acting like the white man, we should keep some trees up around us. (Terry Joe)
- I'm really scared of development on our territory now, the government is auctioning our territory or crown land as they refer to it as; they've already raped it now there selling it to developers; and there's going to be nothing left for our kids its going so fast, there will be a road from Egmont to Sechelt on the east side, nothings ours. (Mitch Jackson)
- All our land is supposed to belong to us, supposed to from rock to rock to rock, pointing in all directions. That's what we're fighting for. (Clifford Johnson)

8. Plan Monitoring, Review and Amendment

8.1. Monitoring

The *shíshálh* Nation is committed to the implementation of this Land Use Plan, and will undertake monitoring to determine how this is being achieved over time. We are also committed to on-going monitoring of the effectiveness of this plan, to confirm that our vision is being achieved through the goals and priority actions we have identified.

Monitoring activities may include:

- Field assessments to track changes in conditions and identify emerging trends;
- Regional assessments, for example to monitor cumulative impacts;
- Annual reporting by *shíshálh* Nation Departments on the completion of priority actions and the achievement of goals; and,
- Periodic updates to the *shíshálh* Nation membership and to other audiences.

8.2. Plan Review and Amendments

This Land Use Plan has been developed by the *shíshálh* Nation based on the best information available to us at this time. However, we are committed to further assessments and research regarding the land and resources within our territory, and will be undertaking periodic reviews of this plan over time. Further revisions will be made under the discretion and approval of the *shíshálh* Nation.

9. Appendices

Appendix A: Glossary of *shíshálh* and English Terms

Note that multiple spellings are commonly used for both *sháshíshálem* and English terms and place names.

<u>Sháshíshálem Terms/Phrase</u>	<u>English Terms</u>
?álhtulich	Sechelt Inlet
?asxw	Harbour seal
?ásxwíkwu	Village site at mouth of the Princess Louisa inlet
?elás	Sea Cucumber
?iy ch'ách'tl-am	Clowhom Lake
?ulhkayem	Sechelt Band Land #4
?úl-nú-msh-chálap	Thank-you
álhtúlích	Inside waters/Porpoise Bay
ayl'-khain	Hardy – Nelson Islands
ch'átlich	Sechelt
ch'ínkw'u	Entry island at mouth of Princess Louisa Inlet (SBL #12A)
cháchelíhtenam	Village site (SBL#10) east of Skookum Island, located south of <i>stl'íkwu</i> (Skookumchuck)
chékém	Wakefield Creek
chélpí	Chiton
chichkwat	SBL #9 on the Tzoonie River
chíchxwalish	Sabine Channel
hénun	Pink salmon
huh-kway-wahn	Village site at the head of Sechelt Inlet
húmhú	Grouse
húpit	Deer
hwail-kwai or kwílkwil	Halfmoon Bay
istl'íxwim	SBL #6, 6a, 7 & 8 at the head of Narrows Inlet
k'áyk'w	Eagle
k'éyich	Elk (Roosevelt Elk)
k'wéxwmínem	Sargeant Bay
kálpilín	Pender Harbour
kayx	Mink
kékaw	Tzoonie River
kelkálaxay – sténpút	Seshal – Smamit Headwaters
kíshálín	Kelly Island
klalamklatc or tl'átemtl'ach	<i>shíshálh</i> Nation members residing in the Upper Jervis Inlet area and those remaining near Pender Harbour,
klay-ah-kwohss	Buccaneer Bay
kw'álmámin	Chatterbox Falls
kw'enit sim alap	We are watching
kw'únut'	Harbour porpoise

<i>kwátámus</i>	Village site (<i>SBL #26</i>) on opposite shore from <i>skweláwtw</i> (Egmont)
<i>kway-ah-kuhl-ohss</i>	Myer's Creek
<i>kwékwenis</i>	Lang Bay
<i>kwél-ay</i>	Hemlock
<i>kwémáyits'a</i>	Coho salmon
<i>kwéxnís</i>	Sea lion
<i>kwéxnisem</i>	White Islets
<i>kwíkwilúsin</i>	East side of Sakinaw Lake
<i>kwúkwuw-ay</i>	Cottonwood
<i>kwe-ahks</i>	Gower Point/Chaster Creek
<i>lékw'émin</i>	Jervis Inlet
<i>lháwtíkán</i>	South Texada Island, Texada Island
<i>lhílhknách</i>	Trail Islands
<i>lil xemit te lek-wemin</i>	We are looking after Jervis Inlet
<i>lil xemit tems s?iwuts</i>	We are looking after our water(s)
<i>lil xemit tems swiya</i>	Looking after, taking care of something
<i>lílkw'émin</i>	Agamemnon Channel
<i>lóh-uhlth</i>	Mixal Lake
<i>mámex-áy-shen</i>	Wolverine
<i>máyukw</i>	Grizzly Bear
<i>mélálus</i>	Raccoon
<i>népshílin</i>	Merry Island
<i>p'élán-ay</i>	Douglas-fir
<i>p'úkwp'akwem</i>	Bargain Harbour
<i>pípk-alh-cháyash</i>	Weasel
<i>s-?úlh-kwu</i>	Clams
<i>s'tl'élum</i>	Cockles
<i>sálálus</i>	Madeira Park
<i>salu siman or sáluséman</i>	The whole picture (as in panoramic)
<i>saugh-wáh-ten</i>	Blind Bay on Nelson Island
<i>s-chélchálilhten</i>	Salmon
<i>s-chétxwen</i>	Bear (Black)
<i>s-chutx, s-pét-ál-ana</i>	Halibut (medium or large)
<i>selkant kwátámus</i>	Egmont Point
<i>selkant kwátámus</i>	Egmont Point
<i>séxálitén</i>	Skardon Islands in Pender Harbour area
<i>séxw?ámin</i>	Garden Bay
<i>sháshíshálem</i>	Sechelt language
<i>shélíl-ten</i>	Harpoon
<i>shélkém</i>	Mt Daniel
<i>shíshálh</i>	Sechelt (people)
<i>siceltmot or shíshálh-mút</i>	<i>shíshálh</i> Nation members residing in the Pender Harbour area
<i>sínkwu</i>	Georgia and Malispina Strait
<i>s-k'áyi</i>	Butter Clam

<i>sk'á?atl'</i>	Otter
<i>sk'emtl'</i>	Beaver
<i>s-k'emtl'</i>	Beaver
<i>skíayamx</i>	Porcupine
<i>s-kíkewíx</i>	Cutthroat Trout
<i>s-kíwex</i>	Steelhead
<i>skw'ákw'u</i>	Skwawka at the head of Queen's Reach in Jervis Inlet
<i>s-kw'élh-áy</i>	Littleneck Clam
<i>s-kw'élkw'ak'-ám</i>	Cougar
<i>s-kw'étú?</i>	Raven
<i>skwákwiyám</i>	Vancouver Bay
<i>skweláwtwx</i>	Egmont or Secret Bay
<i>skwúpa</i>	Salmon Inlet
<i>slahl't</i>	SBL #5 <i>klaatlh</i> at present-day Porpoise Bay Provincial Park
<i>s-lháwat'</i>	Herring
<i>slhílhem</i>	Brittain River
<i>smémkw'áli</i>	Poise Island
<i>s-mét'-áy</i>	Horse Clam
<i>smishalin</i>	Sechelt Band Land #18
<i>smit</i>	Hotham Sound
<i>s-néxwnexwíl'h</i>	canoes
<i>s-nínexwíl'h</i>	Canoe (small)
<i>sp'ílus</i>	Marten
<i>spelemulh</i>	First ancestor, named in legends
<i>spílksen</i>	Texada Island
<i>spipiyus</i>	Marbled Murrelet (also name of provincial park on Caren Range)
<i>spipiyus swiya</i>	Caren Range
<i>s-t'élxwets'</i>	Octopus
<i>stá'als</i>	Captain Island
<i>stíxwim</i>	Willow grouse
<i>stl'íkwu</i>	Skookumchuck Narrows
<i>stl'ítl'kwu</i>	Secret Cove
<i>stl'íxwim</i>	Narrows Inlet
<i>s-ts'éxwu</i>	Lingcod
<i>s-ts'ák-shel-ikw</i>	Rock Cod
<i>stsékay</i>	Sockeye salmon
<i>stséxwena</i>	Sakinaw Creek, Sakinaw Lake
<i>stséxwend</i>	Sechelt Band Land #22
<i>súspit</i>	Rabbit
<i>s-wách-ay</i>	Perch
<i>swíwelát</i>	Princess Louisa Inlet
<i>sxíxenik'</i>	Owl
<i>sxwélap</i>	Thormanby Island
<i>s-xwítl'ay</i>	Mountain Goat

<i>syánxw</i>	Dog or Chum salmon
<i>tenks</i>	Ducks
<i>téwánkw</i>	Head of Narrows Inlet, Tillicum Bay
<i>téxém-ay</i>	Red Cedar
<i>tíkín</i>	Freil Watershed
<i>tl'éxwtl'exw</i>	Oyster
<i>ts'úkw'um stulu</i>	Chapman Creek, Lower Chapman Creek
<i>ts'úkw'um</i>	SBL#1 Tsawcome/Wilson Creek
<i>ts'únay</i>	Deserted Bay
<i>tsíyákwup-s te s-chálihthen</i>	Jellyfish
<i>tsoadie</i>	Deserted River
<i>tsú-lích</i>	Porpoise Bay, village site near Porpoise Bay
<i>wah-wey-we'-lath</i>	Mt Cecil
<i>wálaksya</i>	Bobcat
<i>wéwekw'-nách-em</i>	Wolf
<i>whail-tay-moh'-tsain</i>	Named in <i>shíshálh</i> legend
<i>xá</i>	Geese
<i>xéláxan</i>	Selma Park
<i>xél-láxan</i>	Flounder
<i>xénichen</i>	Hanaechin (or Hunechin), at the head of Jervis Inlet
<i>xexoats</i>	<i>shíshálh</i> Nation members residing in the Thunder Bay and Hotham Sound areas
<i>xéyek'</i>	Crab
<i>xéyxeyék'</i>	Crabs
<i>xíxits'-ay</i>	Alder (Red Alder)
<i>xíxus</i>	<i>shíshálh</i> Nation members residing along the outer coast between <i>xwésám</i> and <i>kwékwenis</i>
<i>xwésám</i>	Roberts Creek
<i>xwích-us</i>	Black Cod (Sable Fish)
<i>xwixw?us</i>	Boulder Island or Skookum Island (SBL #25)
<i>xwú-kin</i>	Swans
<i>yúm-ach</i>	Chinook salmon

Appendix B: List of Acronyms Used

AIUS	Aboriginal Interest and Use Study
AOI	Area of Interest
ATV	All Terrain Vehicle
BC	British Columbia
CAL	Construction Aggregates Ltd
CMT	Culturally Modified Tree
EAO	Environmental Assessment Office
FRPA	Forest and Range Practices Act
IBA	Impact Benefit Agreement
IPP	Independent Power Project
LRMP	Land and Resource Management Plan
MoF	BC Ministry of Forests
NTFP	Non-Timber Forest Product
OGMA	Old Growth Management Area
PA	Participation Agreement
PPA	Pan Pacific Aggregates
RP	Regional Power
SBL	Sechelt Band Land
SCRD	Sunshine Coast Regional District
SEI	Sensitive Ecosystem Inventory
SIB	Sechelt Indian Band
SIGD	Sechelt Indian Government District
SLRD	Squamish Lillooet Regional District
TLUO	Traditional Land Use and Occupancy
TSA	Timber Supply Area
TUS	Traditional Use Study
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHA	Wildlife Habitat Area
WLAP	(former) Ministry of Water Land and Air Protection

Appendix C: Partial Summary of Landscape Level Planning and Assessments

The following table presents a partial summary of landscape level planning activities that are identified in the body of the *shíshálh* Nation Land Use Plan. The *shíshálh* Nation will establish priorities for these proposed activities over time and in consultation with other interests in the territory. Readers are cautioned that additional details on these and other activities are provided in Section 5.

Table 20: Summary of Landscape Level Planning and Assessments Required		
Theme Areas	Landscape Level Planning Required	Examples of Assessments and Other Activities
Cultural Resources	<ul style="list-style-type: none"> Identify, map and designate site-specific areas that require development or access restrictions to protect cultural resources. 	<ul style="list-style-type: none"> <i>shíshálh</i> laws, regulations, guidelines and/or protocols to protect <i>shíshálh</i> archaeological and cultural sites, cultural practices and intellectual property. AIAs required prior to development in areas of known or probable archaeological potential. Use and Occupancy Mapping (UOM). Site-level archaeological guidelines for the protection of sites and features of cultural significance.
Fish and Wildlife	<ul style="list-style-type: none"> Identify important habitat areas for species of ecological or cultural concern, such as Goat Winter Range or salmonids, or intact low elevation areas with southerly aspect for ungulate winter range. 	<ul style="list-style-type: none"> Inventory of fish and aquatic habitat. Site level assessments prior to any development activity that has the potential to impact fish, riparian or aquatic habitat. Undertake hydrologic assessments for all watersheds with high value fisheries. Pursue other legal or regulatory tools to provide for interim protection for wildlife, such as the provincial Identified Wildlife Management Strategy, establishment of Wildlife Habitat Areas (WHAs) or provisions under the Federal Species At Risk Act (SARA), pending establishment of formal agreements between the <i>shíshálh</i> Nation and other levels of government. Utilize methodologies to identify and monitor rare, sensitive or declining species and their critical habitats.
Hunting and Gathering	<ul style="list-style-type: none"> Inventory and map cultural gathering activities and their current condition. Recognize the importance of gathering areas in all landscape level or resource development plans in the territory, and prohibit development activities that may degrade the quality of cultural gathering areas or prevent access. Require landscape level or resource development plans to identify and protect hunting grounds, trap lines, associated campsites, cabins, trails and other infrastructure. 	<ul style="list-style-type: none"> Establish priorities and strategies for the protection and rehabilitation of gathering areas impacted by past resource development activities. Undertake protection and rehabilitation of gathering areas according to the priorities identified. Establish a monitoring system to track and report on commercial plant harvesting activities. Establish wildlife harvest guidelines that are based on the precautionary principle and informed by <i>shíshálh</i> Nation cultural practices and traditional knowledge. Establish guidelines to monitor and manage the relative population, abundance, and distribution of wildlife in the territory, and the extent of wildlife harvest in the territory.
Water	<ul style="list-style-type: none"> Identify areas within the territory where development activities should be prohibited to protect water resource values. 	<ul style="list-style-type: none"> Undertake an assessment of available water supply relative to projected need, and identify priorities for the conservation and management of water for the territory. Review current regulations and guidelines in place to protect riparian areas and freshwater resources. Conduct a feasibility assessment of bulk water export for the territory that addresses both local concerns and international trade implications.
Beach/Inter-tidal Resources & Aquaculture	<ul style="list-style-type: none"> Complete more extensive planning and assessment of foreshore and inter-tidal areas, to evaluate habitat areas, and to determine the regional significance of specific sites as 'nurseries' for marine species. Designate selected inter-tidal areas as off limits for commercial development to protect inter-tidal resources, to allow for recovery 	<ul style="list-style-type: none"> Develop and implement a more targeted, finer scaled strategy for the monitoring of contaminant levels in local inter-tidal areas. Develop and enforce more stringent regulations to reduce impacts from log booming grounds, log dumping and barges, and require the consistent adoption of best practices. Investigate the feasibility of shellfish aquaculture in the <i>shíshálh</i> Nation territory. Investigate alternative methods and technologies for finfish aquaculture, such as closed land-based systems.

Table 20: Summary of Landscape Level Planning and Assessments Required

Theme Areas	Landscape Level Planning Required	Examples of Assessments and Other Activities
	and rehabilitation, or to safeguard the area for <i>shishálh</i> Nation food harvesting.	
Recreation and Tourism	<ul style="list-style-type: none"> Identify and map sites, including appropriate buffers, where sensitive cultural and other values are incompatible with commercial recreation and tourism, such as archaeological sites, gravesites, and other sacred sites. Identify landscape level zones and resource management objectives to protect high quality tourism and recreation values and uses. Undertake access management planning and commercial recreation zoning to provide an appropriate spectrum of motorized and non-motorized access throughout <i>shishálh</i> territory. Review, and modify as needed, visual quality objectives (VQOs) for Landscape Units within <i>shishálh</i> territory to address protection of <i>shishálh</i> recreation and tourism development values, sites and priority development opportunities. 	<ul style="list-style-type: none"> Develop site level guidelines and best management practices for specific sites and features vulnerable to impacts from recreation and tourism use.
Forest Resources	<ul style="list-style-type: none"> Map and protect critical riparian habitat through landscape and operational planning. Develop monumental cedar policy and identify and protect cedar stands for long-term cultural and economic uses. Review current Visual Quality Objectives (VQO) and adjust as necessary to ensure protection of high value visual landscapes. Identify and map high value tourism and recreation features and ensure adequate buffers to protect these areas. 	<ul style="list-style-type: none"> Develop and implement a <i>shishálh</i> policy on riparian habitat management and protection. Undertake a review of the adequacy of current riparian habitat protection for consistency with the <i>shishálh</i> riparian habitat protection policy. Require that all cutblocks or other ancillary developments be assessed prior to harvesting for the presence of trees or other plant materials suitable for cultural uses as defined by the <i>shishálh</i> Nation. Undertake an assessment of the Sunshine Coast Timber Supply Review process and AAC determination to assess whether <i>shishálh</i> interests, values and concerns have been adequately addressed. Develop a feasibility study and business case for a commercial thinning program to provide employment for <i>shishálh</i> members and to offset a potential decline in timber supply over the medium term.
Mineral Resources	<ul style="list-style-type: none"> Identify and assess areas within the territory impacted from past or current mining activity, and determine priorities for rehabilitation. 	<ul style="list-style-type: none"> Ensure that potential impacts from all proposed mineral-related developments in our territory are fully assessed prior to any project approvals. Develop and maintain comprehensive monitoring systems for mineral development activities, particularly related to environmental health concerns.
Energy Resources	<ul style="list-style-type: none"> Identify areas within the territory where energy development activities are permitted or should be prohibited to protect cultural, ecological or other values. 	<ul style="list-style-type: none"> Secure opportunities for the involvement of <i>shishálh</i> Nation members in the technical review and assessment of energy projects, and in the construction and operation of approved project facilities.
Economic Development and Settlement Planning	<ul style="list-style-type: none"> Undertake a detailed assessment of land parcels in the <i>shishálh</i> Nation territory to identify priority areas for residential development or other economic development initiatives. 	<ul style="list-style-type: none"> Undertake demographic studies to project future housing needs for our Nation.

Appendix D: Summary of Process Used to Develop Land Use Plan

Mandate & Establishment of Planning Team

The Rights and Title Department was directed by Chief and Council to undertake preparation of a strategic Land Use Plan. Accordingly, a planning team was assembled in early 2006, including *shíshálh* Nation staff from the Rights & Title and Resource Management Departments, and planners from Dovetail Consulting Inc.

Notification & Assessment of Existing Data

The initial phase of the land use planning initiative involved notifying all *shíshálh* Nation members that the planning process was underway, and undertaking an assessment of existing data, including:

- Results from previous interview processes reflecting the priorities and preferences of the community;
- Background studies and reports on land use and resource management issues in the territory;
- Publicly available data regarding the area; and,
- Mapped information compiled by the SIB or available on-line through sources such as BC's Land and Resources Data Warehouse.

One of the products of this stage of the initiative was the compilation of a suite of maps in the form of a *Resource Atlas*.

Community Engagement

The membership of the *shíshálh* Nation were engaged throughout the land use planning initiative, through newsletters and bulletins, several community forums, face-to-face interviews (41 in total), and opportunities for the review of draft plan products (see below). A series of briefings were also provided to the Elders. Community Forums were held on:

- June 5, 2006;
- December 6, 2006;
- March 29, 2007; and,
- June 20, 2007.

Data Analysis

Analysis of spatial and a-spatial data was undertaken by the planning team including:

- Review and assessment of background data;
- Qualitative and quantitative analysis of compiled interview results;
- Mapping of spatial interview responses and assessment of overall trends and patterns; and,
- Assembly of an integrated GIS project to overlay spatial data and responses, to inform development of map products.

Plan Preparation and Approval

Draft plan products were developed by the planning team, and reviewed initially by the Rights and Title Department before being presented to the *shíshálh* Nation membership through presentations and in poster form at community forums. Opportunities for feedback were provided throughout. A summary of the Land Use Plan was also mailed to all *shíshálh* Nation households in May 2007, together with a feedback form.

The plan document, including map products, was reviewed and approved by the Elders Council, presented at a final community forum, and then submitted for formal approval by Chief and Council.

Appendix E: List of Interviewees

The *shíshálh* Nation expresses its gratitude to the following *shíshálh* Nation members and advisors (*) who kindly donated their time as interviewees for the land use planning initiative.

- Marshall Billy
- Candace Campo
- Bev Dixon
- Dana Dixon
- Edith Dixon
- Glen Dixon
- Jamie Dixon
- Margaret Joe Dixon
- Barb Higgins
- Lloyd Jackson
- Mitch Jackson
- Violet Jackson
- Jamie Jeffries
- Ronnie Jeffries
- Theresa Jeffries
- Bruce Joe
- Clark Joe
- Gladys Joe
- Howard Joe
- Randy Joe
- Robert Joe
- Samantha Joe
- Terry Joe
- Willard Joe
- Philip Joe Sr.,
- Walter John
- Andy Johnson
- Clifford Johnson
- Roberta Johnson
- Albert Louie
- Brian Louie
- Carol Louie
- Peter Merchant*
- Myrtle Page
- Benjamin Paul
- Dionne Paul
- Grace Paul
- Tom Paul
- Gretta Picard
- Ben Pierre Sr.,
- Ray Pinchbeck
- Rita Poulsen
- Anne Quinn
- Dave Quinn
- Audrey Santiago
- Richard Till*

Appendix F: Summary of Quantitative Interview Responses

The following information summarizes quantitative results from the interviews conducted for the *shíshálh* Nation land use planning initiative. Each question includes a letter-coded index from the full set of interview questions. Qualitative results, including elaborative comments from interviewees on these and other questions in the interview set, are not included below.

Ca: Are there any land or resource development activities happening in the *shíshálh* territory right now that you are concerned about?

Yes: 83% (34% out of 41 people interviewed)
 No: 12% (2 out of 41 people interviewed)
 Don't Know: 5% (5 out of 41 people interviewed)

Da: How strongly do you support using *shíshálh* lands and resource for economic development and jobs?

Very Strong Support: 41%
 Strong Support: 12%
 Some Support: 22%
 Very Limited Support: 5%
 Do Not Support: 7%
 Don't Know: 12%

Db: Here is a list of possible jobs in the territory. Please choose the number that indicates how important you think each of these jobs are.

Type	Very Important	Somewhat Important	Neutral	Unimportant	Do Not Support	Don't Know
Wildlife & Habitat Restoration Work	80%	5%	7%	0%	7%	0%
Tourism	73%	12%	7%	0%	5%	2%
Harvesting in Inter-tidal Areas	61%	7%	5%	2%	22%	2%
Forestry	54%	22%	10%	0%	10%	5%
Gathering Plants for Food or Medicine	49%	12%	10%	0%	24%	5%
Shellfish Farming	44%	22%	0%	7%	27%	0%
Trapping	24%	10%	22%	7%	27%	10%
Salmon Farming	22%	7%	7%	0%	59%	5%
Mining	12%	12%	12%	2%	56%	5%

Ea: Do you support logging for money in the territory?

Yes: 63% (26 out of 41 people interviewed)
 No: 22% (9 out of 41 people interviewed)
 Don't Know: 15% (6 out of 41 people interviewed)

Fa: Do you support the gathering or cultivation of non-timber forest products for money, such as mushrooms or berries, in the territory?

Yes: 66% (27 out of 41 people interviewed)
 No: 24% (10 out of 41 people interviewed)
 Don't Know: 10% (4 out of 41 people interviewed)

Ga: Do you support tourism businesses in the territory?

Yes: 85% (35 out of 41 people interviewed)
 No: 10% (4 out of 41 people interviewed)
 Don't Know: 5% (2 out of 41 people interviewed)

Ga: If yes to tourism, Here is a list of possible tourism-related jobs based on the land or water. Please choose the number that indicates how strongly you support that kind of tourism activity in the territory.

Type	Very Strong Support	Strong Support	Some Support	Very Limited Support	Do Not Support	Don't Know
Marina Development	45%	12%	18%	9%	12%	3%
Intensive tourism development	30%	21%	18%	0%	27%	3%
Cultural/ Interpretive Tours	58%	15%	3%	3%	18%	3%
Wildlife Viewing Tours	48%	21%	9%	3%	15%	3%
Marine Charters of Boat Tours	45%	27%	12%	3	9%	3%
Sea-Kayaking Tours	73%	6%	6%	0%	12%	3%
Nature Retreat/Resort	61%	15%	6%	0%	12%	6%
Pay Campsites	42%	21%	9%	3%	18%	6%
Hunting Lodges	24%	21%	12%	6%	30%	6%
Guided Hunting	33%	18%	12%	9%	24%	3%
Fishing Lodges	36%	15%	21%	6%	18%	3%
Guided Sportfishing	39%	18%	12%	3%	18%	9%

Ha: Do you support mining in the territory?

Yes: 22% (9 out of 41 people interviewed)
 No: 68% (28 out of 41 people interviewed)
 Don't Know: 10% (4 out of 41 people interviewed)

Ia: Do you support salmon fish farming in the territory?

Yes: 22% (9 out of 41 people interviewed)
 No: 71% (29 out of 41 people interviewed)
 Don't Know: 7% (3 out of 41 people interviewed)

Ja: Do you support clam digging and other wild shellfish harvesting businesses in the territory?

Yes: 63% (26 out of 41 people interviewed)
No: 34% (14 out of 41 people interviewed)
Don't Know: 2% (1 out of 41 people interviewed)

Jc: Do you support shellfish farming in the territory?

Yes: 63% (26 out of 41 individuals interviewed)
No: 24% (10 out of 41 individuals interviewed)
Don't Know: 12% (5 out of 41 individuals interviewed)

Ka: Below is a list of possible uses of the land and resources by shíshálh people that are not for money. How important is it that shíshálh members are able to do the following:

Type of Use	Very Important	Important	Somewhat Important	Unimportant	Do Not Support	Don't Know
Trap for your own use	32%	22%	15%	2%	27%	2%
Hunt sea mammals or birds (for food or cultural uses)	51%	10%	15%	7%	15%	2%
Hunt land animals (for food or cultural uses)	83%	12%	5%	0%	0%	0%
Gather marine plants (e.g., roe on kelp, seaweed) for food/medicine, spiritual or cultural uses	90%	7%	2%	0%	0%	0%
Gather forest plants for food/medicine, spiritual or cultural uses	95%	2%	2%	0%	0%	0%
Collect shellfish for food	98%	0%	0%	2%	0%	0%
Fish for food	98%	0%	0%	2%	0%	0%
Cultural education for youth (e.g., rediscovery camp)	98%	0%	2%	0%	0%	0%

La: How strongly do you support keeping some areas in the traditional territory undeveloped and in their natural state for traditional uses, wildlife conservation, or other reasons?

Very strong support: 93%
Strong support: 5%
Some support: 0%
Very limited support: 0%
Do not support: 0%
Don't Know: 2%

Ma: How strongly do you support protecting or restoring salmon streams, or other key habitat areas in the territory?

Very strong support: 98%
Strong support: 2%
Some support: 0%
Very limited support: 0%
Do not support: 0%
Don't Know: 0%

Na: How strongly do you support protecting or restoring specific cultural sites or natural features in the territory? (For example, sacred sites, viewscapes, etc)

Very strong support:	90%
Strong support:	0%
Some support:	0%
Very limited support:	0%
Do not support:	0%
Don't Know:	10%

Oa: Do you support having areas set aside for further housing and settlement for the shíshálh Nation?

Yes:	98% (40 out of 41 individuals interviewed)
No:	0%
Don't Know:	2% (1 out of 41 individuals interviewed)

Appendix G: Amendments



SECHELT INDIAN BAND

Minute of Decision

Date: February 13, 2008

FILE NO: 2007/2008-

Re: Amendment V1.1 to A Strategic Land Use Plan for the shíshálh Nation – “lil xemít tems swya nelh mes stutula”

IT IS HEREBY RESOLVED BY COUNCIL THAT: they endorse and ratify the following amendment (V1.1) to the lil xemít tems swya nelh mes stutula comprising the addition of two new *kw'enit sim alap* (Cultural Emphasis Areas), and one revision to an existing *kw'enit sim alap* (Cultural Emphasis Areas):

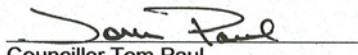
New Area: *s-tíkiw-shen tsélálh* (Horseshoe Lake CEA)
New Area: *s-xwéil-ay* (Lang Bay – Saltery Bay CEA)
Revised Area: Expansion of *lháwtikán* (Texada Island CEA)

Attached is the spatial representation and text of the above additions and revision.
Amendment prepared in cooperation with *shíshálh* Nation staff and community members.

APPROVED BY:
Sechelt Indian Band Council


Chief Marita Paul Franke


Councillor Garry Feschuk


Councillor Tom Paul


Councillor Warren Paul

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