

# **Lil'wat Land Use Plan: Phase 1**

**The Vision and Plan for the Land and Resources of  
Lil'wat Nation Traditional Territory**



**August 1, 2006**



## **I tmícwsa I Ucwalmícwa**

**Pála7 t'u7 ti tmícwsa I Ucwalmícwa**

**I kél7a swéqwel's i skelkela7lhkálha ti St'át'imca sqwal'út. Nilh ti7  
wa7 szwatenítas ti tsunam'cálsa ti tmícwa.**

**I sqwéqwel's i Líl'wata Úcwalmicw sqwal'minítas i skélkel7a tmicw.  
Wa7 t'u7 wa7 tsúwa7s I Líl'watemca ti tmícwiha.**

**The people and the land are one.**

**The stories our ancestors first spoke in the Ucwalmícwts language of  
the St'át'imc celebrate the understanding that the people and the land  
are one.**

**Those stories tell of the rich history of the Lil'wat people  
and our traditional lands.**

**The Lil'wat have always been, and will continue to be,  
a people of the land.**





# Table of Contents

Acknowledgements.....	iii
1.0 Introduction.....	4
1.1 Purpose of the Land Use Plan.....	4
1.2 Scope of the Land Use Plan .....	5
2.0 The Lil'wat Nation .....	10
3.0 Lil'wat Title and Rights.....	12
4.0 Context of the Lil'wat Land Use Plan.....	14
4.1 Lil'wat Cultural Heritage Land and Resource Protection Plan.....	14
4.2 Lil'wat Strategic Plan .....	15
5.0 Lil'wat Vision of the Land and Principles for its Use.....	16
6.0 Sustaining Our Traditional Territory .....	18
6.1 Water and Air.....	19
6.1.1 Community Perspectives .....	19
6.1.2 Management Direction for Water and Air .....	20
6.2 Fisheries .....	22
6.2.1 Community Perspectives .....	22
6.2.2 Management Direction for Fisheries .....	23
6.3 Wildlife .....	25
6.3.1 Community Perspectives .....	25
6.3.2 Management Direction for Wildlife.....	26
6.4 Vegetation.....	27
6.4.1 Community Perspectives .....	27
6.4.2 Management Direction for Vegetation .....	28
6.5 Alpine areas .....	31
6.6 Waste Management.....	31
7.0 Living our Culture.....	32
7.1 Cultural Protection.....	34
7.1.1 Management Direction for Cultural Protection .....	34
7.2 Hunting, Fishing, and Trapping .....	37
7.2.1 Community Perspectives .....	37
7.2.2 Management Direction for Hunting, Trapping, and Fishing .....	37
7.3 Culturally Important Plants.....	39
7.3.1 Community Perspectives .....	39
7.3.2 Management Direction for Cultural Plants.....	40
7.4 Recreation .....	41

7.4.1	Community Perspectives .....	41
7.4.2	Management Direction for Recreation.....	41
8.0	Expanding our Economy.....	42
8.1	Forestry .....	43
8.1.1	Community Perspectives .....	43
8.1.2	Management Direction for Forestry.....	44
8.2	Power Projects .....	46
8.2.1	Community Perspectives .....	46
8.2.2	Management Direction for Power Projects.....	46
8.3	Tourism and Recreation.....	47
8.3.1	Community Perspectives .....	47
8.3.2	Management Direction for Tourism and Recreation .....	48
8.4	Botanical Forest Products .....	50
8.4.1	Community Perspectives .....	50
8.4.2	Management of Botanical Forest Products.....	50
8.5	Agriculture .....	52
8.5.1	Community Perspectives .....	52
8.5.2	Management Objectives and Strategies .....	52
8.6	Land Development.....	53
8.6.1	Community Perspectives .....	53
8.6.2	Management Direction for Land Development .....	53
8.7	Mineral Exploration and Development.....	54
8.7.1	Community Perspectives .....	54
8.7.2	Management Direction for Mineral Exploration and Development.....	54
9.0	Preferred Land Uses.....	56
9.1	Land Use Descriptions .....	56
10.0	Expressing the Vision on the Land .....	59
11.0	Lil'wat Nt'ákmen (Our Way) Areas.....	60
11.1	Principles for Lil'wat Nt'ákmen (Our Way) Areas.....	60
11.2	Lil'wat Nt'ákmen (Our Way) Areas.....	61
11.2.1	Nlháxten (Cayoosh) .....	61
11.2.2	K'zúzalt (Twin Two).....	62
11.2.3	Mkwál'ts (Ure Creek).....	62
11.2.4	Qwelímak (Upper Birkenhead).....	63
11.2.5	Sú7a (Upper Soo).....	63
12.0	Lil'wat Collaborative Management Areas .....	64
12.1	Ts'yí-os Collaborative Management Area.....	64
12.1.1	Saw't (Edmund) and Npígúq (Lord) .....	64

12.2	Garibaldi Collaborative Management Area .....	65
12.2.1	Kákla (Kakila).....	65
12.2.2	Mkwál'ts (Ure Creek).....	65
12.2.3	Tsíqten (Upper Fitzsimmons) .....	65
12.2.4	Emhátkwa (Upper Green).....	65
12.2.5	Ntsítsugwten (Upper Cheakamus) .....	66
12.2.6	Hawhawláncw (Pitt Basin) .....	66
12.2.7	Sp'ó7ez' (Rubble Creek).....	66
12.2.8	Stegáyn (Stein) Collaborative Management Area .....	67
12.3	Other Collaborative Management Areas .....	67
13.0	Lil'wat Cultural Education Areas.....	68
13.1	Skelulátkwa (Owl Creek).....	68
14.0	Lil'wat Stewardship Areas .....	69
14.1	Kákla (Kakila).....	69
14.2	Úll'us (Upper Ryan) .....	69
14.3	St'uqál'ts (Upper Lillooet) .....	70
14.4	Cwát'cwat' (Toba Basin) .....	70
14.5	Metsláka7 k'ét'a (Bishop) .....	70
14.6	Spexéxnam (Bridge) .....	70
15.0	Lil'wat Conditional Economic Development Areas .....	72
15.1	Qwelímak (Lower Birkenhead) .....	72
15.2	Nsk'enú7 (Joffre).....	72
15.3	Nsp'úqwem (Twin One).....	73
15.4	Lílwata Tselálh (Lillooet Lake) .....	73
15.5	Sú7a (Lower Soo) .....	74
15.6	Ntsítsuqwten (Lower Cheakamus).....	75
15.7	Srap7úl (Brandywine).....	75
15.8	Stsátscwam (21 Mile) .....	75
15.9	Scwálem (Callaghan) .....	76
15.10	Emhátkwa (Green).....	77
15.11	Tsíqten (Lower Fitzsimmons).....	77
15.12	Nqw'elqw'elústen (Meager) .....	77
15.13	Ílacwten (Elaho).....	78
16.0	Managed Resource Use Areas .....	79
16.1	Nlháxten (Central Cayoosh-Duffy).....	79
16.2	Tsekálenal (Gates Basin) .....	79
16.3	Lilwatátkwa (Lillooet River) .....	79

16.4	Sts'em (Battleship) .....	81
16.5	Wetscín'atkwa7 (Lizzie).....	81
16.6	Stsácwam (Rutherford) .....	81
16.7	Úll'us (Lower Ryan).....	82
16.8	Upper Squamish.....	82
17.0	Acknowledging our Traditional Territory .....	83
18.0	From Words to Actions: Implementing the Lil'wat Land Use Plan .....	85

## **Acknowledgements**

The development of this plan was led by members of the Lil'wat Land Use Plan (LLUP) steering committee with the endorsement of Chief and Council, and supported by a dedicated LLUP Working Group. Steering committee members included Ruth Dick, Lyle Leo, Sheldon Tetreault, Liz Jones, Tracy Howlett, and Leroy Joe. Working Group members included Bruce Edmonds, Greg Bikadi, Darren Bikadi, Cyril Gabriel, Ernie Jim, Clara John, Rochelle Jones, Lex Joseph, Loretta Pascal, Lucinda Phillips, Martina Pierre, Morgan Wells, Lloyd Williams, and Martin Nelson.

A sincere thank you to members of the Lil'wat community who participated in community meetings. You provided invaluable information and direction to this process that helped to make it a success.

A project team supported the efforts of the Steering Committee and Working Group. David Harper and Rahul Ray of Westland Resource Group provided technical, community workshop, and project management support. Lesley Giroday of Ratcliff and Company provided advisory services, particularly on legal issues. The Lil'wat Nation's Land and Resources Department assumed primary responsibility for the LLUP. Tracy Howlett, GIS manager, worked tirelessly to assemble and interpret information, and prepare all of the working maps. Liz Jones assisted to guide policies and review plan content. Katrina Williams and Yvonne Wallace organized the LLUP Working Group. A special thank you to Marie Abraham for her work on the translations and place names.

Photo credits: Ernie Jim, Johnny Jones, Tracy Howlett, Brad Kasselmann, Vanessa Dan

## **1.0 Introduction**

This document is an important step in expressing the will of the Lil'wat Nation for the future of our land. The Lil'wat Land Use Plan will help to ensure healthy lands and waters in our Traditional Territory. Our people have lived on this land since time out of mind, using the many resources that it offers to support our way of life. We live in a rapidly changing world with resource extraction, land development, and other forms of activity altering the place we live, every day. This plan outlines how our land should be treated and used, by our Nation and by others.

We have a deep and longstanding connection to the land, water, plants, and animals of our Traditional Territory. We respect this place and have an inherent role in guiding its use. This document provides direction to develop a better future through which all Lil'wat people have an opportunity to lead productive lives in a healthy environment, surrounded by a vibrant Lil'wat culture, and engaged in viable and sustainable economic opportunities.

### **1.1 Purpose of the Land Use Plan**

This document represents the vision of the Lil'wat people for our Traditional Territory. The plan provides management direction to sustain the plants, animals, and waters of this land, and the health of the Lil'wat people, who rely on the resources that our Traditional Territory offers.

The 1911 Declaration of the Lillooet Tribe states, “We are the rightful owners of our tribal territory, and everything pertaining thereto. We have always lived in our country; at no time have we deserted it, or left it to others. We have retained it from the invasion of other tribes at the cost of our blood.” The Declaration defines the rights of the Lil'wat people, identifies concerns about the effects of the intrusion of non-native activities on the land, and states the importance of clarifying the Lil'wat's title to and rights throughout the Traditional Territory. Court decisions in the recent past have provided further recognition of our title and rights.

A fundamental belief of our people is that the entire Traditional Territory is important in sustaining our culture. Our land has towering peaks, fertile valleys, fast-flowing rivers, clear lakes, and majestic old growth forests. The land and its resources are, however, vulnerable to development pressures from the outside. The Lil'wat Land Use Plan acknowledges the state of our Traditional Territory, presents a desired future condition of the land, and provides the fundamental principles of collaboration between the Lil'wat and others using the land and resources, to secure a better future.

The LLUP enables Lil'wat staff, Council, community members, and others to make better-informed decisions. The Lil'wat vision and policies for the Traditional Territory expressed in this plan provide greater clarity for Lil'wat people and for non-aboriginal governments, developers, and planners.

The LLUP is a living document, which will evolve through with time. The cultural, environmental, and economic information base that supports the Plan is being updated as interviews are conducted, documents are reviewed, and archeological sites are found. The management direction in the Plan is based on the best available information, including the views of the community. Revisions to this Plan can be expected as new information is brought forward.

## **1.2 Scope of the Land Use Plan**

Recent evidence has come to light that indicates that the Traditional Territory of the Lil'wat Nation extends beyond the boundaries of this Lil'wat Land Use Plan. The exact location of these boundaries needs to be verified through further study. This Phase 1 Land Use Plan contains analysis, policies, and land use designations that apply inside Traditional Territory boundaries developed in 2003 (Map 1).

Other boundaries of the area actively used by the Lil'wat Nation were drawn in 1906 by anthropologist James Teit<sup>1</sup> (Map 2). Because the extent of the Traditional Territory has yet to be confirmed, the boundaries of area included in this Phase 1 Land Use Plan should be considered preliminary.

Map 3 presents the main watersheds in the preliminary Lil'wat Traditional Territory boundary considered in this Phase 1 Land Use Plan.

---

<sup>1</sup> James A. Teit is well-known for his many contributions to the ethnography of the British Columbia interior First Nations published between 1896 and 1930.

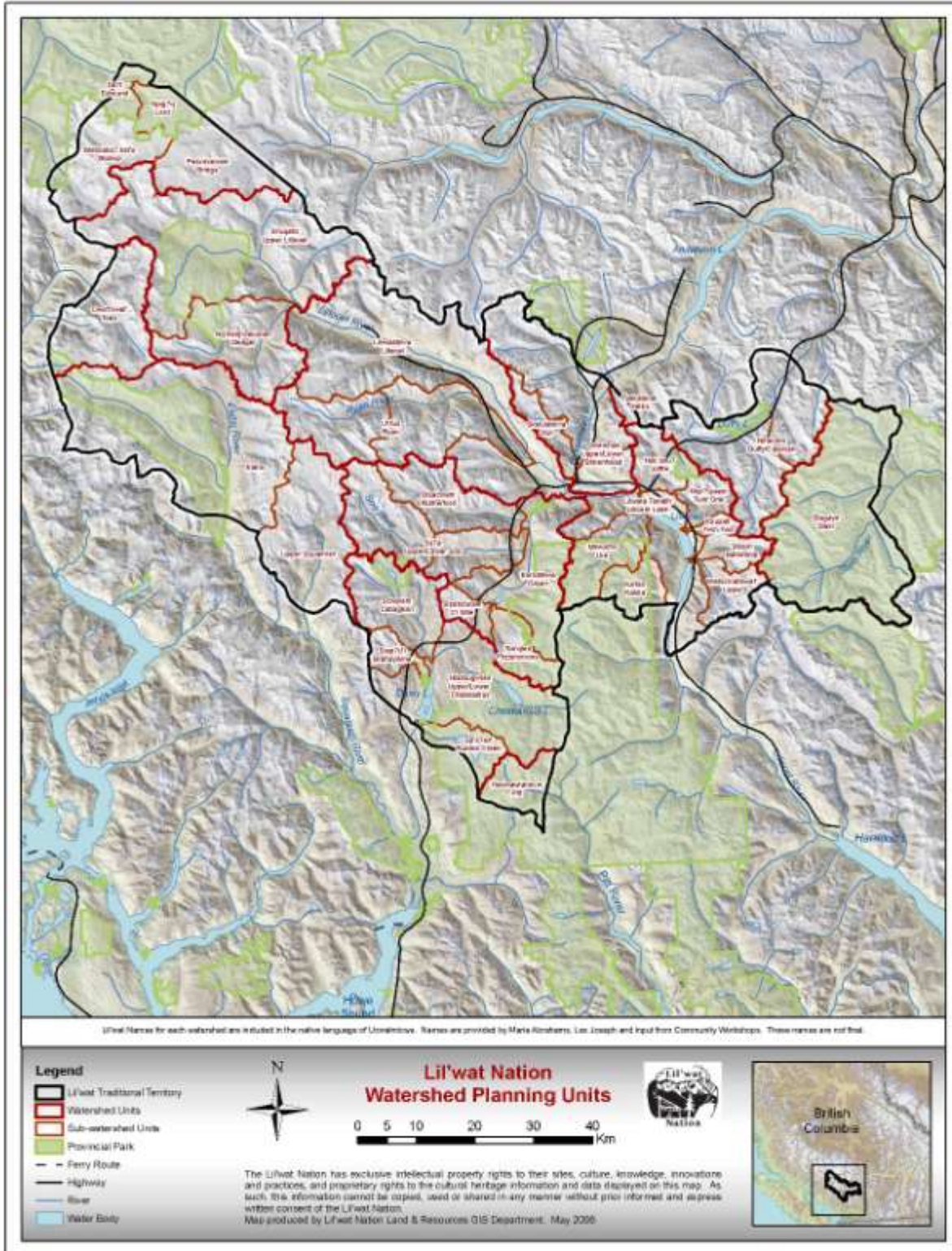


Map 2. 1906 map showing “the habitat of the Lillooet Tribe” prepared by James Teit<sup>2</sup>



<sup>2</sup> Teit, James A. “The Lillooet Indians:” *Memoirs of the American Museum of Natural History*, Vol. 2, Pt. 5, edited by Franz Boas. New York and Leiden: E.J. Brill and G.E. Stechert, 1906.

Map 3. Major watersheds in current Lil'wat Traditional Territory



The plan focuses on the land and waters of the Traditional Territory at a strategic level, and provides high-level land allocation and resource management direction. As a result, the plan does not include detailed information about Lil'wat reserve lands or other jurisdictions such as Pemberton and Whistler. It is recognized that more detailed planning is required for specific areas of the Traditional Territory at the watershed, sub-watershed, and site level to manage cultural, environmental, and economic values.

The Province of British Columbia has designated a substantial portion of Lil'wat Traditional Territory as "park". Lil'wat title and rights are not extinguished in these areas, and we expect to be accommodated for the impacts of all tenures in our Traditional Territory, including provincial parks. The Lil'wat Nation expects that all areas designated as parks in will be subject to collaborative management, whereby the Lil'wat Nation will have an equal voice in deciding appropriate management and enabling access to the land for traditional activities through joint decision making.

This plan is not intended to serve as a comprehensive historic land use and occupancy study for the Lil'wat Traditional Territory. New information is being collected each year, and existing information is being compiled, but much more research will be required to create awareness and respect of the Lil'wat people and our past land uses, travel patterns, traditional and cultural activities, and way of life.

## 2.0 The Lil'wat Nation

The history of our people is written on the land.

We have lived in our Traditional Territory since time out of mind, and rely on the bounty of the land to provide the resources we need to survive and flourish. We fish, hunt, and gather, understanding that the seasonal cycles of the land present many goods that we can use. In the spring and summer, we collect berries, wild onions, potatoes, and other roots. The rivers give us five species of salmon, from the spring salmon that arrive in March, to the coho salmon that signals the onset of winter. Year round, trapping and hunting provide us with food and clothing. The Creator has blessed our home.

The community of Mount Currie is the current heart of Lil'wat Nation Traditional Territory. In 2003, the Lil'wat Nation had a population of more than 1,800, of which 475 lived off-reserve. This population places the Lil'wat among the four largest First Nation communities in British Columbia.

The Lil'wat is a separate and distinct aboriginal nation in and among the St'át'imc people. We are responsible for the use, management and governance of our Traditional Territory within the St'át'imc territory.

Our language is Ucwalmícwts. Through our language, we communicate the essence of who we are as Lil'wat. Linguists, working together with our people have created a writing system, which the community is using to record and teach our language and our history. The language is taught both at the Band operated Xit'olacw Community School, at the Pemberton Secondary School, and through Simon Fraser University in cooperation with the Mount Currie Ts'zil Learning Centre.

Traditionally, we have had an oral history. Traditional knowledge and community history is transmitted to young people through two kinds of stories; *sqwéqwel'*, meaning “true story”, and *sptakwlh* meaning “legend”. Cultural knowledge in our oral traditions is mapped on the landscape much as other Canadians might use a calendar. Events are anchored to place and people use locations in space to speak about events over time. Both *sqwéqwel'* and *sptakwlh* stories are told with reference to place names on the land where events occurred.

We have led the economy of our Traditional Territory throughout our history. Our location in the transition zone between the coast and the interior ensured our important role in the regional economy. Many of the food items and other products collected from the Traditional Territory were traded by our people with other First Nations, and later, with immigrant miners, fur traders, and settlers. In this way, the Lil'wat way of life became embedded in the new economy created

by the interaction of aboriginal people and Europeans, which often brought hardship to our people. The participation by Líl'wat and other First Nations was an important component of the emergence of Canada as a nation.

Today, Líl'wat traditional ways of life continue to be important in our local economy. Fish, game, plant foods, and medicines prepared in the traditional manner are bought and traded with the St'át'imc communities and neighboring First Nations.

Traditional crafts continue to be important both economically and to maintain traditional knowledge and sustain our ways of life. We are famous basket makers, producing baskets with intricate weaves and patterns created from cedar roots, cedar bark, wild cherry bark, and various grasses and reeds. Hand drums that our skilled artisans make from wood and the skins of deer, coyote, and moose are eagerly sought. Carvers in wood continue to create beautiful art, and clothing made of deer and moose is made and worn for special occasions. Singing and hand drumming are an integral part of all Lil'wat gatherings, and passed along with our language through the teachings in our community school.

Our culture and livelihood depend on a healthy environment and access to it. Through dedication, perseverance and creative partnerships, we will ensure we maintain traditional stewardship of the land.

We have been here since time immemorial and will be here until the end of time. We are from here and our lives are intertwined with the fate of our Traditional Territory. We will protect this land to ensure that future generations can live and prosper.

### **3.0 Lil'wat Title and Rights**

The Lil'wat Nation has aboriginal title to, and aboriginal rights throughout, our Traditional Territory, our T'micw. We have never ceded, surrendered or abandoned the rights to our Traditional Territory. Similarly, our aboriginal rights to this Traditional Territory have not been extinguished. As is amply illustrated through the archaeological, ethnographic, and oral history records on the land, we can conclusively demonstrate our aboriginal rights and title interests throughout the area.

Early Lil'wat peoples utilized our Traditional Territory extensively, particularly through hunting, fishing, and gathering activities that tied us inextricably to the land that is our Lil'wat Traditional Territory. Our people's pursuit of resources through the seasons had us moving throughout the Pemberton Valley and the Lillooet and Upper Cheakamus River watersheds from Rubble Creek in the south to the Bridge River (now dammed to create Carpenter and Downton Reservoirs) and Gates Lake in the north and from Duffy and Little Lillooet Lakes and the Upper Stein Valley in the east to the coastal inlets on the western boundary of our Traditional Territory.

Early written accounts of settlers, church and government officials and ethnographers document our lifestyle and presence in our Traditional Territory. Non-aboriginal observers acknowledged that during the mid to late 19<sup>th</sup> and early 20<sup>th</sup> centuries, the Lil'wat had a defined Traditional Territory that included the Whistler region, from which we derived their sustenance and economy. The map of ethnographer James Teit (1906) illustrates one view of the extent of Lil'wat Traditional Territory, as described by elders in the early part of the 19<sup>th</sup> century as including the upper reaches of the Squamish (Cheakamus) River system.

Documented archaeological sites throughout the Traditional Territory attest to the use and occupation of this land by the ancestors of our modern-day Lil'wat Nation. These sites include trails, burial grounds, village sites, ístkins (house pits for underground houses), cache pits, fire pits, petroglyphs, pictographs, and culturally modified trees. Our people also used long houses throughout various portions of the year. These sites date back for thousands of years. This evidence of physical occupation over time is present throughout the Traditional Territory demonstrating a long and unbroken history of habitation and use of all areas of the Traditional Territory from high elevation terrestrial habitats to river valleys and coastal areas. Although the archaeological record is impressive, it is also very incomplete. Through the development of referral protocols, consultation, and subsequent investigations, sites are consistently found across the Traditional Territory.

The record is incomplete largely due to the fact that much of the area has been logged or otherwise developed or impacted and many sites have been destroyed. Also, all the lands that

have been pre-empted and turned into fee simple have been completely alienated from the Lil'wat and any sites on these lands remain unrecorded.

Our oral tradition supports the body of evidence of use and occupation of the Traditional Territory we claim as our own under aboriginal entitlement. These ancient stories, passed on through time, place our people in the Pemberton Valley, near Mount Currie, along Lillooet Lake and the Lillooet and Birkenhead Rivers, both before and after the “great flood”. These stories contain many specific references to places within the Traditional Territory and refer to physical structures, such as rocks or mountains, which can still be identified today. The oral tradition confirms the key connection between our people and the lands and waters of our Traditional Territory; we understand our history as being “written upon the land”. Our recorded traditional place names for sites and features across the Traditional Territory attest to our presence on this land since the beginning of time and these names anchor our people to the place by defining a connection that reaches back over thousands of years.

Our oral tradition is very clear that the Lil'wat Traditional Territory was defined distinctly from the territories of surrounding tribes of Indians. Our people view the land as ours to the extent that we had exclusive rights to the occupation of this Traditional Territory. This is illustrated by the fact we fought wars to keep out neighboring tribes. Considerable conflict between the Lil'wat and some of our neighbors was recorded in the written record at a time period around contact with Europeans. Defensive actions were taken by the Lil'wat to protect our villages. Stockades were erected, underground passages built, and sentries posted, to defend villages. Resource harvesting areas were also protected. Use by the St'át'imc was tolerated, non-kin related groups were not.

The Lil'wat Nation is a separate and distinct aboriginal nation that has, for thousands of years, occupied and used, and which continues to occupy and use, our Traditional Territory. The land of the Traditional Territory very much defines who we are; we are anchored to it through our extensive history on it and use of it. We continue to use and occupy the Traditional Territory and have continually publicly asserted our title to it. The strength of our title case to our Traditional Territory is impressive and unassailable.

In December 2003, we filed a Writ in the Supreme Court of British Columbia against British Columbia and Canada, claiming aboriginal title to our Traditional Territory and aboriginal rights throughout our Traditional Territory. This claim seeks, among other things, a declaration that we still hold aboriginal title over, and aboriginal rights throughout, our Traditional Territory and damages for the wrongful taking of these title lands.

## **4.0 Context of the Lil'wat Land Use Plan**

Lil'wat Nation Traditional Territory encompasses magnificent mountain peaks, abundant fish bearing streams, majestic forests, and productive river valleys. Our Traditional Territory also supports growing communities, intense resource extraction activities, and ever-expanding recreational interests. These activities introduce major challenges to sustainably managing the land, but they also provide opportunities for our people when done properly. Our options and choices regarding land and resource protection, management, and use have been severely reduced by development and resource extraction that have taken place throughout our Traditional Territory over the last 100 years without our approval and without any appropriate acknowledgement of our aboriginal title and rights.

This Lil'wat Land Use Plan provides direction for managing the lands in Lil'wat Traditional Territory in a way that respects and recognizes Lil'wat principles. Throughout the history of our people, each area across the land has played an important role in providing food, materials, and opportunities for spiritual renewal. This Plan recognizes the historical importance of our land, but it also recognizes the change that has already occurred. This change will not unnecessarily restrict our vision for the future, as some areas that have been devastated can be rehabilitated with time. The plan seeks to balance protecting culturally important areas, maintaining intact wilderness and natural landscapes, and providing economic opportunities for our people.

We have done many things in the past two decades to support our growing written cultural knowledge base, to identify suitable economic opportunities, and to explore ways to improve the well being of our people. The LLUP builds on these initiatives.

### **4.1 Lil'wat Cultural Heritage Land and Resource Protection Plan**

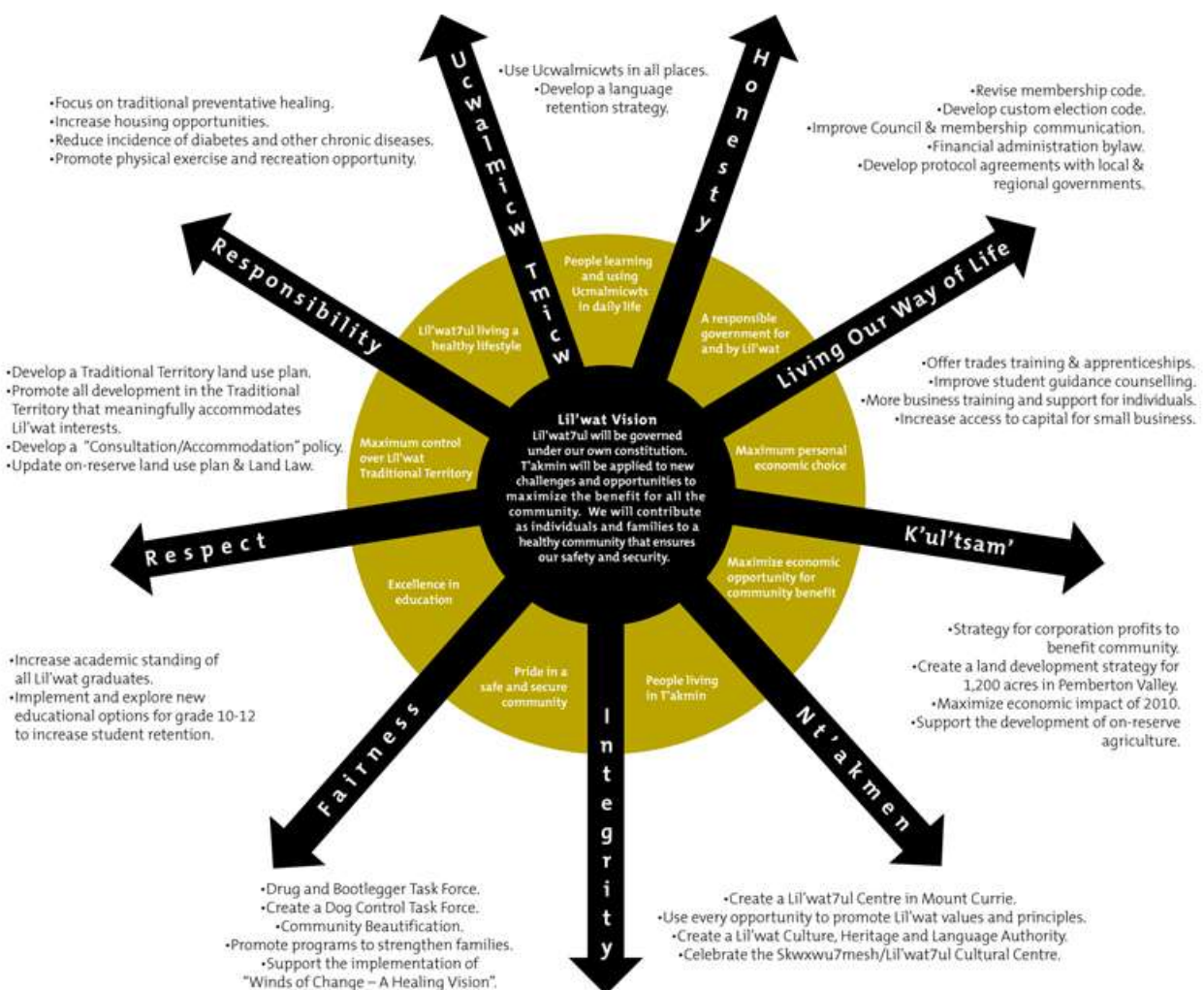
The Lil'wat Cultural Heritage Land and Resource Protection Plan (CHLRPP) was completed in March 2004, and was developed with the support of an advisory committee and community input. The CHLRPP describes traditional use of the land by our Lil'wat people.

The CHLRPP provides an important basis from which to recognize the past. The LLUP builds on the CHLRPP by incorporating a forward-looking perspective that tries to balance cultural, environmental and economic interests.

## 4.2 Lil'wat Strategic Plan

The Lil'wat Nation Chief and Council adopted the Lil'wat Strategic Plan in 2005. The Strategic Plan sets goals and priorities for our Nation into the future. It speaks to important Lil'wat values including: respect, honesty, responsibility, integrity, fairness, living our way of life, Ucwalmicw Tmicw (the people – the land), Nt'ákmen (our way) and K'ul'tsam' (take what you need).

Goals and priorities in the Strategic Plan are centred on responsible government, control over Lil'wat Traditional Territory, building strength through culture and language, healthy lifestyles, community well-being, developing economic opportunities, and educational excellence. A summary of the Lil'wat Strategic Plan is presented below.



Lil'wat Nation Strategic Plan 2005 - 2010



## 5.0 Lil'wat Vision of the Land and Principles for its Use

The vision of the Lil'wat people for the future of their Traditional Territory is shared below.

### TSÍCWALUS

Ti tmícwsa I Líl'wata wa7 eszwát kwes wa7 áma  
ti tákema ti qú7a.

Wa7 t'it szwat kwes áma wa7s I tákema I spúz7a i wa7 ri7p  
múta7 i sts'uts'oqwaoza'a.

Wa7 stecw wa7 nilhmintúmulhas ti tmicwkálha, kwas wa7  
áma kwesa7lhkálh, múta7 nt'ákmenlhkálha,  
múta7 xwe7nilctenlhkálha.

Nímulh wa7 nilhmintáli ti tmicwkálha múta7 tsitcwkalha múta7  
nwa7tenlhkálha, múta7 lti skem'emlhkálha.

Wá7lhkálh nilhmintwál ku ucw7úcwalmicw múta7 kwes wa7  
ka-géla I s7ucwalmicwkálha

Wa7 nkalstúm i nt'akemlhkálha tswa7 qwezném ti  
qwal'uttenlhkálha kwes tecw wa7 szwátnem I kelkékela7  
swá7lhkálh múta7 kwat wa7 tecw sla7 lti tákema tmicwkalh.

Wi snímulh úcwalmicw lti tmícwa, wa7lhkálh kw'ezusmínem  
ku stecwtécw sptínusem múta7 száyten lti tmícwa kwes wa7  
ka-amastáli-ha ti tmícwa, I ucwalmícwkálha múta7 ku huz'  
aw't lhel wa7 snímulh.

Ti tmícwa, I ucwalmícwa, múta7 nqwal'uttenlhkálha,  
St'át'imcets, ts'íla iz' t'u7.

## **VISION**

The Lil'wat Nation Traditional Territory is recognized for its wilderness areas, clean water and air, and healthy populations of animals, plants, and fish. Our land sustains us physically, culturally, and spiritually. We are stewards of this land, our home, our sanctuary, our garden.

We are a people who care for each other and who work to strengthen our community. We live our culture by speaking our language, understanding our history, and maintaining our connection to the land throughout our Traditional Territory.

We plan for our future and govern our Traditional Territory as a Nation, making decisions about the land and benefiting from the use of its resources. Our economy sustains the land and serves our people today and for future generations.

Our people and our land are one.

Sections 6 through 8 present goals, strategies, and actions that apply to the entire Traditional Territory. The Sustaining Our Territory, Living Our Culture, and Expanding Our Economy sections outline how the land should be treated, and how a healthy future for the Lil'wat people can be secured.

## 6.0 Sustaining Our Traditional Territory

Plants, fish, and wildlife sustain our people and our culture. The health of these plants and animals, and the health of the Nation, depends on clean air, soil, and water. Our cultural beliefs dictate that we do not own the land; we are here to protect it. We practice conservation and respect for the Traditional Territory, as witnessed by our ways of collecting plants and harvesting animals to meet the needs of our people, while respecting the needs of the natural system.

Sustainable management practices that respect the limits of the land are needed to ensure a healthy future for Lil'wat people and the Traditional Territory.

### Goals for Sustaining Our Traditional Territory

- A deep respect for the importance of the environment in Lil'wat culture among those that visit the Traditional Territory and undertake resource activities.
- Lil'wat stewardship of the Traditional Territory using the concepts of K'úl'stam' ("take only what food we need") and K'ul'antsút ("take only what materials we need") to protect the land.
- The creation of Lil'wat Nt'ákmen Areas to protect environmental values and enable areas to function naturally.
- An increased role of the Lil'wat resource managers and community members in promoting sound management of the environment.
- Healthy lands, glaciers, and rivers to ensure a clean, reliable supply of water for humans, plants, and animals.
- Managed population growth to avoid impacts to the environment.
- A better understanding of resource development impacts through research and monitoring.



## 6.1 Water and Air

---

### 6.1.1 Community Perspectives

Our way of life and culture is strongly connected to the land and resources of the Traditional Territory, witnessed through our language, stories, and law. Clean and abundant water and air are valued by our people as life-sustaining forces. Our land is wealthy in water, as the Lillooet River, Lillooet Lake and the numerous other rivers, creeks, and lakes are fed from glacial sources. The quantity and quality of water resources are important, because the water sustains humans, fish, wildlife, and plants. We also recognize the risks posed by water, and we are sometimes painfully reminded that much of our community can be easily flooded.

Demand for human use of water in the Traditional Territory is growing. Communities have constructed reservoirs and wells to gather water. A growing population, and human practices such as logging, road building, inappropriate industrial and residential development, farming practices, riparian disturbance, road salt, pesticides, and herbicides have affected the quality and quantity of the water. Dykes have been built in the valleys for flood control and irrigation, yet flooding continues to be a concern in many of the river valleys of the Traditional Territory. Changes to lake and river systems have altered river flows and lake levels, affecting species that rely on these waters, and increasing erosion.

Bulk water removals are a concern for our community. Water is removed from Spetch Creek, a tributary that flows into the Birkenhead River, and sold. Limited benefits for the Lil'wat Nation are gained from the removal of one of our most critical life-sustaining resources. Small hydroelectric power plants are the latest trend. Most small-hydro facilities rely on low dams or water diversion. Even these run-of-the-river facilities can cause downstream flow changes that affect fish habits and habitat. Removing water from channels harms riparian ecosystems, the plants and animals that live alongside rivers and lakes. We are involved in the planning and development of hydroelectric projects in our Traditional Territory, and through our involvement, are working to minimize impacts on water.

Areas of the Traditional Territory have been negatively affected by human activity. Restoration is needed in some areas, and is important in ensuring that further degradation does not occur.

Clean air is important to the health and attractiveness of our land. Burning during inappropriate conditions can be easily avoided, yet today, causes health issues for our people. Clean air in our Traditional Territory can help to reduce the number of people affected by asthma, and support a healthy, desirable home for our people.

## 6.1.2 Management Direction for Water and Air

### Water

Management Strategies	Actions
Increase awareness of the importance of water.	Provide information to the Lil'wat community about the importance of clean water.
Manage new and existing development to ensure that lakes and rivers are not negatively affected.	<p>Review development plans to minimize risk to water, ensuring appropriate mitigation measures are used.</p> <p>Require the use of best management practices to minimize risk to lakes and rivers.</p> <p>Prevent logging on slopes that are unstable or have high erosion risk.</p> <p>Prohibit impacts to stream, river and lakeside vegetation.</p> <p>Ensure new flood management efforts do not negatively affect water.</p>
Rehabilitate disturbed areas to improve water quality.	<p>Identify disturbed watersheds where water quality could be improved through healthier streams, rivers, and lakes.</p> <p>Reduce erosion through careful design of land developments and rehabilitate exposed areas.</p>
Ensure a clean, safe and reliable water supply for the Lil'wat community.	Minimize the impacts of industrial activity in community watersheds.
Eliminate the use of pesticides and herbicides in the Traditional Territory.	<p>Use alternatives to herbicides and pesticides in the Traditional Territory, especially for applications on railway and power line rights-of-way, lawns, forests, gardens, agricultural areas, and golf courses.</p> <p>Use manual vegetation removal where possible.</p> <p>Educate current users of pesticides and herbicides about appropriate application techniques.</p>
Reduce the impacts of agriculture on water.	Educate ranchers about the need for livestock to cross water bodies only at designated crossings to protect

<b>Management Strategies</b>	<b>Actions</b>
	<p>water quality.</p> <p>Use fences, gates, and bridges to minimize livestock impacts.</p>
<p>Protect streams, rivers, lakes, and groundwater resources from contamination.</p>	<p>Enforce large setbacks for all developments.</p> <p>Clean up contaminated sites in the Traditional Territory.</p> <p>Minimize impacts associated with chemical contamination and sewage flows in rivers, including locating fuel storage away from water bodies.</p>
<p>Manage water flows to ensure that fish and wildlife resources are not negatively affected.</p>	<p>Monitor water uses in the Traditional Territory, ensuring that withdrawals do not negatively affect fish and wildlife.</p> <p>Develop Lil'wat capacity to monitor water quality levels.</p> <p>Undertake research to develop a better understanding of glacial retreat and Lillooet River delta expansion.</p>
<p>Ensure effective management of water resources in the Traditional Territory</p>	<p>Develop greater control by the Lil'wat Nation over water in the Traditional Territory.</p> <p>Explore opportunities to gain benefits from existing bulk water exports.</p>

## **Air**

<b>Management Strategies</b>	<b>Actions</b>
<p>Protect air quality in the Traditional Territory.</p>	<p>Control burning in the valleys to avoid effects on human health.</p> <p>Seek and encourage alternatives to burning for forestry, agriculture, and home heating.</p> <p>Review new development proposals to avoid air quality impacts.</p>
<p>Increased awareness of air quality issues</p>	<p>Provide education to increase awareness within the community and amongst commercial developments (i.e. airport, farming) about the importance of air quality.</p>

## 6.2 Fisheries

---

### 6.2.1 Community Perspectives

Fish are a vital part of Lil'wat life, both as an essential food source and as a fundamental element of spiritual and ceremonial practices. Our people travel among traditional fishing grounds along rivers, lakes, and streams throughout the year to catch sockeye, coho, chinook, pink, and chum salmon. Other fish also play a role in Lil'wat life, including Dolly Varden, rainbow trout, bull trout, steelhead, bullhead, suckers, sturgeon, whitefish, and others.

Salmon are found in many of the streams, rivers, and lakes of the Traditional Territory; however, most of these populations have been significantly reduced. Salmon play an important role in maintaining the health of the Traditional Territory. These fish travel thousands of kilometres in the ocean, and return to their native streams to spawn. Even in death, salmon provide nutrients that are used by the interconnected web of plants and animals. Maintaining the food web and transfer of nutrients to the land and waters near the river is critical in the function of the natural system.

The loss of fish habitat and decreases in the quality and quantity of fish in the streams are a major concern. Logging, land development, agriculture, recreation and the removal of plants along streams, rivers, and lakes have affected the health of fish in the Traditional Territory. The lowering of Lillooet Lake in 1947 and the many attempts to straighten the upper Lillooet River in the early 1950s have greatly affected the habitat in the watershed. Unsustainable fishing levels, human-caused and natural disasters, and climate change have also affected the fish and their habitat.

Our people are involved in stream stewardship and restoration efforts, and intend to increase our level of involvement. We seek an active role in monitoring fish habitat, fish stocks, and water quality with the objective of protecting resources and educating community members on sustainable fishing practices. We also seek greater control over guided fishing activities in the Traditional Territory to ensure effective management.

The migration route of the salmon that spawn in Lil'wat Traditional Territory takes them through many communities and fishing areas. Developing a relationship between the people and management of these communities is important in maintaining access for all, and a healthy population of salmon for future generations.

## 6.2.2 Management Direction for Fisheries

Management Strategies	Actions
<p>Improve the overall understanding of the importance of fish to the Lil'wat people.</p>	<p>Develop an education and awareness program about the importance of fish in feeding the people and supporting a healthy community.</p> <p>Share information with the community about Lil'wat laws on when, where, and how much to fish, and traditional values and practices.</p> <p>Undertake a cross-community information exchange to share perspectives on fish management and linkages between communities located along the rivers.</p> <p>Co-ordinate community stream, river, and lake clean-ups.</p>
<p>Maintain cultural sites related to fish.</p>	<p>Identify, document, map, and protect traditional fishing spots and all culturally important sites along rivers.</p>
<p>Rebuild salmon stocks to historic levels.</p>	<p>Restore depleted species native to Traditional Territory river and lake systems.</p> <p>Promote Lil'wat Nation capacity to design and undertake fish restoration activities.</p>
<p>Undertake research and monitoring to support ongoing improvements in fish management.</p>	<p>Assemble all technical information available from agencies or third parties on fish and fish habitat in a central location.</p> <p>Monitor fish habitat, fish stocks, fishing activity and water quality along all important water bodies, especially the Birkenhead and Lillooet River watersheds.</p> <p>Conduct research to identify stresses on fish populations, and explore ways of reducing these stresses.</p> <p>Continue to inventory and manage critical fish habitat (e.g., side channels, rearing tributaries).</p>
<p>Minimize human-caused disturbance to fish habitat.</p>	<p>Establish larger riparian reserves around all fish-bearing streams to protect environmental values.</p> <p>Protect all fish habitat from logging, power projects, and other industrial development.</p> <p>Identify and undertake fish habitat restoration projects in the</p>

Management Strategies	Actions
	<p>Traditional Territory.</p> <p>Use Best Management Practices (BMPs) to limit environmental impacts of human activity, including road and railway crossings over rivers.</p> <p>Require assessments for developments that may impact fish habitat.</p> <p>Minimize changes to stream structure, including the removal of large woody debris from fish habitat and in-stream log salvaging operations.</p> <p>Improve fish movement by ensuring culverts are appropriately installed and monitored.</p> <p>Use flood prevention methods that do not affect fish habitat.</p>
<p>Minimize recreational impacts on fish habitat and fish populations.</p>	<p>Explore ways to reduce recreational impacts on fish and their habitat.</p> <p>Minimize jet boat and mountain biking activity, which negatively impacts fish habitat.</p> <p>Support the use of Lil'wat guides for fishing activity.</p>
<p>Secure resources to ensure long-term fish management.</p>	<p>Secure funding for ongoing Lil'wat fisheries programs.</p>
<p>Enforce provincial and Lil'wat laws to sustain fish populations.</p>	<p>Create a Lil'wat conservation officer position to monitor Lil'wat use of fish resources.</p> <p>Develop working relationships with federal fisheries officers.</p>



## 6.3 Wildlife

---

### 6.3.1 Community Perspectives

The wildlife of Lil'wat Traditional Territory is diverse, and plays an integral role in sustaining our culture. Legends and stories revere the spirits of the animal kingdom and cultural traditions speak to the importance of these creatures to the well being of the people. While filling many important roles in our culture, wildlife provides a year-round source of food, and serves as a provider of raw materials for tools, clothing and ceremonial regalia. Our knowledge is extensive, and our respect for these creatures immense.

The wildlife of the Traditional Territory and the Lil'wat have co-existed since time out of mind. Land mammals of the Traditional Territory include deer, black and grizzly bear, mountain goat, skunks, otters, porcupines, muskrats, raccoons, cougars, minks, bobcats, owls, ground hogs, marten, moose, beaver, and many others. Some of the amphibians found in the Traditional Territory include turtles, and frogs. Today, mountain sheep, and fox have been hunted to extinction in our Traditional Territory, and grizzly bear, wolverine, muskrat, tailed frog, and mountain goat are endangered.

Birds are also a source of legend and myth, and a staple of our diet. Our people hunted birds such as geese for food, quills and feathers. The Traditional Territory supports a number of rare, endangered, and threatened bird species. The Province of British Columbia has recognized that the Spotted Owl, Peregrine Falcon, Bald Eagle, Northern Goshawk, American Bittern, Great Blue Heron, Green Heron, Trumpeter Swan, and Harlequin Duck are facing significant challenges. Waterbirds and songbirds are also important to our people, with woodland, riparian, and wetland sites providing breeding habitat for these species.

Maintaining wildlife habitat is an important component of supporting healthy wildlife populations, and in turn, a healthy Lil'wat culture. Wildlife habitat in the Traditional Territory ranges from valley bottoms to alpine tundra, and includes magnificent old growth forests. Maintaining a diversity of habitats across the land ensures opportunities for viable wildlife populations.

The Lil'wat people recognize the importance of wildlife to our culture. We plan to take an active role in monitoring wildlife populations and wildlife habitat, with the objective of protecting resources and educating community members on hunting practices that do not endanger wildlife populations.

### 6.3.2 Management Direction for Wildlife

Management Strategies	Actions
Restore wildlife habitat to sustain healthy populations.	<p>Ensure that land uses and human activities are consistent with protecting and restoring wildlife habitat.</p> <p>Ensure connections between wildlife habitat areas.</p> <p>Ensure old-growth forests exist to provide habitat for old-growth dependent species.</p>
Monitor wildlife populations and habitat to ensure healthy populations.	<p>Continue to develop Lil'wat capacity to conduct wildlife management and monitoring programs.</p> <p>Develop and apply indicators to measure the health of ecosystems and species.</p> <p>Use monitoring information to improve wildlife management.</p>
Support research efforts to more fully understand past wildlife ranges and current habitat needs.	<p>Continue to compile all information regarding the wildlife species of the Traditional Territory (e.g. local knowledge, LRMP, development plans).</p> <p>Identify and map current and past wildlife presence.</p>
Maintain all rare and culturally important species	<p>Support the development of Lil'wat conservation officers to provide enforcement and education across the land, and to eliminate poaching.</p> <p>Develop good working relationships with provincial conservation officers to improve wildlife management.</p>
Manage human-caused disturbance of wildlife populations.	<p>Minimize disturbance of wildlife by helicopters and all other recreational activities.</p>



## 6.4 Vegetation

---

### 6.4.1 Community Perspectives

Plants have an irreplaceable role in our culture. Since time out of mind, continued Lil'wat use has relied on balance and harmony. Plant communities in our Traditional Territory reflect both coastal and interior influences, which contributes to a great number of different plants. The plants of our Traditional Territory provide food, medicine, and tools for sustenance and trade, and help to define the character and beauty of our landscape.

Forests are important to us. We take a holistic view of our forests, understanding that they provide for all living creatures. We have uses for all of the species found in our Traditional Territory. Intensive logging and other major developments have altered most of the forest and plant ecosystems in the Traditional Territory, and the use of pesticides and herbicides has damaged our plant resources. There is a need to find a balance between economic needs and the health of plant communities.

Continued access to the plants harvested by the Lil'wat people requires appropriate management of a range of sites, including forests, grasslands, and alpine areas. In addition to the species that they support, old growth forests form an important part of Lil'wat culture and spirituality.

The Traditional Territory has a wealth of mushroom species. These fungi include all four of the primary wild food mushrooms; pine mushrooms, chanterelles, morels, and boletes. In addition to being of cultural value, there are domestic and international markets for the wild mushroom products.

Our people have a strong interest in conservation, management, and sustainable use of plants in our Traditional Territory. The Lil'wat have developed intimate knowledge of the plant species and their abilities to support a healthy Lil'wat population.



## 6.4.2 Management Direction for Vegetation

Management Strategies	Actions
<p>Improve the level of understanding about the importance of vegetation to the Lil'wat people.</p>	<p>Provide education to increase awareness within the community about plants and their value.</p> <p>Pick and share botanical resources with elders to support community gatherings, ceremonies, and other cultural events.</p>
<p>Maintain a balanced approach to resource development which recognizes the cultural importance of plants.</p>	<p>Communicate the cultural importance of plants and forests to resource developers and all users of the land.</p> <p>Encourage resource planning that includes the protection of culturally important plants.</p> <p>Develop a comprehensive strategy for the management and protection of cedar, wild cherry, and other culturally important species.</p>
<p>Maintain sustainable plant harvesting levels to ensure plant population health.</p>	<p>Share information on sustainable harvesting practices with community members and non-Native pickers.</p> <p>Ensure that any government efforts to regulate mushroom picking recognize and reflect our rights to harvest plants in our Traditional Territory.</p> <p>Use Lil'wat members to monitor commercial harvest levels.</p>
<p>Minimize the negative impacts of recreation on botanical resources.</p>	<p>Provide information for recreational users about the sensitivity of specific areas and appropriate conduct. Target activities include mountain biking, heli-skiing, cross-country skiing, skidooing, trekking, paragliding, helicopters, horse riding, and ATV's.</p> <p>Work with agencies that grant recreational tenures and regulate recreational activity to prevent damage to our plant resources.</p> <p>Ensure enforcement is used to manage recreation activities.</p>

## Forest Resources

Management Strategies	Actions
<p>Preserve functional old growth forests.</p>	<p>Maintain all old growth forest stands that are 40 hectares or greater in size.</p> <p>Maintain all old growth in Lil'wat Nt'ákmen Areas to maintain ecologically and culturally important areas for our people.</p> <p>Ensure old growth areas that contain rare or threatened forests are maintained to provide for cultural needs.</p> <p>Allow natural processes to manage old growth forests of greater than 40 ha.</p> <p>Note: This direction is intended to maintain functional forest ecosystems, not to set maximum cut block sizes. In a contiguous old growth forest of 40 hectares or greater, logging will not be permitted. Logging in old growth stands of less than 40 hectares must ensure that sensitive areas, including, but not limited to culturally important sites and fish and wildlife habitat, are not impacted.”</p>
<p>Restore forest ecosystems that have been affected by development, especially riparian and environmentally sensitive areas.</p>	<p>Require reforestation in all logged areas and identify areas that need rehabilitation.</p> <p>Use silvicultural practices that will foster a healthier ecosystem.</p>



Photo credit: Ernie Jim

## 6.5 Alpine areas

Alpine areas play an important role in Lil'wat culture. They served as plant gathering and meat drying areas. There are many alpine areas in the Traditional Territory, and help to define this place. They are sensitive, and must be managed with respect.

Management Strategies	Actions
Reduce human caused impacts to alpine areas.	<p>Minimize use of motorized vehicles in alpine areas where impacts to the environment occur.</p> <p>Manage helicopter and associated recreational activities to limit ecological damage.</p> <p>Designate helicopter landing areas away from sensitive sites.</p> <p>Reduce vegetation damage from hiking, biking, horseback riding, and other recreational activities.</p> <p>Manage grazing in alpine areas to prevent damage to plants and soils.</p>
Develop a better understanding of cultural use of alpine areas.	Gather more information on Lil'wat use of alpine areas through site examinations.

## 6.6 Waste Management

Management Strategies	Actions
Encourage efficient waste management across the Traditional Territory.	<p>Promote, enforce, and monitor on-reserve waste reduction strategies and recycling programs to reduce the amount of waste generated.</p> <p>Encourage environmentally sensitive practices among community members and visitors</p>



## 7.0 Living our Culture

The cultural history of our people in the Traditional Territory is exceedingly rich, given that we have occupied these lands and used the valuable resources it provides since time out of mind. Each area of the Traditional Territory plays an important role in sustaining our people, as witnessed by the existence of place names across the land, from the lush valley bottoms to alpine peaks.

In our Traditional Territory, there is abundant archaeological evidence of enduring Lil'wat occupation that includes pit houses, stone materials, culturally modified trees, and pictographs. These cultural artifacts, and the sites where they are found, are an important part of the heritage we have pledged to preserve.

Our traditional ways are still very much alive in our minds and are expressed through our lifestyles. We have maintained a distinct culture, despite decimation of our population through introduced disease and outsider's attempts to extinguish it. The increasing ease of transportation has been the greatest mechanism of cultural impact. Rail contact came in 1918 and rough logging roads were built in 1948, but highway access was not provided until the 1960s. As non-aboriginals settled the land and took advantage of our resources, we have had our access restricted on the landscape and seen our natural resources depleted. Many of our forests have been liquidated in six short decades and are a testament to the power of industrial technology, and the need to limit it. Major recreation and resort development in Whistler significantly increased access and visitation to the region since the 1970s. Today, the huge influx of new residents' places increased strain on our ability to practice our culture and to gain access to our land.

The modern interpretation of Lil'wat culture is usually associated with archeological sites and other physical markers. More than that, however, our culture is tied to the land and our people speak to the history of this place through language, stories, legends, and spiritual practices.

Although some studies provide a view of the past life of the Lil'wat, they have only begun to present a complete understanding of our history. Vast stretches of our Traditional Territory have never been formally studied, and many of our elders, who could have provided insights, are gone. New information will continue to be uncovered as further investigations take place.

Cultural activities are critical to the well being of our people. Through the dedication of Lil'wat Nation members, our culture is being rejuvenated. The language that was once heard across the Traditional Territory is being heard again. Cultural information, thought to have been lost, has been rediscovered. Sacred sites, once used by our forefathers, are becoming more prominent in the minds of our community members. The Lil'wat Land Use Plan is a tool for educating our people about our history, and building capacity and knowledge to maintain our cultural values.

## Goals of Living Our Culture

We will achieve:

- A complete understanding of the cultural significance of the land among all Lil'wat people,
- A well managed Traditional Territory that allows current and future generations to live our culture,
- Complete and well-maintained records of Lil'wat life on the land,
- The ability to use the land and resources to live our culture,
- Expanded language programs to support cultural reconnection,
- Decision-making authority over land and resources in our Traditional Territory,
- Use of the Traditional Territory by the Lil'wat people to continue traditions and understand our past,
- Opportunities to learn about our culture on the land, and
- Shared knowledge between community members to increase the level of cultural knowledge among our people.



## 7.1 Cultural Protection

---

### 7.1.1 Community Perspectives

Our people have used the entire land since time out of mind for our cultural activities, to gather food and resources, for sustenance and trade, and to provide opportunities for spiritual growth. Planning processes often suggest that one area of the land is more important than another. From our perspective, however, each and every area in the Traditional Territory plays an important role in maintaining the health of our people.

We have lived in the Traditional Territory for countless generations. Transformers have arrived, battles have been fought, and families have built a history on these lands. Our stories provide records of these events. Many important sites in the Traditional Territory help to define the history of our people and form the basis for the future. Place names help to identify the traditional uses of areas and the historical significance of sites. The continued existence of ceremonies, legends, historic sites, and transportation / trade routes help to protect our heritage. Known archeological sites, however, represent only a fraction of the sites that exist. With time, many more sites will be discovered.

Increased development of the land affects our cultural resources, and has destroyed cultural sites in the past, including burial sites. Tourism and recreation introduce impacts across the land, including disruption to trap lines, and interference with ceremonies, bathing, and vision quests. Government policies and regulation have also affected Lil'wat access to resources, including the inability to practice vegetation burning to regrow important plants and attract wildlife.

The land and waters of the Traditional Territory provide linkages to our past, and a gateway to the future. While archeological sites are an important component of our history, ensuring access to culturally important areas and resources today, and in the future, is important to our way of life.

### 7.1.2 Management Direction for Cultural Protection

<b>Management Strategies</b>	<b>Actions</b>
Ensure meaningful consultation for all activities that occur on the land.	Ensure all land use development plans are reviewed by the Lil'wat Land Use Referral Committee.  Ensure aboriginal interest and use studies are undertaken by the Lil'wat Nation early in the development process to inform development planning.

Management Strategies	Actions
Protect cultural values on the land.	<p>Take actions necessary to protect culturally important sites and resources, including culturally modified trees.</p> <p>Increase Lil'wat management control in the Traditional Territory to avoid impacts on cultural heritage resources.</p> <p>Undertake archeological and traditional use studies in areas with archeological potential.</p> <p>Enforce the Lil'wat Heritage Policy to guide others in their activities in the Traditional Territory.</p> <p>Work with the Lil'wat Language and Cultural Heritage Committee to protect cultural heritage resources.</p> <p>Register archeological sites that are not yet registered.</p>
Manage access on the land to protect cultural resources.	Develop an access management policy for the Traditional Territory to ensure Lil'wat access to important cultural sites.
Develop communication programs to share relevant cultural information with community members, commercial operators, land and resource developers, and all levels of government to avoid impacts.	<p>Provide awareness training on cultural heritage resources for those conducting activities in the Traditional Territory.</p> <p>Use a range of communication methods (e.g. plaques, Lil'wat guides, brochures, interpretive centre) to share authentic and accurate information with Lil'wat and others about the cultural significance and sensitivity of sites, where needed.</p>
Continue to rediscover Lil'wat cultural knowledge of the land and resources.	<p>Continue to undertake studies on cultural heritage resources, including archeological investigations, traditional use studies, mapping of places in stories, and transcription of interviews.</p> <p>Use the wisdom and knowledge of elders to guide information collection initiatives.</p> <p>Develop a mentoring program whereby elders or other knowledgeable people can share cultural information with youth and those interested in learning.</p>

Management Strategies	Actions
<p>Enhance opportunities to rejuvenate Lil'wat culture.</p>	<p>Support language programs that enhance community cultural understanding.</p> <p>Develop a Lil'wat Nation history course, building on the existing knowledge base and tools.</p> <p>Continue to pursue opportunities for developing capacity to manage cultural heritage resources.</p> <p>Repatriate all Lil'wat artifacts.</p> <p>Provide information for our people about traditional fishing, hunting, gathering, basketry, carving, singing, dancing, and trapping practices.</p> <p>Promote the use of Lil'wat place names on maps and other printed materials.</p> <p>Conduct education regarding cultural resources, such as sharing information with the community about transformer sites and place names.</p> <p>Develop the capacity to hold and protect cultural artifacts.</p>
<p>Develop a system to monitor the condition of cultural resources.</p>	<p>Monitor the use of cultural heritage resources.</p> <p>Monitor the impact of development on cultural heritage resources and traditional use areas.</p>



## 7.2 Hunting, Fishing, and Trapping

---

### 7.2.1 Community Perspectives

The fish and wildlife of the Traditional Territory have played a vital role in maintaining the health of our people for countless generations. Cultural traditions speak to the yearly patterns that provided our people with a diverse and stable diet. We excel as hunters, and game comprises a considerable part of our diet. Through rigorously enforced principles, our people harvest the resources to ensure their continued existence into the future. We are the stewards of the land!

Wildlife species traditionally hunted and trapped by the Lil'wat include snowshoe hare, whistler, beaver, muskrat, porcupine, black bear, grizzly bear, marten, mink, river otter, black-tailed deer, and mountain goat. Some of the birds our people also value include the common loon, mallard, common goldeneye, bald eagle, white-tailed ptarmigan, screech owl, stellar's jay, common raven, mountain chickadee, and swainson's thrush.

Fish are a vital component of sustaining our people throughout the year, as witnessed by the First Salmon Ceremony held in honor of the approaching salmon. Sockeye, chum, and coho are the focus of our fishing effort. Both river and lake fish are caught in many areas throughout the year.

Hunting, fishing, and trapping activities provide food and the raw materials for many other important aspects of Lil'wat life. Supporting healthy populations, and the ability to go to harvesting, trapping, and fishing areas, is important in maintaining the health of our people.

### 7.2.2 Management Direction for Hunting, Trapping, and Fishing

Management Strategies	Actions
Develop a complete understanding of the importance of wildlife to the Lil'wat people.	<p>Provide education to increase awareness within and outside the community about the importance of wildlife.</p> <p>Share information with the community about Lil'wat traditional laws on when and where to hunt, and traditional values and practices.</p> <p>Develop a community understanding of sustainable harvesting practices and inappropriate hunting techniques.</p>
Maintain and restore hunting, fishing, and	Manage culturally important hunting, fishing,

Management Strategies	Actions
gathering areas.	<p>and gathering areas for the benefit of Lil'wat people.</p> <p>Prohibit non-Lil'wat use of traditional fishing and hunting sites unless permission is granted by the Lil'wat Cultural and Heritage Association or by the individual or family who has authority to grant such permission.</p>
Restore traplines to provide opportunities to harvest furbearers.	<p>Map all known traplines.</p> <p>Ensure all traplines are active and managed to provide opportunities for Lil'wat cultural activities and food collection.</p> <p>Share information with community members about the traditional role of hunting and trapping.</p>



## 7.3 Culturally Important Plants

---

### 7.3.1 Community Perspectives

The entire Traditional Territory provides plant species for our people, including river valleys, alpine meadows, old growth forests, wetlands, and rocky outcrops. Some of the plants that are of particular importance include rare or endangered dwarf blueberries, trillium, chocolate lily, wild onions, Indian potatoes, Labrador tea, pine mushrooms, tiger lily, Devil's club, soopallalie, and most berries. Many other plants play important roles in maintaining our culture, from mosses to ferns to red elderberry and huckleberry, and yellow cedar, western red cedar, amabilis fir, Sitka spruce, Douglas-fir, western hemlock, and western yew.

Industrial and other developments have increased, so sites that once supported culturally important plants have been lost or degraded. Logging and associated road construction, yarding, and processing has removed important trees and altered habitats. Recreation activities (golf courses, playfields, ski runs) cover sensitive plant sites, and proposed geothermal and resort developments could further impact important plant habitats. Agriculture in the Pemberton Valley, and housing and urban development in Pemberton, Whistler, and elsewhere, has devastated natural vegetation.

In the Traditional Territory, productive plant habitats that are most endangered or rare include low to mid-elevation floodplains and alluvial forests, low-elevation warm-aspect rock outcrops, dry closed forests, and high-elevation avalanche tracks and meadows. Our botanical studies have revealed that the most threatened biogeoclimatic units for culturally important plants are in areas identified by the province as the Interior Douglas Fir wet warm zone (IDFww) and Coastal Western Hemlock dry sub maritime zone (CWHds1) plant communities.

Members of the Lil'wat Nation currently participate in the harvesting, processing, and sometimes the sale of plants and other botanical products from Lil'wat Traditional Territory. There is an interest in expanding these opportunities, but not at the expense of other culturally important resources.

The Lil'wat Nation strongly defends exclusive ownership and proprietary rights to our intellectual property, cultural heritage resources, knowledge, innovations and practices, and as such, knowledge and information that is deemed to be sensitive and confidential by the Lil'wat Nation cannot be shared or used in any manner without the prior informed consent of the Lil'wat Nation.

### 7.3.2 Management Direction for Cultural Plants

Management Strategies	Actions
<p>Manage areas to maintain healthy, culturally important plant populations.</p>	<p>Manage culturally important plant harvesting areas.</p> <p>Eliminate the use of herbicides and pesticides in the Traditional Territory to limit impacts on culturally important plants.</p> <p>Remove non-native plant species to support native plant growth.</p> <p>Establish buffers around sensitive plant harvesting areas, and strictly control access to these areas</p> <p>Encourage controlled burning to replenish berry patches and maintain forest health.</p>
<p>Develop a better community understanding of the importance of cultural plants.</p>	<p>Share cultural plant knowledge with Lil'wat community members to encourage traditional activities.</p> <p>Continue to support efforts to document cultural plant use.</p> <p>Promote sustainable harvesting among Lil'wat people by sharing information and good harvesting techniques.</p> <p>Develop mentoring programs to encourage information exchange among our people.</p>
<p>Ensure careful management of cultural botanical information.</p>	<p>Manage Lil'wat proprietary cultural plant information to maintain intellectual and cultural property rights.</p>
<p>Provide education materials and signage to inform users of the sensitivity of plant communities.</p>	<p>Use general signage to inform recreational and other users about the sensitivity of areas for cultural uses.</p>
<p>Protect rare and endangered botanical resources within Lil'wat Traditional Territory.</p>	<p>Disallow use of or access to areas that contain rare species and protect them from industrial and commercial development.</p> <p>Develop Lil'wat laws to protect rare and endangered botanical resources in Lil'wat Traditional Territory.</p> <p>Inform community members and visitors about the need to protect rare or endangered species.</p>

## 7.4 Recreation

### 7.4.1 Community Perspectives

Recreation is an important part of a healthy lifestyle. The community of Mount Currie offers recreational opportunities such as soccer, and softball, while surrounding communities such as Whistler and Pemberton provide other opportunities.

Lil'wat Traditional Territory includes the Sea-to-Sky corridor, known for its wide range of outdoor pursuits. While a number of high profile hiking and equestrian trails have been established, there is a need to ensure that Lil'wat people have access to desirable recreational opportunities.

### 7.4.2 Management Direction for Recreation

Management Strategies	Actions
Increase the health level of all community members.	<p>Develop recreational opportunities that encourage participation across all ages and ability levels.</p> <p>Provide information to the community about healthy lifestyles.</p> <p>Use recreation as a tool to share cultural information on the land.</p>
Maintain or build infrastructure that supports recreation	<p>Provide funding for developing recreational trails and infrastructure.</p> <p>Develop Lil'wat capacity to manage these facilities.</p>



## **8.0 Expanding our Economy**

Our traditional Lil'wat economy relied on the resources of the land and knowledge of our people. Through the harvest of plants and animals in the Traditional Territory, and participation in a complex trading system with other Nations, the Lil'wat people played an important role in the traditional economy of the region.

Since the arrival of the settlers, the economy has shifted towards resource extraction. In the past 25 years, the Traditional Territory has experienced a major economic transformation. The region has changed from a primarily resource-based economy, to one that is more focused on tourism and services. Despite the high level of economic activity in the region, our people have not benefited or been involved for the most part.

The development of a strong economy in which the Lil'wat are fully integrated is a priority for our Nation, and is our legal right flowing from our aboriginal title and rights. Identifying off-reserve economic development opportunities, building business partnerships, and delivering tangible benefits to the community are the most important economic considerations today. The Lil'wat Nation has developed a consultation policy to ensure the Lil'wat are consulted and accommodated with each development that occurs in the Traditional Territory, thereby ensuring we have a voice in guiding developments.

There is financial benefit to be achieved from balanced use of the resources in the Traditional Territory, but we need to ensure that economic benefits for our people do not outweigh the costs on the land that supports our existence.

### **Goals of Expanding Our Economy**

The Lil'wat Nation will:

- Ensure meaningful consultation for all economic activities in the Traditional Territory so that Lil'wat's Aboriginal title and rights are fully accommodated.
- Receive a fair share of benefits from the resources removed from the Lil'wat Nation Traditional Territory,
- Establish a diverse and creative economy that is consistent with our environmental, cultural, and economic values,
- Develop an economy that supports increased levels of family and community well-being,
- Increase involvement in economic ventures that are based on the sustainable use of resources in the Traditional Territory,

- Encourage greater involvement in Lil'wat development of suitable tourism activities,
- Reduce barriers to business success by Lil'wat Nation members.
- Encourage Lil'wat Nation members as they develop successful businesses in the Traditional Territory.
- Promote collaboration among Lil'wat Nation businesses.

## **8.1 Forestry**

---

### **8.1.1 Community Perspectives**

The Traditional Territory includes many types of habitat owing to its location as a transition between coastal and interior forest communities. The trees in these plant communities have played an important role in shaping the Lil'wat people, and supporting our needs since time out of mind. We recognize the importance of the forests in the Traditional Territory in providing a home for plants and animals, in maintaining clean, cold water for fish, and as a place for spiritual growth. We also recognize that the forests of the Traditional Territory provide a source of income for some of our people, and can provide economic benefits to our community if undertaken appropriately.

Forest companies have logged the Traditional Territory for the past one hundred years. In the process, logging has destroyed or degraded most of our forests, fish and wildlife habitat, and cultural heritage resources. Forest harvesting and associated road building have caused erosion, increased runoff rates, and elevated the threat of flooding.

The profits from logging our forests have flowed to companies outside of our Traditional Territory. Wood processing has continued to be done elsewhere, outside the community. Economic benefits to the Lil'wat have mainly been in the form of wages paid to community members employed in the forest industry.

The Lil'wat people recognize the ecological, economic, and cultural value of old growth forests to the ecosystems of the Traditional Territory and to the people of the Lil'wat Nation. We will strive to maintain the integrity of old growth systems, while recognizing that forestry will play a role in the future of the Lil'wat Nation.

### 8.1.2 Management Direction for Forestry

Management Strategies	Actions
Ensure meaningful consultation for all forest-related activities that occur in the Traditional Territory.	All forestry-related development plans flow through the Lil'wat Land Use Referral Committee.
Support an ecologically sustainable wood supply that respects cultural values.	<p>Review forest development plans and undertake timber supply analysis that incorporates Lil'wat principles on the environment and culture.</p> <p>Develop a forestry committee to ensure a co-ordinated response to forestry issues and plans.</p>
Maintain forested land to sustain ecological and cultural values.	<p>Maintain all old growth forests stands that are 40 hectares or greater in size.</p> <p>Use types of logging that focus on maintaining environmental and cultural values as a priority.</p> <p>Support Lil'wat forestry based on second growth logging, rather than liquidation of old growth forests.</p> <p>Restrict logging in riparian areas to ensure that ecological values are maintained.</p> <p>Use logging and replanting programs that support healthy forests and provide Lil'wat employment.</p> <p>Develop a Lil'wat Traditional Territory Forest Policy and Procedures.</p> <p>Continue to review Forest Stewardship Plans (FSPs) for all forestry tenures.</p> <p>Replant logged areas, and restore those areas that have not been adequately replanted.</p> <p>Ensure logging roads are managed to limit environmental and cultural degradation.</p> <p>Provide opportunities for Lil'wat members to salvage plant material prior to forest harvesting.</p>
Maintain appealing views from the Lil'wat community.	Ensure that logging activity around Mount Currie protects the community's viewscape.

Management Strategies	Actions
<p>Provide opportunities for Lil'wat people in the forest industry.</p>	<p>Establish forestry tenures for Lil'wat people throughout the Traditional Territory.</p> <p>Develop a long-term strategy to ensure Lil'wat involvement in all types of forestry activities in the Traditional Territory.</p> <p>Encourage the participation of Lil'wat people in operational, management, and professional forestry positions.</p> <p>Promote local processing of wood to provide employment for Lil'wat people.</p> <p>Pursue partnerships with forestry companies to provide benefits to our people.</p> <p>Develop local value-added forest industries that use local products and labour.</p> <p>Establish greater access to a reliable timber supply for Lil'wat needs.</p> <p>Explore and develop markets for second growth timber instead of old growth timber.</p>



## 8.2 Power Projects

### 8.2.1 Community Perspectives

There is a long history of energy projects in our Traditional Territory. A major hydroelectric facility is operated by BC Hydro on the Chekamus River and on the Bridge River system to the north. Major transmission lines cross the Traditional Territory, transporting energy to markets in the Lower Mainland and beyond. Transmission corridors have caused impacts in Lil'wat Traditional Territory, including disrupting ecosystems, increasing vehicle access to backcountry areas, spreading weeds, the introduction of herbicides, and causing visual damage.

Outside interests have promoted the development of small hydro power projects, run-of-the-river hydro-electric plants, and geothermal developments in various parts of the Traditional Territory. Many proposals have been prepared for streams in our Traditional Territory as a result of the appropriate water conditions and the closeness to major energy markets.

Power projects are viewed by some members of the Lil'wat Nation as a significant economic opportunity. However, there is a need to minimize the impacts of power projects on cultural heritage and environmental values, including the waters that maintain natural systems and fish streams. We are involved in a number of power projects in the Traditional Territory, which will help to ensure that our proprietary rights and values are incorporated into these projects.

### 8.2.2 Management Direction for Power Projects

Management Strategies	Actions
Ensure meaningful consultation for all power projects that occur in the Traditional Territory.	All power project-related development plans flow through the Lil'wat Land Use Referral Committee.
Prohibit power projects in sensitive areas.	Prohibit power projects in areas specified in Sections 10 through 15.
Support power projects that ensure minimal environmental or cultural impacts.	<p>Explore “greener” forms of energy development.</p> <p>Require archeological and cultural assessments to be completed prior to project development.</p> <p>Ensure compensation and mitigation measures are included in power project planning.</p> <p>Undertake assessments to avoid negative impacts on environmental values such as water supply and quality,</p>

Management Strategies	Actions
	<p>fish, fish habitat, and riparian areas.</p> <p>Study cumulative effects on affected watersheds and our Traditional Territory.</p>
<p>Minimize disturbance associated with power project development and operation.</p>	<p>Build transmission lines only in developed corridors.</p> <p>Support projects only if ecological and cultural values are managed appropriately.</p>
<p>Develop economic and employment opportunities for the Lil'wat people.</p>	<p>Explore opportunities to develop partnerships and joint ventures for power projects that provide benefits to our people.</p> <p>Develop a range of employment opportunities in the design, planning, and operation of power projects through advanced education and training.</p> <p>Identify opportunities for Lil'wat ownership of power project developments.</p>
<p>Develop monitoring systems to assess compliance with management plans.</p>	<p>Monitor construction and operation to ensure that mitigation and compensation measures are followed.</p>

### 8.3 Tourism and Recreation

#### 8.3.1 Community Perspectives

The Traditional Territory includes rugged terrain and beautiful landscapes. Existing attractions and products draw people from across the province and around the world, and support an increasing number of people on the Traditional Territory for tourism and recreation. Communities such as Whistler, Squamish, and Pemberton are promoting their image as tourist destinations and recreational centres.

There are opportunities for the Lil'wat people to ensure that the tourism and recreation opportunities that are developed are suitable for the Traditional Territory, and that Lil'wat people are able to find employment and other benefits from tourism and recreation. Lil'wat guides through training will be able to provide hiking, fishing, mountain climbing, and river experiences to visitors.

Tourism is recognized as an economic development opportunity, as well as a threat to environmental and cultural heritage resources. Some members of the community feel that

backcountry developments may be acceptable if they respect the land and water and avoid disturbance to environmental and cultural values, such as botanical resources, wildlife, and sacred places. Others feel that tourism facilities should be located close to roads where there are less sensitive resources.

We feel that tourism should be developed slowly and managed carefully to ensure that it does not have negative impacts. Ecotourism is viewed as an activity that could be offered in a way that is educational and respectful. Cultural tourism is particularly appealing, as long as the Lil'wat interpret the culture. We feel that the Lil'wat should be involved in decision-making related to tourism, and should have the choice of being involved with tourism operations as they are developed.

### 8.3.2 Management Direction for Tourism and Recreation

Management Strategies	Actions
Ensure meaningful consultation for all tourism and recreation operations that occur in the Traditional Territory.	All tourism and recreation-related development plans flow through the Lil'wat Land Use Referral Committee.
Provide opportunities for Lil'wat participation in suitable forms of tourism development.	<p>Identify cultural tourism and ecotourism opportunities that could be offered by the Lil'wat in a way that respects our environmental and cultural values.</p> <p>Develop a comprehensive tourism strategy to set priorities.</p> <p>Develop capacity-building and training programs to help the Lil'wat participate in tourism operations, especially cultural and ecotourism development.</p> <p>Develop protocols and agreements with tourism operators and the provincial government to ensure that the Lil'wat participate in, and manage tourism development in the Traditional Territory.</p>
Manage tourism and recreation impacts on lands, resources, and communities in the Traditional Territory.	<p>Develop policy for all commercial and public recreation in the Traditional Territory.</p> <p>Develop restrictions for jet boats and motor boats on lakes and rivers to protect fish habitat</p>

Management Strategies	Actions
	<p>and to maintain the quality of experience for non-motorized craft.</p> <p>Explore management restrictions on rafting, kayaking, and canoeing where issues arise.</p> <p>Limit impacts of helicopters on environmental and cultural heritage values and resources and communities (i.e. noise, air pollution, fuel spills).</p> <p>Establish Lil'wat staff positions to monitor tourism and recreation activity on the land to ensure that agreements, protocols and permits are being respected.</p> <p>Limit the number of recreation tenures issued in Lil'wat Traditional Territory.</p> <p>Provide recreational vehicle sewage collection facilities to discourage indiscriminate dumping of sewage.</p> <p>Explore a Lil'wat permit system for tourism and recreation development activities.</p> <p>Allocate some recreation tenures solely to the Lil'wat Nation.</p>
<p>Develop innovative projects to support environmental and cultural learning experiences.</p>	<p>Assemble a Lil'wat Tourism Committee to coordinate tourism activities on the land.</p> <p>Develop a Lil'wat Outdoor Education Centre in Skelula (Owl Creek)</p> <p>Develop events to showcase Lil'wat culture to the community and the broader public.</p> <p>Promote the Lil'watul7 cultural centre in Mount Currie.</p> <p>Examine tourism opportunities that involve a diversity of experiences (e.g. cultural and ecological experiences on the Birkenhead, Lillooet River, or Meager Creek).</p>

## 8.4 Botanical Forest Products

---

### 8.4.1 Community Perspectives

Plants have always had a special role in Lil'wat culture. What are now called botanical resources, are an essential part of the daily lives of our people. Botanical resources include all the plants-the trees, shrubs, herbs, grasses, mosses, and mushrooms that are found in Lil'wat Traditional Territory. As food, medicines, and tools, these plants are a valuable resource for our people.

There are opportunities to generate community benefits through the development of an industry based on the sale of botanical resources if the harvest does not threaten the health of the plant ecosystems, nor increase access to sensitive areas. To support a viable Lil'wat botanical industry, there is a need to develop a further understanding of which botanical resources are rare and need protection, and which are plentiful enough to support potential economic opportunities for the community.

Our people have relied on the plants of the Traditional Territory for countless generations. There are opportunities to develop community benefits, yet there is currently a lack of resources and capacity in the community to develop the infrastructure needed to fully participate in this industry. There are also opportunities to involve our people in monitoring activities, and to use traditional knowledge in the development of sustainable harvesting and management guidelines for botanical resources. However, this traditional knowledge should be carefully managed to ensure the Lil'wat enjoy the potential benefits of their intellectual property and proprietary rights.

The development of these botanical forest products is viewed as an economic opportunity for the Lil'wat people that must ensure that environmental balance is maintained and that cultural needs are met.

### 8.4.2 Management of Botanical Forest Products

<b>Management Strategies</b>	<b>Actions</b>
Ensure meaningful consultation for all large-scale botanical forest product harvesting activities that occur in the Traditional Territory.	All industrial scale botanical forest product harvesting related development plans flow through the Lil'wat Land Use Referral Committee.
Provide economic opportunities for Lil'wat people that do not adversely affect ecological or	Develop management strategies and harvesting guidelines by Lil'wat members that reflect and incorporate traditional harvesting and cultural practices.

<b>Management Strategies</b>	<b>Actions</b>
cultural values.	<p>Examine opportunities for processing and marketing of botanical products in areas identified by Lil'wat Nation members.</p> <p>Develop a business philosophy for community members, which reflect traditional priorities and values.</p> <p>Develop control mechanisms to prevent inappropriate use of Lil'wat cultural knowledge and resources.</p>
Manage botanical resources to ensure healthy populations	<p>Develop Lil'wat laws to protect rare and endangered botanical resources within Lil'wat Traditional Territory.</p> <p>Develop permitting and monitoring systems managed by the Lil'wat, and develop the capacity to implement the systems.</p> <p>Educate and train interested Lil'wat members in sustainable harvesting practices.</p> <p>Support the development of Lil'wat guides.</p> <p>Develop educational tools and training programs for pickers who may be permitted to harvest within the Traditional Territory.</p>

## 8.5 Agriculture

### 8.5.1 Community Perspectives

Lil'wat Traditional Territory includes fertile lands that are used for a range of agricultural activities, primarily in the Pemberton Valley. Agricultural growth opportunities are identified for vegetables, herbs, and field crops, as well as greenhouse production and range activities.

Agriculture, especially the production of meat and produce that has limited environmental impacts, has been identified by some of our people as a desirable economic opportunity. Any new agricultural development must ensure that environmental impacts do not arise, especially through the use of pesticides, livestock movement across sensitive streams, or increased competition with wildlife.

### 8.5.2 Management Objectives and Strategies

Management Strategies	Actions
Develop agricultural opportunities to derive Lil'wat community benefits.	Explore opportunities for producing meat, vegetables, and other foods with minimum use of pesticides and other chemicals.  Identify sources of funding to support Lil'wat expansion opportunities.  Develop capacity in the Lil'wat community to participate in the agricultural sector.



## 8.6 Land Development

### 8.6.1 Community Perspectives

The development of lands in our Traditional Territory has been increasing dramatically in the recent past. The government of British Columbia has been providing “Crown land” for private development, which often has been inappropriate. We seek adequate consultation and accommodation and joint government planning before any new crown land is sold or changed to fee simple.

In select places, the Lil'wat are involved in land development activities in the Traditional Territory, such as the Callaghan Valley, Pemberton Valley, and Rutherford Creek. There are opportunities to use the land and resources of the Traditional Territory to support community well being, yet any development must respect Lil'wat values.

### 8.6.2 Management Direction for Land Development

Management Strategies	Actions
Undertake land development that minimizes environmental disturbance.	<p>Ensure that all Lil'wat Nation development is sustainable, and adheres to such concepts as Smart Growth and low impact design.</p> <p>Oppose land development that leads to sprawl, inefficient use of land, and dependency on motor vehicles.</p> <p>Seek to develop communities that focus on mixed use, pedestrian-oriented, and attractive designs.</p> <p>Plant native vegetation in land developments.</p>
Undertake culturally appropriate land developments.	<p>Locate developments away from culturally sensitive sites.</p> <p>Ensure barriers to cultural sites are not created as a result of new development.</p>



## 8.7 Mineral Exploration and Development

### 8.7.1 Community Perspectives

Different types of mining occur in and around our Traditional Territory. A large portion of the Traditional Territory is rated as high or very high for metallic and industrial mineral potential. There are also substantial sand and gravel resources in the Traditional Territory, mostly associated with floodplains and alluvial fan areas near Squamish, between Squamish and Whistler, and along the Lillooet River<sup>3</sup>. Demand for this material is expected to grow steadily with the population and size of the regional economy.

Mineral exploration and development is quickly expanding in British Columbia in response to global metal prices and less restrictive provincial legislation. Potential opportunities for mineral exploration and development exist in our Traditional Territory, but our people are concerned about the environmental damage that can occur. We propose a cautious approach to balance the risks and benefits of mining activity.

### 8.7.2 Management Direction for Mineral Exploration and Development

Management Strategies	Actions
Ensure meaningful consultation for any exploration and mining development activities that occur in the Traditional Territory.	All exploration and mining-related development plans flow through the Lil'wat Land Use Resource Committee.
Protect culturally important mineral resources	Protect sites and access to sites where the Lil'wat people obtain culturally important minerals.
Ensure aggregate mineral extraction does not impact ecological or cultural values.	Monitor aggregate mineral extraction operations. Prohibit gravel extraction from rivers, particularly from spawning areas.
Consider mineral development proposals.	Examine mineral exploration and development proposals to determine the expected benefits to our people.

<sup>3</sup> Sea-to-Sky LRMP, Consultation Draft

<b>Management Strategies</b>	<b>Actions</b>
	Oppose all mines with unacceptable environmental or cultural impacts. Ensure all mine developments are reclaimed to the original state of the land once finished.

## 9.0 Preferred Land Uses

This section provides general direction for the use of land in our Traditional Territory. Each and every part of the Territory is important in supporting the needs of our Nation.

The following zone designations should not be misconstrued as favoring one area over another. The zones represent the Lil'wat Nation's efforts to meet the needs of our people, while recognizing the needs of the land, and the creatures and plants that live here. Our goals are to maintain opportunities to carry on our cultural traditions, to preserve wild areas, and to provide for sustainable economic activities for our people.

The following land use descriptions provide a context for the six land use zones developed through this plan, including:

- Lil'wat Nt'ákmen (Our Way) Areas,
- Lil'wat Collaborative Management Areas,
- Lil'wat Cultural Education Areas,
- Lil'wat Stewardship Areas,
- Lil'wat Conditional Economic Development Areas, and
- Lil'wat Managed Resource Use Areas.

In each zone, specific activities are permitted, and others are prohibited. However, in all areas across the land, Lil'wat traditional use will be continued. For commercial or development activities of any sort, consultation with the Lil'wat regarding the Nation's aboriginal title and rights interests must be undertaken and an appropriate accommodation achieved.

The Lil'wat Nation will provide more detailed interpretation and application of these zones, as needed, to ensure accurate interpretation of our land use plan in our Traditional Territory.

### 9.1 Land Use Descriptions

This section presents a summary of the types of land uses that occur in our Traditional Territory.

**Traditional use:** Hunting, fishing, trapping, and gathering for food, social, ceremonial, or commercial purposes by the Lil'wat Nation in accordance with traditional principles. Some of

these ceremonial or spiritual activities are private, and specific activities must remain confidential. These activities will not be described in this plan.

**Low impact tourism and recreation:** Use of the lands and waters of the Traditional Territory for tourism and recreation activities that leave no trace on the land and are non-polluting, such as hiking, kayaking, rafting, wildlife viewing, cross-country skiing, or snowshoeing. Forms of tourism that rely on mechanized access, such as airplanes, helicopters, snowmobiles, or ATVs are not considered “low impact”. Low impact tourism does not include the development of roads, but emphasizes muscle-powered access and nature appreciation.

**Intensive tourism and recreation:** Use of the land and water for tourism and recreation activities that requires road access or other built infrastructure, alters the appearance of the landscape, or uses mechanized modes of transportation. In all parts of the Traditional Territory, motorboats in alpine lakes are prohibited.

**Industrial resource development:** Extractive activities such as forestry, mineral, oil and gas exploration and development, and the creation of permanent structures, or roads. Industrial resource development shall:

- not degrade the productivity or harm the function of ecosystems,
- respect the limits of the land, and
- avoid disturbance of archeological or heritage features.

Riparian setbacks must be large enough to maintain the water quality and riparian habitats that protect healthy fish, wildlife, and human populations. Such setbacks must be enforced.

All forms of industrial resource development must provide benefits to the Lil'wat Nation that outweighs the costs.

The Lil'wat community has voiced support for ending old growth forest logging, which has altered almost every area across the Traditional Territory. The remnants of old growth forests have better uses than pulp or timber. People have spoken of the importance of protecting habitat that produces fish, wildlife, plants, and maintaining wild places for our cultural activities. The community promotes maintaining all old growth forest stands that are 40 hectares or greater in size. Harvesting smaller stands of old growth may be permitted, outside of sensitive areas, to provide transition economic opportunities.

In this plan, the term industrial logging is used to describe the large-scale clearcut logging that occurs across our Traditional Territory today.

**Water-based Power Projects:** In recent years, run-of-the-river power projects have been proposed in the Traditional Territory, and some have been built. This plan identifies areas where additional power projects will be considered. In all cases, benefits must accrue to the Lil'wat. No adverse environmental or cultural risks will be tolerated.

**Commercial Botanical Forest Harvesting:** This activity is based on harvesting goods from the forest by the Lil'wat people to generate economic benefits for our community. Sustainable harvest levels must be maintained and land-disturbing harvest methods avoided.

**Land Development:** The use of land for activities such as; residential development, commercial centres, golf courses, and resorts. Where development is permitted, it must be based on best management practices, using principles to limit sprawl and enable continued Lil'wat access to the land. Modern planning tools such as Smart Growth will be used to guide land development.

**Agriculture:** Agricultural activity in the Traditional Territory primarily includes livestock and vegetable farming. The Lil'wat people are interested in exploring agricultural opportunities, but any such opportunities must not rely on the use of pesticides or herbicides. Low impact farming is promoted, providing food and other farm products to supply local markets.

## **10.0 Expressing the Vision on the Land**

The Land Use Plan map presents the management direction for Lil'wat Traditional Territory. Each area of the land is designated as one of the six zones identified in Section 9, including Lil'wat Nt'ákmen Areas, Collaborative Management Areas, Lil'wat Cultural Education Areas, Lil'wat Stewardship Areas, Lil'wat Conditional Economic Development Areas, and Lil'wat Managed Resource Use. A description of each of these areas is provided in the following sections. Development of this map was enabled through efforts of the Lil'wat Land Use Plan Working Group, and through a community workshop.

The Lil'wat people speak strongly to the fact that each and every area across our Traditional Territory is vital to our culture. The creation of a map is a necessary step to ensure that the government and resource developers do not further destroy areas that are important in sustaining our culture.

## **11.0 Líl'wat Nt'ákmen (Our Way) Areas**

Our lands face ever-increasing pressures from the outside world. Much of the land has been stripped of the resources that allowed our people to build a strong and proud Nation. Many of the places that served as our people's gardens are now logged or developed; the fish and wildlife that provided nourishment for our people are now increasingly sparse; and our areas of spiritual strength are now divided by roads, and replaced by cutblocks and industrial resource development sites.

Intact natural areas are the foundation of Lil'wat well being. These areas enable our people to participate in traditional activities, and express our connection to the land. These areas are identified to ensure their wilderness characteristics are maintained, and that they provide a place for Lil'wat spiritual and cultural activities.

This land use plan identifies five areas as candidate Lil'wat Nt'ákmen (Our Way) Areas. The Nt'ákmen Area boundaries are preliminary in nature, and intended as a starting point for further discussions with the community.

Other natural and cultural areas exist across the land. These areas are critical to our well being, yet due to limitations on budget and time, and the strategic nature of this plan, these areas are not included in this Phase 1 Lil'wat Land Use Plan. In the future, additional planning initiatives may identify areas of cultural or spiritual importance that need formal designation as Lil'wat Nt'ákmen Areas.

The following sections provide principles for Nt'ákmen Area management, followed by a brief description of the five areas.

### **11.1 Principles for Lil'wat Nt'ákmen (Our Way) Areas**

The Líl'wat Nt'ákmen Areas provide certainty and long-term security for our people that there will always be places where we can harvest traditional resources and practice our culture. Some limited culturally appropriate economic development activities may be permitted if the landscape remains intact, and cultural activities are not disrupted. Through the establishment of Lil'wat Nt'ákmen Areas, our people will have a place to live our culture and strengthen our Nation.

Prohibited activities in Lil'wat Nt'ákmen Areas include:

- industrial resource development,
- water-based power projects,

- intensive tourism and recreation,
- agriculture, and
- land development for commercial activities.

The areas will be established for the benefit of our people, specifically to:

- maintain areas of intact wilderness for Lil'wat spiritual and cultural experiences, now and generations into the future,
- provide wilderness areas to offer opportunities for solitude, reflection, and spiritual healing,
- prevent industrial extraction of resources (either by Lil'wat or non-Lilwat people),
- provide Lil'wat economic opportunities centred on low impact tourism and recreation and commercial botanical harvesting, where deemed appropriate by the Lil'wat,
- provide opportunities for Lil'wat people to continue cultural and traditional uses, including:
  - gathering traditional Lil'wat food resources,
  - collecting plants used for medicinal or ceremonial activities,
  - hunting, trapping, and fishing,
  - harvesting trees for cultural purposes such as canoe building or artistic uses, and
  - constructing structures that support Lil'wat spiritual and cultural activities, such as shelters and camps.

## **11.2 Lil'wat Nt'ákmen (Our Way) Areas**

### **11.2.1 Nlháxten (Cayoosh)**

Nlháxten is a rugged area located northeast of Mount Currie. Nlháxten was once a cultural focal point for the Lil'wat as a ceremonial and spiritual area. The land supported vision questing, and was linked to legends and stories. Nlháxten was also an important transportation route for our people, between Lil'wat and Duffey Lake, Duffey to Twin 1, and Blowdown Creek to the Stein. Evidence of our history in the area includes rock art, and the culturally modified trees (CMTs) that remain.

Duffey Lake provided so many resources for the Lil'wat people that it was known as a “banquet place,” where minerals and plants could be gathered, berries harvested, animals such as grizzly bear, mountain goat, and deer hunted, mammals trapped, and fish caught.

The Duffey Lake Road runs through Nlháxten, providing paved access to cultural resource harvesting areas. To limit environmental and cultural impacts, no further expansion of this road should occur.

Much of the land, especially to the south of Duffey Lake has been logged. Pockets of old growth forest remain in the areas identified as an Nt'ákmen Area, and these will be maintained.

The community has expressed an interest in offering low impact tours to visitors to Nlháxten to share knowledge of our culture, and provide benefits to our community. Industrial forms of development are not permitted.

### 11.2.2 K'zúzalt (Twin Two)

K'zúzalt is a relatively undisturbed area adjacent to Lílwata Tselálh (Lillooet Lake), southeast of Mount Currie. The watershed is a traditional food harvesting area, where mountain trout, deer, huckleberries, pine mushrooms, and yellow cedar could be found. Legends and stories centred on the Last Thompson Battle originate in K'zuzalt, and Transformer stories relate to Lílwata Tselálh.

The area provides a home to spotted owls, deer, mountain goats, and many other creatures in the remaining old growth and young forests of the watershed. The watershed is a potential site for a future fish camp needed to respond to changes in the Lílwata Tselálh shoreline. The area also presents opportunities for Lil'wat people to reconnect with the land in areas close to the community.

### 11.2.3 Mkwál'ts (Ure Creek)

Mkwál'ts is one of the central focus areas of Lil'wat culture. Mkwál'ts contains many named places, burial sites, and areas of spiritual and ceremonial reverence, including Transformer sites, named vision questing areas, and spirit dancing sites. A village and culturally modified trees support the history of our people in Mkwál'ts.

The watershed drains into Lílwata Tselálh (Lillooet Lake) and was traditionally used as a material harvesting and preparation area. Culturally important plants such as huckleberry and pine mushrooms are found here. Mountain goats inhabit the steep slopes of the Ure Creek basin, deer migrate past the creek as it meets the lake, and spotted owls keep watch over the watershed. The salmon, which feed our people, are fished at Lílwata Tselálh, and mountain trout in other areas of the watershed.

Stands of old growth forest dot lower Ure Creek, and the stands become more contiguous in the Upper Ure watershed, which is in Garibaldi Provincial Park. The lower sections of Ure Creek

include a type of Coastal Western Hemlock forest often targeted for industrial logging. The designation of Ure Creek as an Nt'ákmen will maintain this area for Lil'wat use.

#### 11.2.4 Qwelímak (Upper Birkenhead)

Qwelímak is in the heart of Lil'wat Traditional Territory. Qwelímak has always been important for our people due to the salmon that return home each year, and other fish found in the river, including trout, Dolly Varden, suckers, white fish, and bullhead. Habitat provided by the Birkenhead River supports deer, moose, bears, owls, and countless other plants and animals. Hunting, trapping, and plant collecting opportunities exist to support the needs of the Lil'wat people. Qwelímak is a place where we learn about the land, and celebrate our culture.

Qwelímak has special importance to the Lil'wat. Transformer routes, vision questing and spirit dancing areas, rock art, burial sites, culturally modified trees, legends and stories, and many village sites are centred in the Birkenhead watershed.

In places, the land has been significantly altered by industrial resource development. Fragments of old growth forest exist along the river and in the upper portions of the watershed, though much of the land has large stands of young forest.

The river valley and upland hills are important to the Lil'wat. The designation of Qwelímak as an Nt'ákmen area will enable protection of the cultural and ecological features of the land that support the needs of our people.

#### 11.2.5 Sú7a (Upper Soo)

Sú7a is a named place known for its food harvesting and preparation places, and still provides opportunities for hunting, fishing, trapping, plant and mushroom harvesting. It is a named place, which holds special cultural importance for our people. Sú7a also contains rock art and burial sites, and a recorded village site, which speaks to our past and traditions in the area.

Much of the Lower Soo watershed has been extensively logged, and land developments are planned in the lower valley. The Upper Soo watershed supports old growth, wildlife habitats, traplines, and other significant Lil'wat traditional uses. These forested lands provide habitat for deer, mountain goat, moose, grizzly, black bears, geese, marmots, mountain trout, and many other species, which we value as Lil'wat people. Cultural plant harvesting sites are located along the rivers and forested valley. The Upper Soo is identified as a Lil'wat Nt'ákmen (Our Way) Area to provide opportunities for our people to continue our cultural activities and provide a home for the wildlife which we hold dear.

## **12.0 Lil'wat Collaborative Management Areas**

Thirteen provincial parks have been created by the government of British Columbia in Lil'wat Traditional Territory. These provincial parks have limited our ability to use the land for traditional uses, although park designation has prevented industrial removal of resources.

The Lil'wat Nation and the Province of British Columbia are currently working to develop collaborative management strategies for provincial parks, whereby Lil'wat people will be able to undertake traditional activities in these areas and harvest cultural resources.

We support the province's policy of prohibiting industrial resource development in parks, including logging, mining, power projects, land development, and agriculture, to maintain their environmental and cultural values. We have been excluded from decisions affecting the parks, and we require a more balanced approach, whereby the Lil'wat has an equal voice in park management.

Lil'wat-led economic activities that provide benefits to our community, such as low impact tourism and recreation, and commercial botanical forest harvesting, may be considered if they meet Lil'wat principles. In select areas, suitable land development along paved road corridors may be considered, where Lil'wat principles are respected and benefits provided.

The thirteen provincial parks in our Traditional Territory are identified below as Collaborative Management Areas. A description of the watersheds in these parks from the Lil'wat Nation perspective is provided.

### **12.1 Ts'yí-os Collaborative Management Area**

#### **12.1.1 Saw't (Edmund) and Npigúq (Lord)**

Saw't and Npigúq are in the northern portion of our Traditional Territory. Although much of the land is covered in snow and ice, such areas have spiritual importance to the Lil'wat people. Low impact tourism development is viewed as suitable in this region. Limited plant and wildlife information is available at this time. Management priorities may be revised, as new information is made available.

## **12.2 Garibaldi Collaborative Management Area**

### **12.2.1 Kákla (Kakila)**

The watershed, west of Líl'wata Tselálh (Lillooet Lake), is known for its environmental and cultural values. Historic Lil'wat use of the land includes dwelling sites, hunting, trapping, and other resource gathering. Stories related to the Great Flood include Ka'kla. Habitat for goats is found in the watershed.

Most of the Kákla watershed is in Garibaldi Provincial Park. Old growth forests remain in this area, and immediately adjacent areas. As is currently directed, no industrial resource development or power projects will be considered inside park boundaries.

### **12.2.2 Mkwál'ts (Ure Creek)**

Mkwál'ts is a very important watershed for our people. The area inside the park is identified as a Lil'wat Collaborative Management Area, while the area outside is identified as a Lil'wat Nt'ákmen Area in Section 11.2.3. The goal for the entire watershed is to preserve the cultural and ecological attributes that support the needs of our people.

### **12.2.3 Tsíqten (Upper Fitzsimmons)**

Tsíqten is an important spiritual and cultural area for our people. Named places, vision questing areas, Transformer routes, a village site, CMTs and Lil'wat travel routes are located in this watershed. Legends and stories are strongly bound to this area. Our people traditionally hunted for deer, marmot, snowshoe hare, pika, geese, and black bear, and trapped, fished, and gathered plants to support our cultural needs.

The tourism destination of Whistler is found near the area, so opportunities associated with offering tourism and recreation products to visitors will be considered where minimal negative impacts occur on the land.

### **12.2.4 Emhátkwa (Upper Green)**

Emhátkwa is an important spiritual and cultural area. In Emhátkwa are named places, spirit dancing areas, rock art, village sites, travel routes, CMTs, and elements of legends and stories. Lil'wat sites for hunting, trapping, fishing, and plant and mushroom harvesting are found in this area.

Goat habitat is found in the watershed. Old growth forest is distributed throughout the area, providing habitat for species important to our people. We expect limited development to occur in the portion of the Green watershed inside park boundaries. Whistler is found near the area, so, low impact tourism activities will be considered.

#### 12.2.5 Ntsítugwten (Upper Cheakamus)

Named places are found in Ntsítugwten, and stories speak of the relationships with the Squamish people. Ntsítugwten is a vision questing area, the site of legends, stories, CMTs, rock art, and the location of a village site. Ntsítugwten provides areas for hunting, trapping, fishing, and medicinal, berry, and mushroom collecting.

Portions of the Cheakamus River and the lands near the river are located in Garibaldi Provincial Park, and have thus far been spared from extensive logging. There is interest in maintaining the environmental and cultural values in these areas as long as the Lil'wat people are able to harvest cultural resources and conduct other cultural activities. The management for portions of the Cheakamus watershed outside of Garibaldi Provincial Park is described in Section 15.6.

#### 12.2.6 Hawhawláncw (Pitt Basin)

Hawhawláncw is a remote area found at the southern edge of the Lil'wat Traditional Territory. Although distant from the current centre of Lil'wat life in Mount Currie, this area formed an important linkage with the Stolo and other Nations, as a travel route from Lil'wat to New Westminster. Legends are centred in this area. Food and material harvesting is also undertaken in this region.

#### 12.2.7 Sp'ó7ez' (Rubble Creek)

Named places are found on the landscape, which speaks to the significance of the area to our people. A village site exists in the Rubble Creek watershed, and traditional hunting, trapping, fishing areas and medicinal plant, berry, and mushroom collecting sites are found in the watershed. There is a significant interest from the community in ensuring that this village site is not further affected by industrial resource development or recreational activity.

Spiritual and cultural connections for the Lil'wat are also strong in this area. Vision quests and Transformer legends are centred in Sp'ó7ez', and culturally modified trees provide witness to our history.

Through collaborative management, the Lil'wat seek access to these areas for cultural activities. The portions of the watershed, outside of the provincial park will be managed as Lil'wat Stewardship Areas.

#### 12.2.8 Stegáyn (Stein) Collaborative Management Area

The Stein Basin is a wilderness area and provincial park with spectacular scenery and diverse plant communities, reflecting both the coastal and interior influences. The range of elevations in the basin provides diverse habitat types for wildlife species in a relatively undisturbed setting.

Named places, legends, and stories are related to Stegáyn. There is extensive historical use of this area by our people, including medicinal and culturally important plant gathering, deer and goat hunting, trapping, fishing, travel routes, burial sites, and battle sites.

Low impact backcountry tourism and Lil'wat commercial botanical forest product harvesting may be appropriate commercial activities in Stegáyn.

### 12.3 Other Collaborative Management Areas

The Province of British Columbia has designated nine other provincial parks across Lil'wat Traditional Territory. The Lil'wat Nation has a strong interest in developing collaborative management agreements that will enable equal participation by our people in managing these areas, and ensuring access for traditional cultural activities. There is also a community interest in developing low impact economic opportunities for the Lil'wat people. These areas are:

- Bishop River Provincial Park-Collaborative Management Area,
- Upper Lillooet Provincial Park-Collaborative Management Area,
- Clendenning Provincial Park-Collaborative Management Area,
- Callaghan Lake Provincial Park-Collaborative Management Area,
- Joffre Lakes Provincial Park-Collaborative Management Area,
- Brandywine Falls Provincial Park-Collaborative Management Area,
- Nairn Falls Provincial Park-Collaborative Management Area,
- Duffey Lake Provincial Park-Collaborative Management Area, and
- Blackcomb Glacier Provincial Park-Collaborative Management Area.

## 13.0 Lil'wat Cultural Education Areas

The strength of the Lil'wat is linked to the health of the Traditional Territory. Our knowledge of the land, its cycles, and its limits has enabled our people to meet their needs since time out of mind. Significant cultural knowledge exists in the community, and each generation learns its cultural lessons on the land. We have identified Skelulátkwa (Owl Creek) as a candidate Lil'wat Cultural Education Area. More detailed planning will be needed.

### 13.1 Skelulátkwa (Owl Creek)

Skelulátkwa is a named place located near Mount Currie. The area holds great spiritual and ceremonial importance for the Lil'wat. Each year, a first fruit ceremony would be held when the Chief determined that the berries were ready for picking. This tradition is confirmed through the existence of a huckleberry picking dance and the Owl Mountain huckleberry song. Vision questing around Owl Lake, spirit dancing, petro-forms, CMTs, and legends and stories demonstrate the importance of this area in our history. The village sites of our ancestors are found in the watershed, as are areas for material harvesting and preparation. Hunting, trapping, fishing, and plant harvesting still occur.

Pockets of old growth forest remain, although much of the area has been altered. We have an interest in developing facilities in the watershed, focused on providing cultural learning experiences and rejuvenating our Lil'wat culture.

In Skelulátkwa, the primary focus is community education. In time, a cultural learning centre will be constructed to support the transfer of cultural knowledge. In the present, a range of activities will be permitted, as long as they maintain a desirable, functional setting through which educational and cultural learning activities can be offered. The following activities, once approved by the Lil'wat, may be permitted.

- Low impact tourism and recreation,
- Commercial botanical forest harvesting,
- Intensive tourism and recreation, in areas that do not conflict with the education focus of the area,
- Industrial resource development, in areas that do not conflict with the educational, scenic, cultural, or environmental focuses of the area, and
- Water-based power projects, where environmental and cultural impacts do not occur.

## **14.0 Lil'wat Stewardship Areas**

The land has formed the basis for our culture and our subsistence since time out of mind. We rely on the goods that the land produces, and the open spaces that help us to grow as people. The land allows us to live healthy, productive lives in the modern world, and reminds us of our past.

We recognize the need to protect culturally important places and educational areas for our people, and have therefore designated Lil'wat Nt'ákmen (Our Way) Areas, Lil'wat Cultural Education Areas, and are pursuing Collaborative Management in the “parks” established by the Province of British Columbia. We also recognize the need to provide opportunities for Lil'wat people to undertake economic activities on the land that provide for their families and our community.

Lil'wat Stewardship Areas have substantial ecological and cultural importance. Most of these areas include the headwaters of rivers that flow through our Traditional Territory. Stewardship Areas are sensitive to disturbance, but light touch forms of economic activity may be suitable in some areas. Light touch forms of development exclude industrial logging and most mining, motorized tourism activities, power projects, and other forms of land development. Stewardship Areas are to be managed to protect ecological values and water quality first, and to allow economic activities only if they are proven to protect the environment.

### **14.1 Kákla (Kakila)**

The portion of the Kákila watershed outside of Garibaldi Provincial Park is to be managed to maintain the important environmental and cultural values that exist. The majority of the Kákila watershed is located in Garibaldi Provincial Park, and is identified as a Collaborative Management Area. The management intent for the portion outside of the park is to maintain high levels of ecological and cultural integrity, while providing for economic opportunities that respect Lil'wat principles.

### **14.2 Úll'us (Upper Ryan)**

The Ryan River is a spiritual place for our people. Food gathering and spiritual places are found along the length of the river.

Grizzly bears, deer, and goats all call this area home. Maintaining a range of habitat is important in their struggle to survive in an area often targeted for resource extraction.

### **14.3 St'uqál'ts (Upper Lillooet)**

The headwaters of the Lillooet River are in St'uqál'ts. The area includes sites of ceremonial and spiritual importance for our people, and named places, historic sites, vision questing areas, and hunting and gathering areas. Significant areas of old growth forest exist along the river, and in the provincial park in the Lillooet River headwaters. Suitable areas for deer, moose, cougars, bears, grizzly bears, and mountain goat are found in the watershed.

Activities such as tourism and botanical harvesting may be promoted, and other economic activities may be considered where they do not cause harm to the land. Power projects that negatively affect the Lillooet River will not be considered due to the high fisheries values in the river.

### **14.4 Cwát'cwat' (Toba Basin)**

Cwát'cwat' is located on the western edge of the Lil'wat Traditional Territory. This area served as a travel and communication corridor to the coast and other places beyond.

The management focus for this area is centred on environmental elements. Economic activities may be considered if they adhere to Lil'wat environmental, cultural and economic principles. A power project is proposed in this watershed. Assessments must be undertaken to ensure no adverse environmental and cultural impacts occur.

### **14.5 Metsláka7 k'ét'a (Bishop)**

The Metsláka7 k'ét'a watershed is found on the northwestern edge of the Traditional Territory. Much of the landscape is covered by glaciers, yet the westernmost sections contain old growth forest in Bishop River Provincial Park. The Bishop watershed forms a travel route to the coast.

Low impact tourism development is acceptable, as are other forms of development that respect Lil'wat needs. Limited plant and wildlife information is available at this time. Management priorities may be revised as new information is made available.

### **14.6 Spexéxnam (Bridge)**

The Spexéxnam watershed is found in the northern portion of the Traditional Territory. Although much of the land is covered in snow and ice, such areas have spiritual importance to the Lil'wat

people. Some areas in the watershed are forested. Food harvesting and preparation areas exist in the northern part of the Spexéxnam watershed.

Suitable economic opportunities to be promoted include low impact tourism. Other forms of development may be considered, but must adhere to Lil'wat principles. Limited plant and wildlife information is available at this time. Management priorities may be revised as new information is made available.



Bridge Glacier

Photo credit: Brad Kasselmann, [www.coastphoto.com](http://www.coastphoto.com)

## **15.0 Lil'wat Conditional Economic Development Areas**

The Lil'wat people recognize that economic opportunities must be provided for the community. A diverse range of activities may be pursued in the Traditional Territory, although not all activities are suitable in all areas. In Conditional Economic Development (CED) areas, economic activities will be permitted on the condition that environmental and cultural values are protected, and that the activity is sustainable.

The following areas were identified as locations where economic activity that respects Lil'wat environmental and cultural principles may occur. Small-scale logging activity may be suitable outside of rare and sensitive areas where community benefits can be gained. Industrial logging and mining activity are not envisioned in most of the areas identified below.

There is a community interest in building on opportunities provided by the tourism destination of Whistler in our Traditional Territory. The Lil'wat people will develop capacity within the Nation to benefit from the opportunities that exist and opportunities that will continue to arise. Successful tourism products require a visually appealing landscape not influenced by industrial developments. Through the watersheds found along the Highway 99 corridor, large-scale industrial development is not promoted.

Around our community and along the approaches to Mount Currie, the land must be managed such that logging and other forms of obtrusive development are not visible.

### **15.1 Qwelímak (Lower Birkenhead)**

Qwelímak has always been important for our people due to the salmon that return home every year. The Birkenhead River is the heart of the habitat that supports deer, moose, bears, owls, and countless other plants and animals. In the lower Birkenhead, land development with appropriate environmental and cultural planning may be suitable for economic development by our people. Some forms of tourism and commercial botanical harvesting may also be compatible with our needs. Industrial logging, mining, power projects, and some water-based tourism activities such as jet boating are not appropriate.

### **15.2 Nsk'enú7 (Joffre)**

Nsk'enú7 is located to the east of Mount Currie. Past and existing use of the land is extensive. Hunting, trapping, and plant and mushroom harvesting are important activities. Fishing for sockeye, chinook, coho, steelhead, trout, Dolly Varden, sucker, white fish, and other fish occurs in the area.

The area is very important to Lil'wat culture, given the proximity to Mount Currie. Vision questing areas, legends and stories, rock art, CMTs, and fish camps are all found in this watershed.

Grizzly and black bears, and deer use Nsk'enú7. Coastal Western Hemlock and Interior Douglas Fir forests provide important cultural plants, yet are at risk due to logging. The area contains old growth forests along Joffre Creek and in the protected area designated by the province.

Opportunities exist for our people to develop tourism products and participate in commercial botanical harvesting. Industrial resource development, such as mining and forestry, are not permitted. Power projects and tourism may be suitable if the development does not adversely affect Lil'wat environmental and cultural principles, and if economic benefits flow to the community. Land development is not desired in this area.

### **15.3 Nsp'úqwem (Twin One)**

Nsp'úqwem drains into Lúlwata Tselálh (Lillooet Lake). The area was traditionally used for food harvesting and preparation, and contained named places and dwelling sites. Nsp'úqwem also contains important areas for cultural plant harvesting, important wildlife habitat, and future fishing areas.

The watershed has been altered by industrial resource development, yet still provides opportunities for Lil'wat people to gain economic benefits. Tourism and commercial botanical plant harvesting are suitable activities, as well as other uses that respect Lil'wat environmental and cultural principles. Logging of second growth stands may be a viable activity in the future if the area is replanted properly. Land development in Nsp'úqwem is not desired.

### **15.4 Lílwata Tselálh (Lillooet Lake)**

The lands and water of Líl'wata Tselálh have provided important resources for the Lil'wat people since time out of mind. Around the lake, many named places can be found, which speaks to the importance of the area for the spiritual well being of the Lil'wat people. Material harvesting and preparation sites are common, including deer, moose, and grizzly bear hunting areas, trapping lines, fishing sites, and plant and mushroom harvesting locations.

The Lil'wat have a strong spiritual connection to Líl'wata Tselálh. Vision questing areas, legends and stories, rock art, village and burial sites, CMTs, and Transformer routes are found along the lake, and speak to the Lil'wat traditions in the area.

Opportunities for economic development exist, including tourism and botanical harvesting that maintain Lil'wat environmental and cultural principles. Development such as mining, power

projects, and land development are not envisioned. Logging of old growth stands along Líl'wata Tselálh are not permitted, although other small-scale forestry may be suitable in places. Water quality must be protected. The sale of recreational properties around the lake must cease, and septic fields in existing developments must be effectively monitored and regulated. The use of power boats in the lake must be managed to limit negative impacts.



Lillooet Lake

Photo credit: Brad Kasselmann, [www.coastphoto.com](http://www.coastphoto.com)

### **15.5 Sú7a (Lower Soo)**

Sú7a is known for its spiritual and ceremonial values, as well as a food harvesting and preparation place. The Soo is a named place, which holds special cultural value for our people.

The river valley still contains old growth forests. These forested lands provide habitat for deer, moose, grizzly, black bears, and many other species, which we value.

There are many significant economic opportunities in the Soo watershed, but there are also important environmental and cultural interests throughout the valley. Tourism development and some forms of land development may be suitable, if Lil'wat environmental, cultural, and economic interests are met. Activities such as mining and agriculture are not appropriate.

## **15.6 Ntsítsuqwtén (Lower Cheakamus)**

Along the Cheakamus River, outside of the park, old growth forests can still be found in some places. Spotted owl habitat is found in these areas as is habitat for many other species.

Economic opportunities that integrate Lil'wat principles and provide community benefits may be pursued. Industrial resource development, including logging and mining, are not suitable. Some forms of tourism may be considered.

## **15.7 Srap7úl (Brandywine)**

The Srap7úl watershed is located on the western edge of the Traditional Territory. In former times, Lil'wat people extracted copper along Brandywine Creek, and hunted, trapped, fished, and collected plants. Srap7úl supports vision questing, legends, and stories, rock art, CMTs, and a village site. Old growth forests and important wildlife habitat is found throughout the watershed.

Limited economic development can be considered in this area where Lil'wat principles can be maintained and community benefits obtained. Industrial logging, mining, land development, and agriculture are not permitted.

## **15.8 Stsátschwam (21 Mile)**

The Stsátschwam watershed is an important spiritual and cultural area for our people. Named places, food harvesting sites, preparation areas, and travel routes are found in the watershed.

The Highway 99 corridor runs through this watershed, affecting the wildlife habitat in the region. Goat habitat is found in the watershed, as is old growth forest. These forests provide habitat for many of the species important to our people.

Use of land in Stsátschwam should balance economic development and environmental protection. Projects, aside from industrial development such as logging and mining will be considered if they provide community benefits and recognize Lil'wat environmental and cultural principles. The tourism destination of Whistler is found in the area, so opportunities associated with offering tourism products to visitors will be considered.

## 15.9 Scwálem (Callaghan)

The Scwálem watershed contains food harvesting areas. Hunting, trapping, fishing, plant and mushroom harvesting, and Lil'wat mineral extraction activities are undertaken in Scwálem. The land contains vision questing areas, the origin of legends and stories, a village site, rock art, and CMTs.

Scwálem has extensive old growth forests, which provide habitat for culturally important plant communities and wildlife important to our people.

Scwálem is planned for development for the 2010 Olympics Games and legacy initiatives that will follow the games. Although a variety of economic opportunities may be considered, some activities such as industrial logging and mining are not compatible with tourism-focused land uses.

Environmentally and culturally sensitive forms of land development may be considered, as well as activities that do not adversely affect the landscape and that provide benefits to the Lil'wat Nation.



Ring Lake (Callaghan)

Photo credit: Brad Kasselmann, [www.coastphoto.com](http://www.coastphoto.com)

### **15.10 Emhátkwa (Green)**

The portions of the Green watershed outside of Garibaldi Provincial Park are an important ecological resource. The Green River watershed is a spiritual and cultural area for our people. Along the river, named places, food harvesting and preparation areas, and travel routes are found.

Old growth forest is distributed throughout the area, providing habitat for species important to our people. Goats are found in high in the watershed. A major highway corridor runs through this watershed, affecting the wildlife habitat.

Resource development, such as industrial logging and mining are not permitted, although power projects may be considered. Other forms of economic activity, such as land development and agriculture, are not envisioned. The tourism destination of Whistler is found close by, so opportunities associated with tourism products for visitors will be considered.

### **15.11 Tsíqten (Lower Fitzsimmons)**

Tsíqten is an important spiritual and cultural area for our people. In this watershed, named places, food harvesting, preparation areas, and travel routes are found.

Industrial resource development in the watershed, such as logging, mining, and agriculture, is not permitted. Some other forms of economic activity may be acceptable if deemed appropriate by our people. The tourism destination of Whistler is found close by, so opportunities associated with offering tour products to visitors will be considered.

### **15.12 Nqw'elqw'elústen (Meager)**

Nqw'elqw'elústen is a place of spiritual reverence for the Lil'wat owing to the presence of the hot springs and material gathering in the area. Named places dot the landscape, and former settlements are found in Nqw'elqw'elústen.

The mountains of the river valley support mountain goat, grizzly bears, and salmon, and the junction with the Lillooet River crosses deer and moose migration corridors.

Nqw'elqw'elústen has been altered through industrial forestry, although areas of old growth forest exist. Potential exists to develop tourism products focused on the hot springs, but planned geothermal development may reduce the desirability of the area for visitors. The Lil'wat focus on this area is cultural, though economic activities will be considered if they provide benefits to the

Lil'wat Nation and incorporate our environmental and cultural principles. Some Lil'wat led-forestry may be appropriate, but must not interfere with cultural interests.

More specific planning is needed for this watershed due to the important cultural history of the region.

### **15.13 Ílacwten (Elaho)**

The Elaho watershed contains intact old growth forests and habitat suitable for many plants and animal species. The Elaho provides opportunities for hunting, trapping, and fishing, and in former times the Elaho River was used as a travel route from Lil'wat to coastal villages at Squamish, Sechelt, Klahoose, and other communities. The Elaho still provides vision questing opportunities for our people.

A provincial park has been established in the Elaho watershed to preserve the important ecological characteristics of the area. There is a strong interest in ensuring old growth forest areas outside of the park provide for the Lil'wat people into the people.

Resource development, including industrial logging and mining is not permitted. Other forms of economic activity may be considered where Lil'wat principles are respected.

## **16.0 Managed Resource Use Areas**

Lil'wat Managed Resource Use Areas are to be managed to maintain environmental and cultural values while providing opportunities for our people to gain economic benefits. These areas have been used for forestry and other resource activities. Such activity may continue as long as they are conducted in a sustainable manner. In each area, Lil'wat principles must be respected when development is planned, and when it is undertaken. In these areas, a broader range of activities will be considered compared to Lil'wat Stewardship Areas, and Lil'wat Conditional Economic Development Areas.

### **16.1 Niháxten (Central Cayoosh-Duffy)**

The central Niháxten area has been heavily logged. The area was once a focal area for our community, but many of the important cultural attributes have been affected by industrial development. Further economic activity may occur, but must respect the ecological limits of the land and the needs of our community.

### **16.2 Tsekálenal (Gates Basin)**

Lil'wat Traditional Territory includes Tsekálenal, a small section of the Gates Basin. Some forested land exists, but much of the area is covered in snow and ice. Our people have important hunting and gathering sites in Tsekálenal, and Transformer stories are placed in the region.

There may be opportunities for Lil'wat economic development, especially related to summer and winter tourism. Other activities that respect Lil'wat principles may be considered.

### **16.3 Lilwatátkwa (Lillooet River)**

Lilwatátkwa is in the heart of Lil'wat Traditional Territory. Many named places exist along the river's edges, and village sites, ceremonial places, hunting spots, and gathering sites line the corridor. The Lillooet River is also a critical travel corridor for bears, deer, and moose, and a home for mountain goats and many other species. Pinch points for wildlife movement enabled good hunting for our people.

The sad reality for our people is that much of Lilwatátkwa has been altered through settlement, agriculture, and industrial resource development such as logging. Private land now surrounds much of the river, with limited opportunity for Lil'wat use.

As much of the river valley is already developed, we are interested in securing more economic benefits for our community. A range of economic opportunities may be considered, as long as they adhere to Lil'wat environmental and cultural principles. Activities that involve the jet boats on the river are not supported, nor is the use of pesticides or fertilizers and pesticides that pollute our waters.

A substantial number of Lil'wat cultural sites exist along the river corridor and surrounding lands. These sites must be identified during any development activity and preserved to avoid further incremental damage to our heritage.



Pemberton Valley

Photo credit: Brad Kasselmann, [www.coastphoto.com](http://www.coastphoto.com)

## **16.4 Sts'em (Battleship)**

The Sts'em watershed drains into Lúlwata Tselálh (Lillooet Lake). The area was traditionally used for food harvesting and preparation, and contains named Lil'wat places. The watershed contains areas of remaining old growth forest, and these forests and other habitats provide homes and migration corridors for many animals, including goats, deer, and owls. The Sts'em watershed contains red cedar stands, important for our cultural uses.

A variety of economic uses that provide benefits to the community and respect Lil'wat principles are acceptable. Potential tourism opportunities may exist. Any development must ensure that no adverse impacts occur on Lúlwata Tselálh (Lillooet Lake).

## **16.5 Wetscín'atkwa7 (Lizzie)**

The area contains named places, traditional use, special rock paintings, and historic areas in Wetscín'atkwa7. Today, the area contains some stands of old growth forest, although much has been logged. Red cedar stands once grew in this area, and remnants remain. The mountains and forests that surround this area support mountain goats and other wildlife, as well as plant communities important for Lil'wat cultural practices.

There are opportunities for Lil'wat economic development in this watershed, including forest-based activities, and summer and winter recreation, as long as Lil'wat principles are incorporated into the design of any development activity.

## **16.6 Stsácwam (Rutherford)**

Stsácwam is an important ceremonial, spiritual area, and resource gathering area. Named places occur along the length of the river, reflecting the historic importance of the area.

Goats oversee activity from their high mountain ledges of the watershed, and deer, bears, and many other animals use the resources of the area throughout the year.

Stsácwam is an economic focus area for the Lil'wat. Industrial resource development such as forestry, mining, and power projects may be considered if Lil'wat environmental, cultural, and economic principles are respected, as will other forms of development that provide benefits to the community. Land development and agriculture in this area is not desired by the community.

## **16.7 Úll'us (Lower Ryan)**

Úll'us is a spiritual and ceremonial area for our people. Food harvesting and material gathering were important throughout the river corridor.

The river provides habitat for many creatures, including deer, goats, and bears. The Ryan River links with the Lillooet River, thereby forming a contiguous wildlife corridor.

The lower portions of the watershed provide potential summer tourism development opportunities for the Lil'wat, while the upper areas currently support winter recreation and tourism. Úll'us has undergone extensive alteration through industrial logging. The Lil'wat recognize the significant alteration that has occurred in this watershed, and hope to rehabilitate sensitive areas in the watershed to preserve the remaining cultural value.

Some forms of economic development may occur in Úll'us that respects Lil'wat principles. Logging, and tourism may be suitable in some areas, but land development and mining are not. Further planning is needed in this watershed.

## **16.8 Upper Squamish**

The Upper Squamish watershed contains areas of spiritual and ceremonial reverence for the Lil'wat people, and access to travel and communication routes. As described through legends, the Lil'wat people used this area extensively in the past. The land contains old growth forests and diverse wildlife habitat.

The focus of Lil'wat activity in the basin is on economic development. Forest harvesting activity that adheres to Lil'wat cultural and economic principles is viewed as a viable business opportunity. Other forms of development may be suitable where benefits are provided to the Lil'wat community.

## 17.0 Acknowledging our Traditional Territory

For countless generations before European contact, the Lil'wat Nation governed its Traditional Territory and sustainably managed use of land and resources. Some portions of our Traditional Territory were shared with neighbouring First Nations, such as the Squamish Nation, In-SHUCK-ch, N'Quatqua, and Chilcotin. In the present day, we have established working relationships with our neighbouring First Nations. For instance, a protocol agreement has been reached with the Squamish Nation, outlining a collaborative approach to issues associated with the 2010 Winter Olympics.

When Europeans began entering Lil'wat Nation Traditional Territory in the Nineteenth Century, governance over the land was conducted by the Lil'wat. Gradually but continuously, other tenures, developments, and land use plans have been overlaid on our Traditional Territory.

### Other plans in our Traditional Territory

Non-aboriginal and aboriginal groups have prepared plans that affect the use of land in our Traditional Territory. As the original occupants of our land, we have not previously felt the need to develop a plan for the use of our land. Now that we have prepared a Land Use Plan, that plan takes precedence over others' plans, because of our prior presence here and because of the strength of our claim of uninterrupted use of our Traditional Territory.

The other plans that affect our Traditional Territory include:

- Sea to Sky Land and Resource Management Plan (LRMP),
- Lillooet LRMP,
- Pemberton Official Community Plan,
- Whistler Official Community Plan,
- *Xay Temixw*, the Squamish Nation land use plan,
- Squamish-Lillooet Regional District Regional Growth Strategy (RGS),
- *Nxekmenlhkálha Iti timcwa*, the preliminary draft St'at'imc Nation land use plan,
- Klahoose Statement of Intent,
- In-SHUCK-ch N'Quatqua Statement of Intent,
- BC Parks Master Plans for provincial parks,
- Various Ministry of Forests and logging tenure holder cutting plans and other silviculture plans,
- Plans for development by BC Hydro and provincial ministries (such as Ministry of Transportation), and land use plans of the Agricultural Land Commission,

- Development plans of the Vancouver Organizing Committee for the 2010 Winter Olympic and Paralympic Games (VANOC), and
- Development plans by other private developers.

The plans of non-aboriginal groups in our Traditional Territory typically encourage widespread development and extraction of resources, with little regard for sustainability. Such plans will be at odds with the basic direction and priorities of our Land Use Plan. We live in this area, and our plan reflects the high priority we place on protecting the qualities that have sustained us and our culture for countless generations. Others' plans sacrifice the land and water for short-term gain; ours protects our Traditional Territory for our children and their grandchildren, and for the creatures that inhabit our lands and waters.

### **Rules for others' activity in our territory**

We recognize that other people live, work, and play in our Traditional Territory. We wish to be good neighbours with the non-aboriginal residents on our land. To maintain good relations, the following rules should be followed.

- The primacy of the Lil'wat Land Use Plan must be recognized. With a broader scope, longer historical claim of legitimacy, and greater emphasis on long-term sustainability, our Land Use Plan should guide plans prepared by others.
- Others' plans and activities must comply with the designations and policies of our Land Use Plan.
- Developers and others active in our territory must comply with our Consultation and Referral Policy. Authorization must be sought under the Lil'wat Heritage Policy, and the letter and intent of the Heritage Policy must be met in all developments.
- For major developments, an economic benefit sharing agreement needs to be negotiated with the Lil'wat Nation.
- Protocols and Memoranda of Understanding should be negotiated between the Lil'wat Nation and those proposing developments or other major activities in our Traditional Territory. These agreements should set out principles governing how other communities, developers, or levels of government will interact with the Lil'wat Nation.
- Access Management Agreements must be developed to
  - ensure that others' activities do not adversely affect Lil'wat Nation interests, and
  - continue to allow Lil'wat people to gain access to lands of cultural importance.

As we work with others to ensure that they understand the meaning and implications of our Land Use Plan, other rules may be developed.

## **18.0 From Words to Actions: Implementing the Lil'wat Land Use Plan**

We intend to comprehensively implement our plans for the land and resources of the Traditional Territory. Implementation of the diverse actions contained in the Land Use Plan will require the support of our people, collaboration with other governments and landowners, and allocation of Lil'wat Nation financial and staff resources to accomplish our goals.

Implementing the plan will involve the following principles and directions.

- Lil'wat Council will assume primary responsibility for implementing the Land Use Plan. Council will authorize preparation of a Land Use Plan implementation program.
- All Lil'wat Nation departments, corporations, and community members will have a role in Land Use Plan implementation.
- All decisions made by the Lil'wat Nation will be consistent with achieving the vision and goals of the Plan, and will advance the Plan's management actions. Actions, programs, and policies of Lil'wat Nation departments and corporations will be consistent with the Land Use Plan.
- The Land Use Plan will be implemented in phases, to ensure that elements of the Land Use Plan are executed in a logical, achievable, affordable manner, recognizing that it could take generations to fully implement the Plan.
- Phase 2 of the Lil'wat planning program will include detailed sub-plans, consistent with the Land Use Plan, prepared to provide more specific direction on particular places, topics, economic sectors, or policies to be implemented in the Traditional Territory. Phase 2 may also extend the coverage of the Land Use Plan to other parts of the Lil'wat Traditional Territory not included in this Phase 1 document.
- The contents of the Land Use Plan and progress toward its implementation will be monitored and subject to regular review and reports to Council and the community.
- The Land Use Plan contents and methods of implementation will be periodically revised to reflect changing conditions, improved knowledge, and new opportunities for achieving the goals of the Lil'wat Nation.
- The Lil'wat Nation will share the Land Use Plan with neighbouring First Nations and aboriginal associations.
- The Lil'wat Nation will publicize the Land Use Plan with non-aboriginal people and groups in the Traditional Territory.
- The Lil'wat Nation will support others' initiatives that support and advance the implementation of the Land Use Plan.

- The Land Use Planning Referral Committee will coordinate implementation of the Land Use Plan, consider referrals from outside agencies, and advise Council on Lil'wat Nation land use directions and actions.
- Development plans or other documents referred to the Lil'wat Nation for comment will be assessed in light of their consistency with the Land Use Plan. These reviews will involve the Land Use Referral Committee and the Land and Resources Department.
- The Lil'wat Land and Resources Department will provide primary technical support for the implementation, monitoring, and updating of the Land Use Plan. The Land and Resources Department will provide secretariat services to the Land Use Referral Committee.
- The Lil'wat Nation Referral Consultation Policy will be applied to agencies and developers in the Traditional Territory to ensure that the Lil'wat Nation is fully engaged and that the Land Use Plan is adequately considered in development and planning decisions.
- Lil'wat Heritage Policy elements governing activities in traditional use areas will be applied, particularly the need to obtain written permission from the Lil'wat Culture, Heritage, and Language Authority prior to extracting resources, fishing in traditional fishing sites, conducting guided hunting or fishing activities, and setting sustainable plant harvesting levels.
- The Lil'wat Nation is the rightful owner of our collective intellectual and property rights to our botanical resource knowledge, innovations, and practices. Written permission must be obtained from the Lil'wat Culture, Heritage, and Language Authority prior to disseminating this knowledge.

## **I tmícwsa I Ucwalmícwa**

**Pála7 t'u7 ti tmícwa I Ucwalmícwa**

**Pála7: Pála7 st'ákmens I Líl'wata Tmicw ka-xílha pala7min'twalsa I  
Líl'wata Úcwalmicw tsuwíha tmicws,  
Métsten ku ka-ámasa ku skel7álh.**

**Húz'lhkaih kw'ezusmintwál ka-ámasa áts'xnem kwes nilhts ti tmícwa  
múta7 I sk'emk'ukw'm'itlhkálha.**

**The people and the land are one.**

**The Phase 1 Lil'wat Land Use Plan expresses the special relationship  
between the Lil'wat people and our Traditional Territory,  
and provides a road map to a better future.**

**We will work together to implement this plan  
and to achieve the Vision  
for the sake of our land and our children.**

