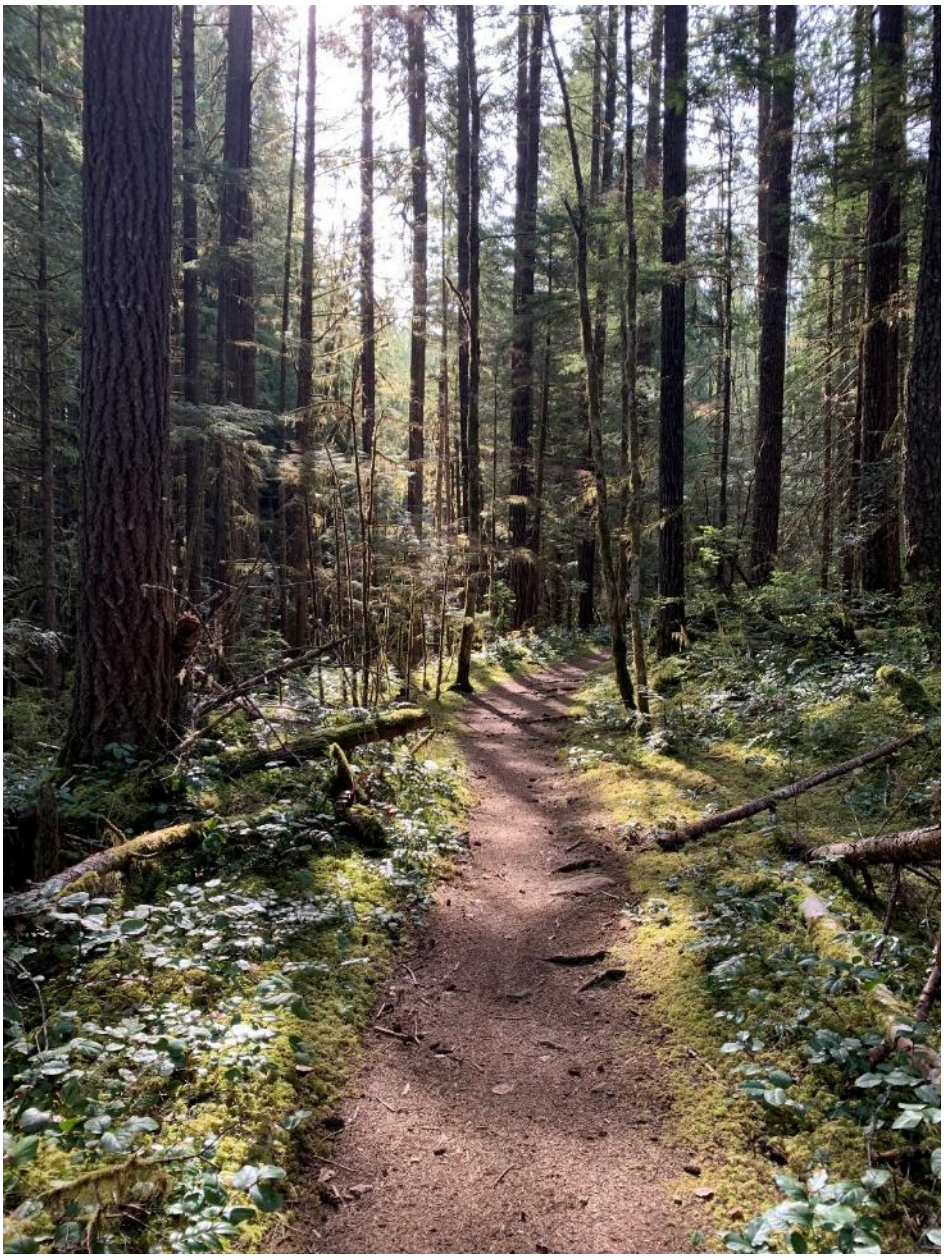
Cultural Values Report –
Cumberland Community Forest Park



Jesse Morin, PhD, May 30, 2025

Submitted to – Kevin McPhedran, Director of Community Services, Village of Cumberland

Executive Summary

Based on my review of relevant ethnohistoric documents and site visits to the Cumberland Community Forest Park some of the preliminary cultural values of interest to KFN within the park include:

- Preservation of mature trees;
- Preservation of existing stands of berry bushes, especially huckleberry and salmonberry;
- Preservation of any archaeological sites that may exist in the park area;
- Preservation of wetlands;
- Creation of culturally relevant signage, including the use of Indigenous place names;
- Invasive species removal.

Overview

As part of their information gathering process to inform park planning, the Village of Cumberland (Kevin McPhedran) requested that K'ómoks First Nation (KFN) participate in the production of a cultural values report for the Cumberland Community Forest Park (the study area), and I have prepared this report with KFN. The purpose of this cultural values report is to ensure that KFN's values, concerns, and objectives are considered in the Village of Cumberland's development planning for this park. This report is intended to be an initial venue for identifying KFN's cultural and ecological values in relation to the park development and maintenance.

It is important to note that the Cumberland Community Forest Park is held under a restrictive covenant that severely limits development within the park. Medium-term park planning scheduled for 2025 is therefore to focus on trail maintenance and improvements (including replacement of a footbridge over Perseverance Creek), limited new trail development, and nature education infrastructure (e.g. signage, nature classrooms) only includes trail maintenance, establishment of linking trails, and the replacement of a foot bridge over Perseverance Creek (Kevin McPhedran, pers. Comm. April 30 2025).

To develop this cultural values report, I reviewed a range of publicly available sources for relevant ethnohistoric information, ecological reports provided by the Village of Cumberland describing the park (Jones 2005a, 2005b), and undertook two informal surveys of a portion of the study area on April 25 with Matt Everson (KFN Guardians) and Jayden Bell (KFN Archaeological Monitor) and on May 2, 2025 with Cedar Frank (KFN Guardian Watchmen), Rylan Wright (KFN Guardian Watchmen), Zeb Savoie (KFN Ecological Monitor), and McPhedran (Village of Cumberland). These surveys allowed for discussion of the plants and features of interest by KFN members, and identification of potential features of interest. I note that I did not query KFN's database of traditional use study (TUS) information for this project, as such information is considered confidential. The results of this research are presented below.

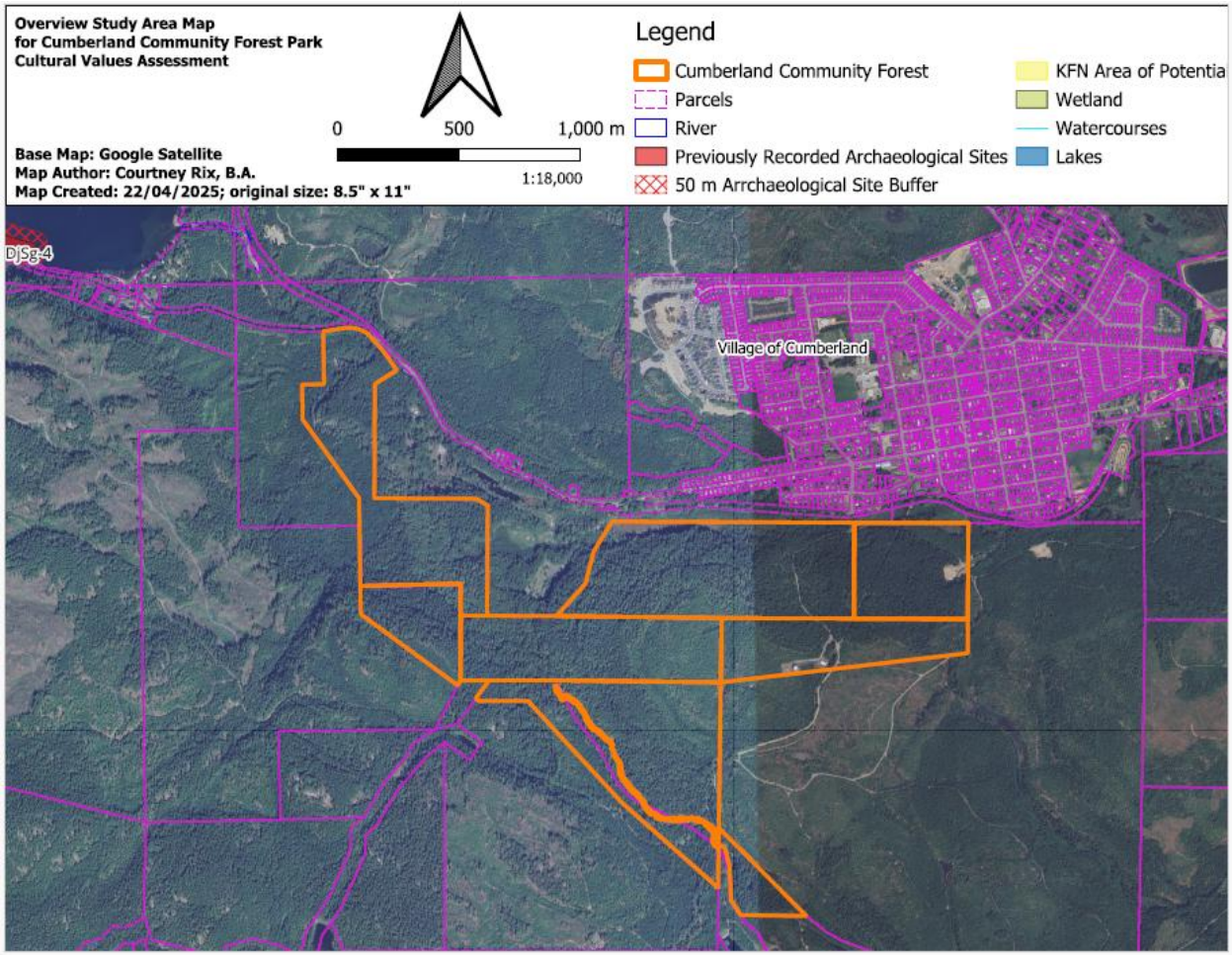


Figure 1. Cumberland Community Forest Park (orange polygon) Study Area.

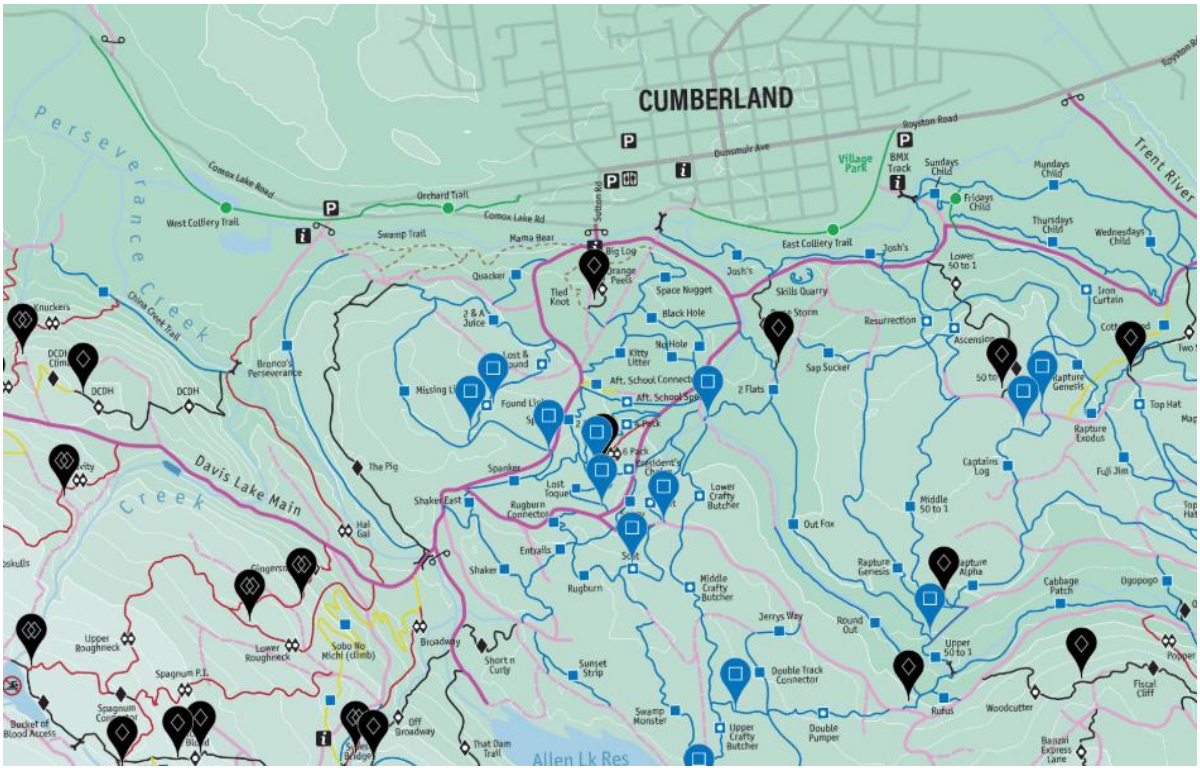


Figure 2. Example of the extensive network of trails in and extending beyond the Cumberland Community Forest Park.

Background

The Cumberland Community Forest Park to the south of the Village of Cumberland is about 545 acres in size, and hosts an extensive well-used system of foot and bike trails about 13.5 km in length (**Figure *2***). The study area is bounded by a wetland in the north, then rises rather steeply immediately to the south, gaining perhaps 50 m elevation over 500 m distance, and then rises more gently furth to the south towards Allen Lake Reservoir. The dominant feature of this study area is Perseverance Creek, historically and commonly called "Coal Creek" or "China Creek". The park is more-or-less entirely forested with second growth Douglas fir, hemlock, and red cedar, and in recently disturbed areas, alder and wild cherry (**Figure *3***, **Figure *4***). Yew trees were occasionally observed in steeply sloped and presumably damp environments. The understory variably consists of sword fern, Oregon grape, salal, huckleberry, blueberry and salmonberry (**Figure *3***, **Figure *4***). In wetland portions of the study area, willow and skunk cabbage are common. The forest composition appears to vary considerably in relation to groundwater/moisture, with cedar and yew trees in especially damp areas. The study area was probably first logged between about AD 1890-1920 to supply the local mines and residential construction in Union/Cumberland (Mackie 2000:33).

Figure 3. Example of typical forest cover and understory in Cumberland Community Forest Park.

Figure 4. Example of typical forest cover and understory in Cumberland Community Forest.

Cultural Background

Ethnographic descriptions of Indigenous group territories at the time of First Contact (AD 1792) indicate that the Cumberland Community Forest Park area was within the territory of the Pentlatch people (Kennedy and Bouchard 1983:15, 1990:442). No historical, archaeological or otherwise documented traditional settlements or village sites are documented in the vicinity of the Cumberland Community Forest Park area, and the nearest known pre-contact Pentlatch settlements were located about 7 km to the east at Royston and Millard Creek, about 2 hours distance by walking, with many more Pentlatch settlements located about 10-12 km distant around Comox Harbour and up the Courtenay River. It is near-certain that the inhabitants of these settlements regularly utilized the Cumberland Community Forest Park area on a seasonal basis for resource harvesting and perhaps other cultural activities.

The early industrial development of the Union/Cumberland area would have undoubtedly strongly dissuaded ancestral K'ómoks people harvesting resources in the vicinity, and also

placed extra pressure on local game species. However, ancestral K'ómoks/Pentlatch people did travel to Cumberland, and at least one K'ómoks/Pentlatch person (Joe Nimnim) worked in the coal mines there (Barnett 1936:45, 1955:166). Rather than harvesting resources in around the study area, after the mines and community was established there, K'ómoks/Pentlatch probably often travelled there to sell fish, game or other foods to local miners.

Indigenous Place Names

There do not appear to be any recorded Indigenous place names for landscape features of the Cumberland Community Forest Park, or the Cumberland area more generally. This does not necessarily mean that there were no traditional Indigenous names for the area or features within it, but that such names were never recorded by linguists or anthropologists. Although northwest of the study area, it is interesting that the earliest EuroCanadian explorer of the region, described Comox Lake as "Puntledge Lake", and the Puntledge River "Puntledge (Puntleech)", presumably the names he was told by his Pentlatch or K'ómoks guides (Brown 1864:72, 75). In AD 1888, Boas recorded the name "PE'ntlatc Lake" for what is now called Comox Lake (Bouchard and Kennedy 2002:238; Yampolsky 1958). Puntledge (or Pentlatch, Péntl'ech) for the name of Comox Lake and Puntledge River is/are likely the nearest recorded Indigenous placenames in the vicinity of the study area.

Relevant Oral Histories

As with Indigenous place names, a review of publicly available Indigenous oral histories did not identify any specific uses or mention of the Cumberland area, including the study area. There are several recorded local Indigenous oral histories that generally describe people travelling up into the mountains or along a creek (e.g. Arnett 2007:248; Kinkade 2008:96), but nothing that narrows a probable location in the study area. The dominant landscape feature of the immediate region, Comox Lake, immediately to the northwest is mentioned in several oral histories (see Arnett 2007:73-74, 247; Bouchard and Kennedy 2002:237; Kinkade 2008:100). While the events described in these oral histories are beyond the study area, they are relevant and worth at least briefly reviewing.

One account of the ancestors of the Pentlatch[1] people was recorded from a Cowichan/Penelakut informant (Arnett 2007:246-250). The account begins: "In the beginning, long ago, there were no people living at Punt-Lutz. Then, a long way back in the woods where there was a lake, a man was made" (Arnett 2007:247). He was later joined by a woman who had no arms, whom he married and had two children with. She was later gifted arms by "the Spirit". Later, these two now-grown children leave their parents, and discover the coast, with its bountiful salmon and clams. The parents are meanwhile joined by other peoples created "far back in the mountains". The children then return to their parents and share salmon and clams

[1] The account specifically describes the "first people at Qhwimux – 'Punt-Lutz' is the Indian name for that place" (Arnett 2007:247).

with them and convince everyone to move to the coast. “There they formed the Punt-Lutz tribe, which grew to be a tribe of many hundreds…” (Arnett 2007:250). This is one of two known oral histories that describe the origins of the Pentlatch people. The other recorded account does not specify where the First Ancestors appeared or arrived, but named them Kʷayímə/Kōaī’min and Híqtən/Hē’k·’ten (both male names) (Bouchard and Kennedy 20006:237-238; Kinkade 2008:99).

Another oral history, the account of the Great Flood, recorded from an unnamed Pentlatch informant describes the stranding of the white whale: “A whale remained stranded high up on the mountain near PE’ntlatc Lake. The water up there froze and the whale was unable to get away again. The whale can still be seen there today and that is why the glacier in the PE’ntlatc Valley is called K·onēis” (K·onēis/kwénis/qʷənəs) is the ayajuthem/K’ómoks and presumably Pentlatch name for humpback whale) (Bouchard and Kennedy 2002:238). This oral history thus describes the origin of the Comox Glacier, and the affiliation of the Pentlatch people with the white whale.

Additionally, there is one oral history, set during the Salish-Lekwiltok Wars, probably between AD 1820 and AD 1840, that may refer to the Comox Lake area. This account is difficult to interpret, however, because a lack of geographic reference points, and the historical movements of name groups around that time. A oral history recorded from a Cowichan/Penelakut informant describes the journey of a Cowichan chief (Xulqalustun) from Discovery Passage to Penelekut after a failed raid against the Lekwiltok (Arnett 2007:70-77). In one segment of their travels, they come to a lake, follow the river draining it, and arrive among the village of the “Qhwimux” (Arnett 2007:74). This could refer to travel down the Comox Lake, the Puntledge River, and into Comox Harbour, however, the K’ómoks people did not occupy Comox Harbour at that time, and the area was known as Pentlatch/Puntlach (Galois 1994:238-240). This account could, however, also be describing travel from Lower Campbell Lake down the Campbell River to the K’ómoks villages there at the time, however, the account describes travel using a raft, and Elk Falls on the Campbell River are definitely a barrier to rafts. In either case, the geography described in this oral history is difficult to pin down.

Local Archaeological Sites

A review of the provincial registry of archaeological sites (RAAD) maintained by the Archaeology Branch was undertaken on April 29, 2025. This query did not identify any recorded archaeological sites within the study area. The nearest recorded archaeological sites are all in the vicinity of the eastern portion of Comox Lake. These are described briefly below (all measurements from the northwestern extremity of the Cumberland Community Forest Park where Perseverance Creek flows under Comox Lake Road.

- DjSg-15. A single stone tool (an unmodified flake), located to the 1.9 km northwest, on the north shore of Comox Lake, immediately west of the outlet of Black Lake;
- DjSg-4. Several culturally modified trees (bark-stripped) that were stripped between AD 1717 and AD 1817, located 1.4 km to the west, on the south shore of Comox Lake, immediately east of the boat ramp at Cumberland Lake Park;

- DjSg-3. A single culturally modified tree (bark-stripped) that was stripped in AD 1858, located 3.2km to the northwest on the north shore of Comox Lake.
- DjSg-11. A single ground slate projectile point, likely dating from about 500 BC to AD 1800, located 3.1 km to the west, on "Queso Grande Trail", ~550 m above sea level, south of Comox Lake;

Most, if not the entirety of the study area should probably be considered to have low archaeological potential (i.e., the probability of undiscovered/unrecorded archaeological sites existing therein). The areas adjacent to Perseverance Creek and Allen Lake may have slightly higher archaeological potential. This does mean no archaeological potential, as isolated finds of artifacts, such as a single spear point lost in hunting activities, can occur anywhere and are impossible to predict. The single projectile point recovered from a mountain trail 3-4 km west of the study area (DjSg-11) is probably the best example of the type of site that could potentially exist within the study area (**Figure *5***).

Culturally modified trees (CMTs) are very unlikely in the study area due to the history of logging there and the age of the current forest cover. If any old growth cedar trees are present within the study area, they should be inspected by an archaeologist to assess if they have signs of cultural modification.

Figure 5. Ground slate projectile point recovered from DjSg-11, just west of the study area.

Historical Background

Prior to EuroCanadian settlement of the region (~AD 1862), in the middle of the 19th century K'ómoks people relocated from their territory around Campbell River and Quadra Island to the Comox Valley area (Galois 1994:238-240). This relocation was driven by intense warfare and raiding by the Lekwiltok people. After initial conflict with the Pentlatch people, the K'ómoks people and Pentlatch people established peaceful relations and lived side-by-side in the same settlements (Hayman 1989:123). Although this event brought new Indigenous people into the region, Indigenous populations were collapsing at the time as a result of smallpox and other diseases (Boyd 1990; Harris 1994). As recorded by Robert Brown from a Pentlatch elder in 1864:

> The Great chief above became angry with the Puntledge and killed many, viz many of them by Small pox, until what with disease and war, the Puntledge became very few indeed & sought the friendship and alliance of their old Enemies the Comoucs for mutual protection & defense: & from that day they lived together. (Hayman 1989:123)

The initial EuroCanadian settlement of the Comox Valley region in the 1860's was focused along the Courtenay and Tsolum River prairies, brought relatively few non-Indigenous people into the region, and probably had no direct impact on the Cumberland Community Forest Park area (Isenor et al. 1987; Mackie 1995). In September AD 1864, Robert Brown and the Vancouver Island Exploring Expedition became the first documented EuroCanadians to travel up the Puntledge River and across Comox Lake, bringing them within about 3 km of the study area, when the camped near the current site of the Puntledge Dam (Hayman 1989:126-135). While camped there, they recorded frequent comments regarding the abundance of beaver on Comox Lake. Over several days, they made explorations of Comox Lake, especially to the west (they were ultimately headed towards Port Alberni), but from surviving records, there is no information to suggest they travelled up Perseverance Creek. Brown's party also observed and reported upon a seam of coal at the Brown's River, and pieces of coal they found at Comox Lake (Hayman 1989:130-135).

Perhaps following up on these early descriptions of coal, in AD 1870, Sam Harris reported coal from Perseverance Creek (aka "Coal Creek") that flows into Comox Lake, and a group formed the Union Coal Company a year later (Mackie 1995:192). While this operation collapsed within a few years, the Union Coal Company's land holdings and mineral rights, along with several other mines, were bought up by Robert Dunsmuir in AD 1888 (Mackie 1995:196). After re-establishing the mines, Dunsmuir's Union mines were shipping coal within a year. The settlement of a large colonial community at what would become known as Cumberland involved the industrial transformation of the local area. A local mill was established by AD 1889, the townsite was logged, and the timber transformed into lumber for the houses, buildings, railways, and for supports within the mines (Mackie 1995:196). By AD 1890, there were about 350 miners employed in the Union mines, and 20 years later there were 3,500 (Isenor et al. 1987:257, 272). It was likely during this period of early settlement of Union/Cumberland that the study area was first logged, with subsequent cuttings of various areas throughout the 20th century.

The history of settlement and mine operation in Cumberland, and its associated segregated ethnic communities (Chinese, Japanese, and African Americans) is well-documented (see Isenor et al. 1987; Mackie 1995; Watson et al. 1988), and not reported here. With the final closure of mines in Cumberland in AD 1966, the settlement experienced considerable depopulation and economic depression (Harper 2019). These trends were strongly reversed around AD 2000, with a significant expansion of new housing in Cumberland. The population of Cumberland has continued to grow since then, as the community transformed from a centre of resource extraction to a community with premier access to outdoor recreation opportunities. The initial purchase of the Cumberland Community Forest Park lands in AD 2005, and later additions in 2006, 2016, and 2020 to protect these areas from logging and to enhance community access are very much a part of the transformation of Cumberland in the 21st century (Harper 2019).

Survey of Cumberland Community Forest

On April 25 2025, we - Jesse Morin (KFN Archaeologist/Ethnohistorian), Matthew Everson (KFN Guardian Watchmen) and Jayden Bell (KFN Archaeological Monitor) undertook and informal survey of a portion of the Cumberland Community Forest Park. The goal of the survey was to observe the local lands, ecology, and species of interest to KFN. Entering from the north off of Sutton Road, we took Mama Bear Trail to the west, parallelling the wetlands there, before swinging uphill (south) towards the bridge over Perseverance Creek, the pools at Perseverance Creek, towards Allen Lake, following a gravel road to the northeast past the water treatment facility, and downhill to an access point on Second Street (**Figure *6***).

On May 2, 2025 we - Jesse Morin (KFN Archaeologist/Ethnohistorian), Cedar Frank (KFN Guardian Watchmen), Rylan Wright (KFN Guardian Watchmen), Zeb Savoie (KFN Ecological Monitor), and McPhedran (Village of Cumberland) undertook an informal survey of two different portions of the Cumberland Community Forest Park with the same goals as stated above. Entering from Coal Creek Historic Park (historic Chinatown) from the north, we entered the park via Hai Gai trail and travelled south along Perseverance Creek and a portion of the China Creek trail to the west. After returning the same route, we also visited a portion of the park immediately west of the Japanese Historic town (**Figure *6***).

As noted above, the second-growth forest here consists of Douglas fir, hemlock, and red cedar, and much more rarely alder, wild cherry and yew, and the understory consists primarily of salal, Oregon grape, sword fern and huckle berry, salmonberry and blueberry, with small, localized wetlands in the park are dominated by willows, sedges and include skunk cabbage (**Figure *7***, **Figure *8***, **Figure *9***, **Figure *12***). Many of these berry species are regularly harvested by KFN members, and the abundant young cedar trees here are suitable or will soon (in the next decade or so) be suitable for bark harvesting.

In the area of Hai Gai trail, there are extensive, discontinuous patches of devils club extended for several hundred meters (**Figure *6***, **Figure *10***, **Figure *11***). Some of these individual plants are more than 3 m tall and seem to be thriving in this location. This location is probably

the largest patch devils club I have seen in the Comox Valley area. Devils club was traditionally used by Indigenous people for medicinal purposes and for making black face paint (Turner 1998:139-140).

More or less contiguous with the area of extensive devils club on Hai Gai trail, is a large stand of mature cedar trees (**Figure *6***). Many of these cedar trees are probably appropriate for harvesting bark from (**Figure *13***). This is perhaps the largest stand of cedar trees I have seen in the Comox Valley. Indigenous people traditionally harvested cedar bark for making cordage, hats, capes, clothing etc., and this practice has recently undergone a resurgence (Turner 1998:70-79).

A number of mature yew trees, and an even number of young yew trees were observed along Mama Bear Trail, Hai Gai Trail and along the shoreline of Perseverance Creek (**Figure *6***, **Figure *14***, **Figure *15***, **Figure *16***). The mature yew trees here must be several hundred years old, and survived or were ignored during the original logging of the area. Yew is a very strong wood and has traditionally been used by Indigenous peoples for making bows, paddles, digging sticks and other implements (Turner 1998:100-102). Further, yew trees are generally rare in the region, as they are very slow-growing and only thrive in very damp (but not too damp) environments. If KFN people have current or future aspirations of using yew to make these tools, these trees in Cumberland Community Forest Park could be an important source of yew wood.

Finally, there are the beautiful set of small waterfalls and pools at Perseverance Creek immediately downstream of the bridge crossing the creek (aka China Bowls, ***Figure 17***, **Figure *18***). KFN have, and continue to undertake ritual bathing in the various rivers, lakes and streams in advance of, or after important ceremonial or spiritually charged events. Although he had never been to the location before, Matt Everson almost immediately stated that this would be a good place for ritual bathing it were more private. In my experience elsewhere in Coast Salish territory, waterfalls are associated with specific spiritual power (Barnett 1955:104, 168, 232, 234; Duff 1952:98-99; Suttles 1951:332). I am not aware of any KFN people reporting using this location for ritual bathing, but it is certainly one of the features (if not the main feature) that would have drawn Indigenous people to the study area.

No signs of game (deer, elk or bear) were observed, but it is presumed that they at least occasionally live in or travel through the area.

Although not observed during our survey, biological studies of the study area identified the following species that are regularly harvested by KFN members: trailing blackberry, blackberry, and thistle (Jones 2005a, 2005b).

In addition to the natural an ecological attributes described above, we discussed the future replacement of the bridge over Perseverance Creek with Kevin McPhedran (**Figure *19***). The existing wooden bridge is failing, and within a few years will need to be replaced. While plans are very preliminary, they will likely only involve a small amount of ground disturbance (a few square meters) for the placement of concrete footings for an aluminium bridge.

My assessment of the archaeological potential of the lands on either side of the creek is that they are low potential. This assessment is based on three factors:

1) The area is in a zone of regular flooding that would almost certainly wash away any cultural materials or artifacts deposited here;
2) The area has undergone extensive land modification by heavy equipment, likely associated with historical attempts at redirecting the creek;
3) The ground here is probably too damp to provide a good camp site, and much better (drier) locations at which to camp exist within tens of meters from here.

I am speaking of my own opinion on this matter, and KFN should consulted regarding their level of concern with this project.

Overall, the forest cover across the study area is diverse, variably aged and healthy. Species composition varies across the study area in relation to age, exposure and moisture. Many of these species are regularly harvested by KFN members, and others are of definite interest to KFN members, and are relatively rare on the landscape. Further, as the trees in the Cumberland Community Forest Park mature, such as cedar and yew, they become of much more potential interest to KFN for carving and canoe making.

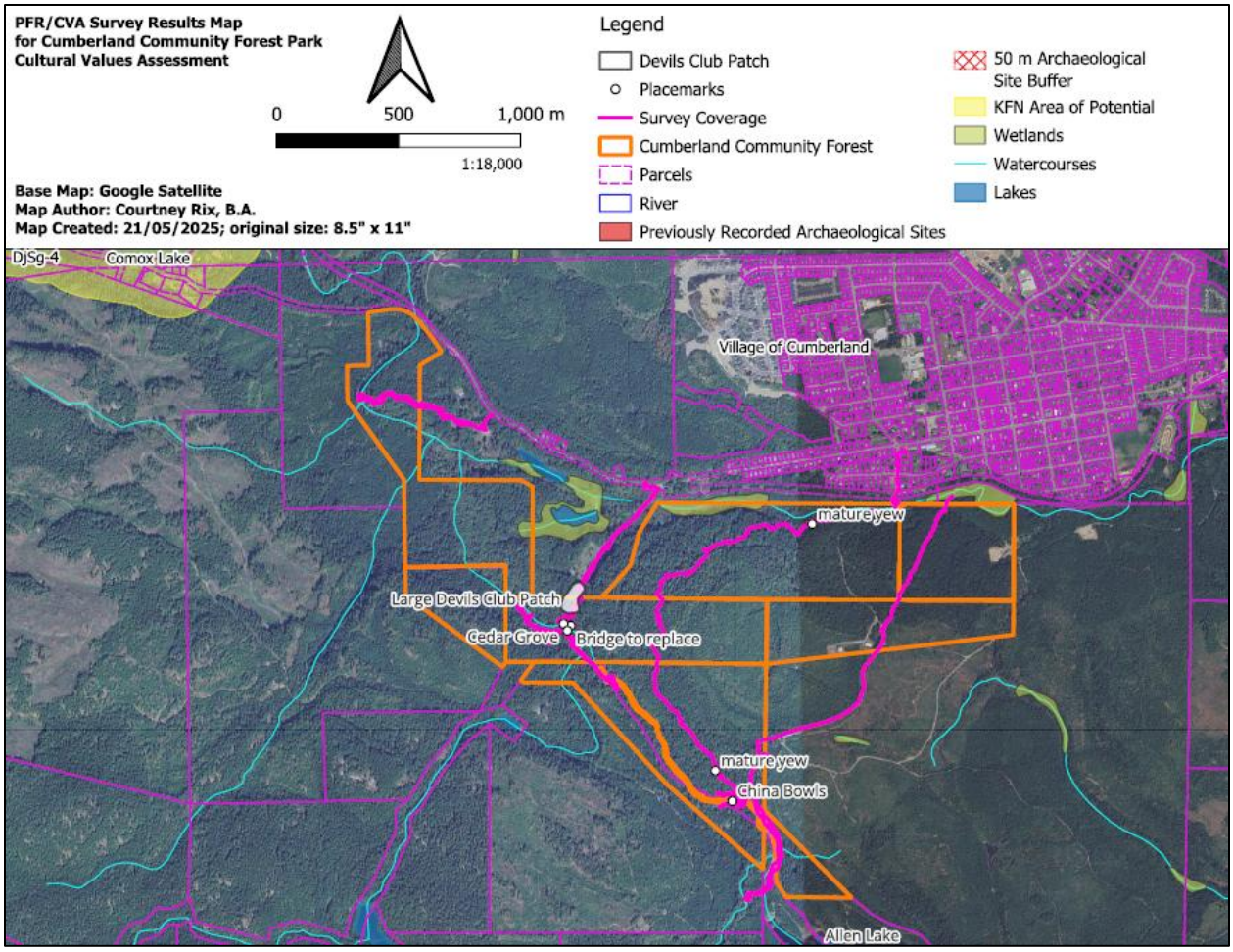


Figure 6. Survey route (pink line) and features of interest.

Figure 7. Huckleberry, blueberry and salmon berry plants in open (disturbed) area.

Figure 8. Salmonberry and skunk cabbage in wetland area.

Figure 9. Wild cherry trees (white blossoms in distance, centre).

Figure 10. Stand of devils club, just sprouting leaves.

Figure 11. Patch of devils club, just sprouting leaves.

Figure 12. Mature redcedar tree, suitable for bark harvesting.

Figure 13. Extensive stand of cedar trees, many of which are suitable for harvesting.

Figure 14. Mature yew tree.

Figure 15. Matt Everson next to a mature yew tree.

Figure 16. Young yew tree.

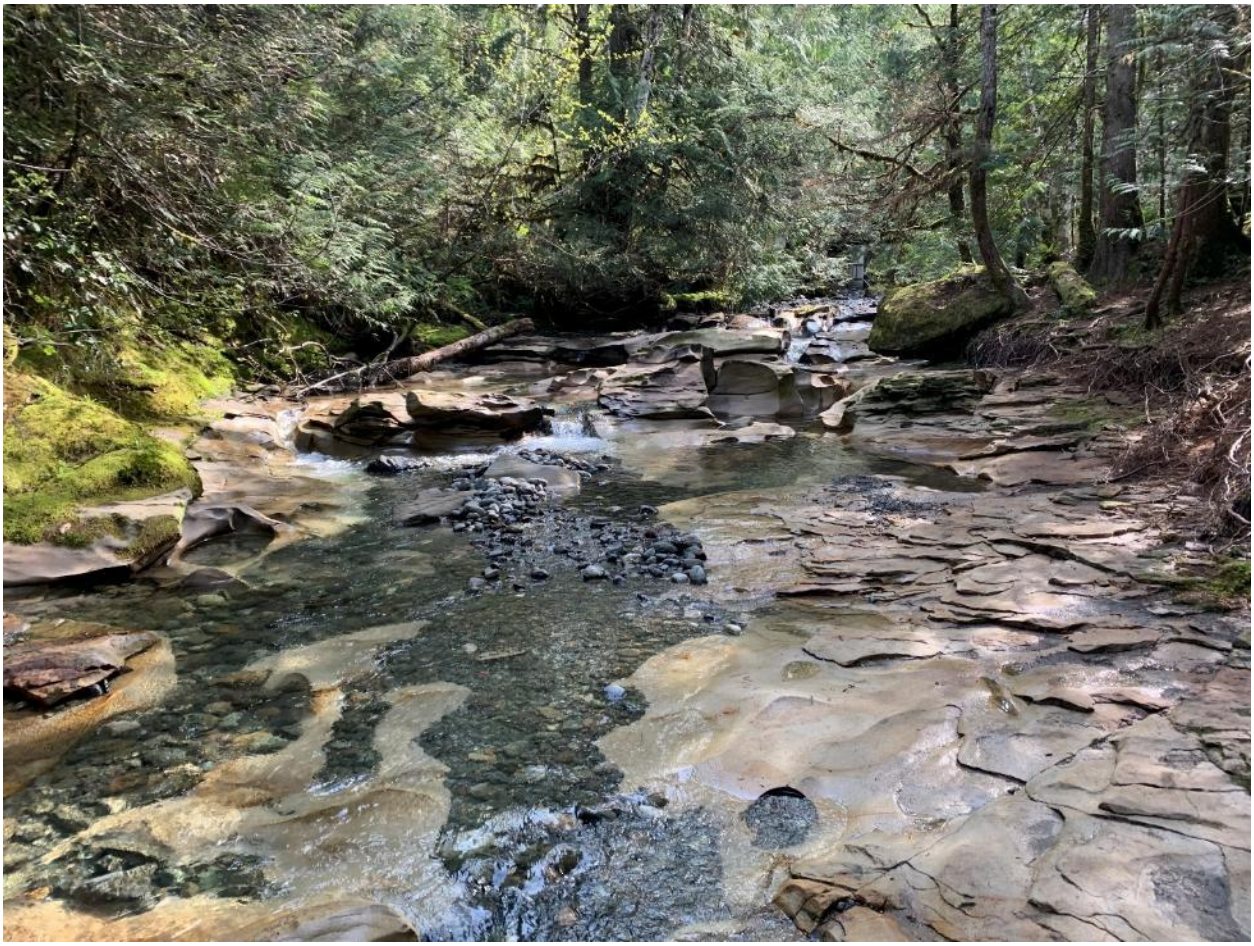


Figure 17. Perseverance Creek.

Figure 18. Pools at Perseverance Creek – aka China Bowls.

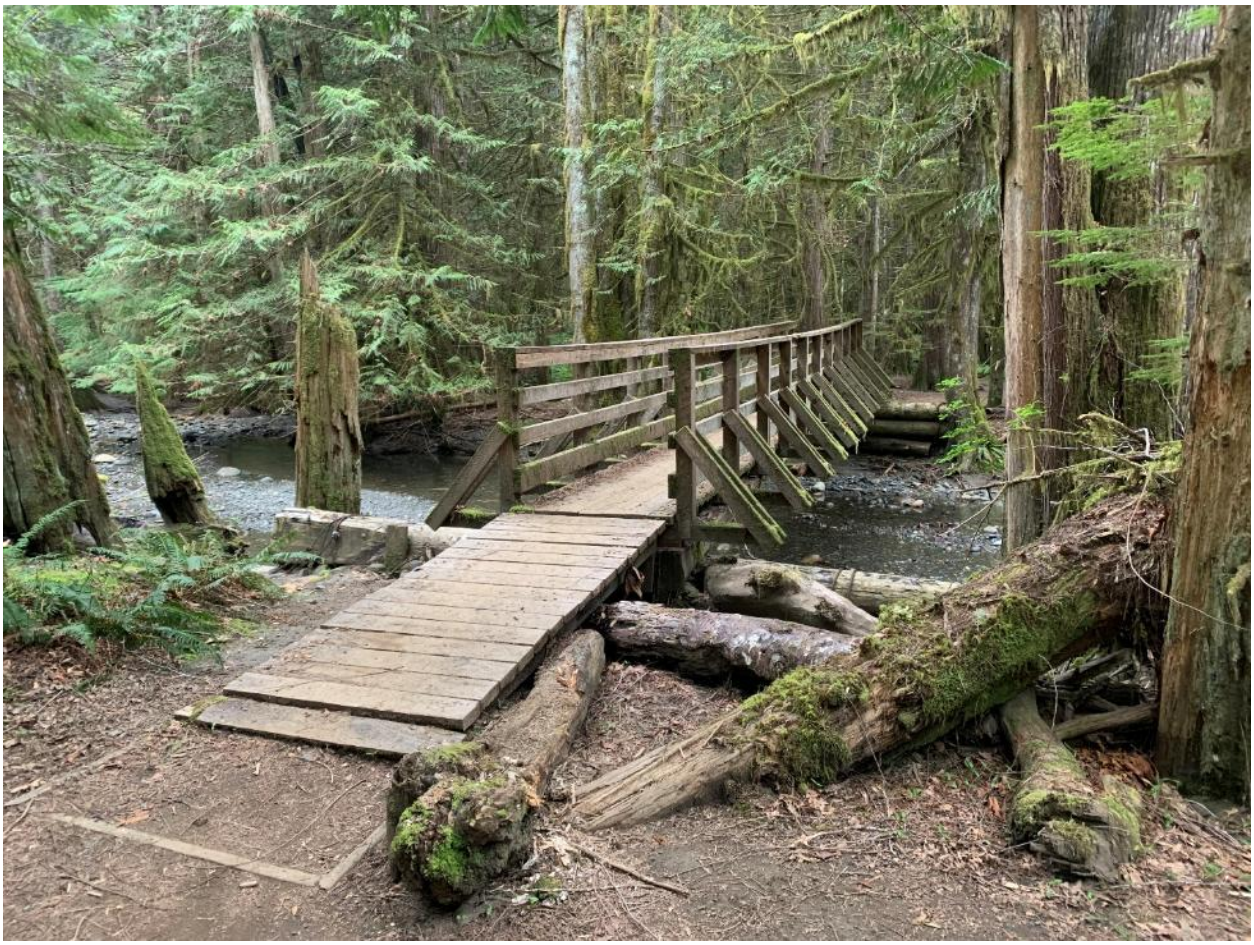


Figure 19. Bridge over Perseverance Creek requiring replacement.

Inferred Traditionally Harvested Resources and Practices in the Forest and Vicinity

With knowledge of the plant and animal communities in and around Cumberland Community Forest Park, and knowledge of the range of taxa traditionally harvested by KFN ancestors, one can infer the species that likely would have been harvested there and other activities undertaken there by Indigenous people here in the past.

- Deer and elk – while no deer or elk signs were observed during the field visit, but in the past they were likely much more abundant in the region. Elk and deer were commonly hunted by KFN ancestors, and tons of deer hides were traded by KFN ancestors to the Hudson's Bay Company every year in the 1860's (Barnett 1955:92; Capes 1977; Engisch et al. 2003; Hayman 1989:112; IR Wilson 2003; Mitchell 1988).
- Bear – while no bear signs were observed during the field visit, they likely travel through or inhabit the area seasonally. Bear were commonly hunted by KFN ancestors (Barnett 1955:92, 104; Mitchell 1988; Simonsen 1989).
- Berries -- including huckleberries, blueberries, salmon berries, salal, and Oregon grape were all observed in the park. These berries were all commonly harvested by KFN ancestors (Barnett 1955:63; Simonsen 1989).
- Devils club – extensive stands of devils cub were observed in the park, and this plant was commonly harvested by KFN ancestors for medicinal/spiritual uses and for the production of black face paint (Turner 1998:139-140).
- Cedar – cedar trees are abundant in the park and, based on large cedar stumps indicate that they were also abundant here in the past. Cedar was used for a myriad of uses by KFN ancestors (Turner 1998:70-79), including bark for making clothes and cordage, the wood for making planks and canoes, and the branches for spiritual purposes. The general scarcity of cedar in the Comox Valley would have made stands of cedar like those at Cumberland Community Forest Park particularly valuable.
- Yew – yew trees were observed within the park, and are relatively abundant there compared to most others in the Comox Valley. Yew wood is exceptionally hard, and it was traditionally used by KFN ancestors for manufacturing bows, paddles, digging sticks and wedges, and would have been harvested in the park for those purposes (Barnett 1955:100; Turner 1998:100-101).
- Spiritual bathing – KFN people have, and continue to undertake spiritual bathing in the Puntledge and other rivers, often in locations adjacent to waterfalls (Barnett 1955:104, 168, 232, 234; Duff 1952:98-99; Suttles 1951:332). The pools at Perseverance Creek have all the characteristics of a spiritual bathing location, and one KFN Guardian who had never been to the location before (Matt Everson) specifically noted that it seemed like a good place for spiritual bathing.

Attributes to Preserve and Cultural Values to Enhance

Based on the information reviewed above, I can suggest a provisional list of attributes of Cumberland Community Forest Park to preserve, and ways to enhance Indigenous cultural values there.

- Signage. The park could/should instal signage describing traditional Indigenous uses of species that are plentiful in the park, and to request that non-Indigenous people refrain from harvesting these species.
- Naming. While no Indigenous place names were identified for the study area, the Village of Cumberland could approach KFN with the prospect of determining appropriate Pentlatch or Ayajuthum names for the park, trails or other features within it. A similar approach has been applied to Seal Bay Nature Park (CVRD).
- Protection of yew trees. Yew trees are very rare in this region and are an extremely slow-growing species. Subtle steps could/should be taken by the Village of Cumberland to protect veteran yew trees such as the deactivation of side trails that lead to them.
- Protection of large cedar trees. While none of the cedar trees observed within the park were large enough to be considered Large Cultural Cedars (i.e., large enough for a canoe), over the next century, several will grow to that size. These trees should be protected, and, if a large cedar were to be blown down, the Village of Cumberland could/should contact KFN to see if the timber is worth salvaging for cultural purposes.
- Protection of wetlands. The small patches of wetlands in the park support species currently used by KFN people, the Village of Cumberland should ensure that trail building activities here do not alter the hydrology here and decrease the size of wetlands.
- Berry patches. Most of the berry patches observed within the forest varied in composition in relation to the age of the adjacent stand of trees. It is expected that berry patches will continue to colonize relatively open areas (such as blow downs), and to eventually be outcompeted by large trees and the forest progresses through its seral stages here.
- Invasive species. While no invasive species were noted during the survey, it is expected that they do exist within the forest (they are identified in Jones 2005a, 2005b), and that the Village of Cumberland or Cumberland Community Forest Park support periodic removal of invasive species.

Conclusions and Recommendations

The Cumberland Community Forest Park is a remarkable example of a healthy, maturing forest that includes a wide range of tree and plant species, wetlands, creeks and associated pools that are undoubtedly of high cultural value to KFN. The preservation of this environment presents a rare opportunity long-term management of a range of culturally valued species. Culturally relevant information from KFN could be integrated into signage and naming to educate the public about KFN history and traditional land use. Finally, it should be noted that some of KFN's cultural interests in the Cumberland Community Forest Park, such as selective

harvest of cedar bark, yew or cedar trees may be in conflict with the conditions of the restrictive covenant under which these lands are held.

This report is by no means meant as the final word on KFN's interests in Cumberland Community Forest Park. On the contrary, it is meant as a starting point for identifying potential interests, and beginning a dialogue with KFN regarding the long-term planning for the park that ensures KFN's management objectives are met. Places like Cumberland Community Forest Park are becoming increasingly scarce, and therefore increasingly important. It is recommended that planning objectives adopt a seven-generations approach, wherein about two centuries from now, the great-great-great-great-great-grandchildren of KFN's youngest generation is ensured access to the important resources of the park that support continuation of aspects of their traditional culture.

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