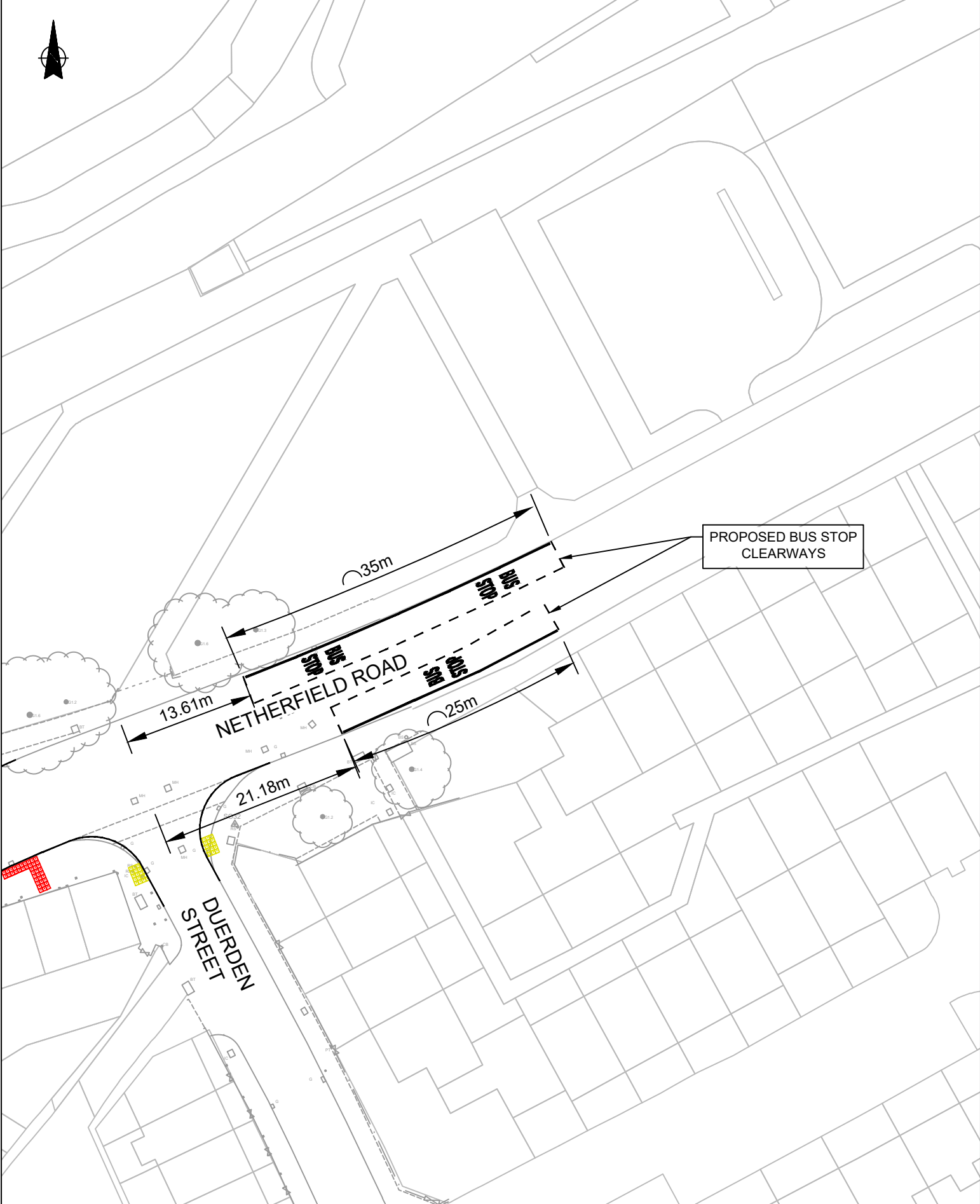
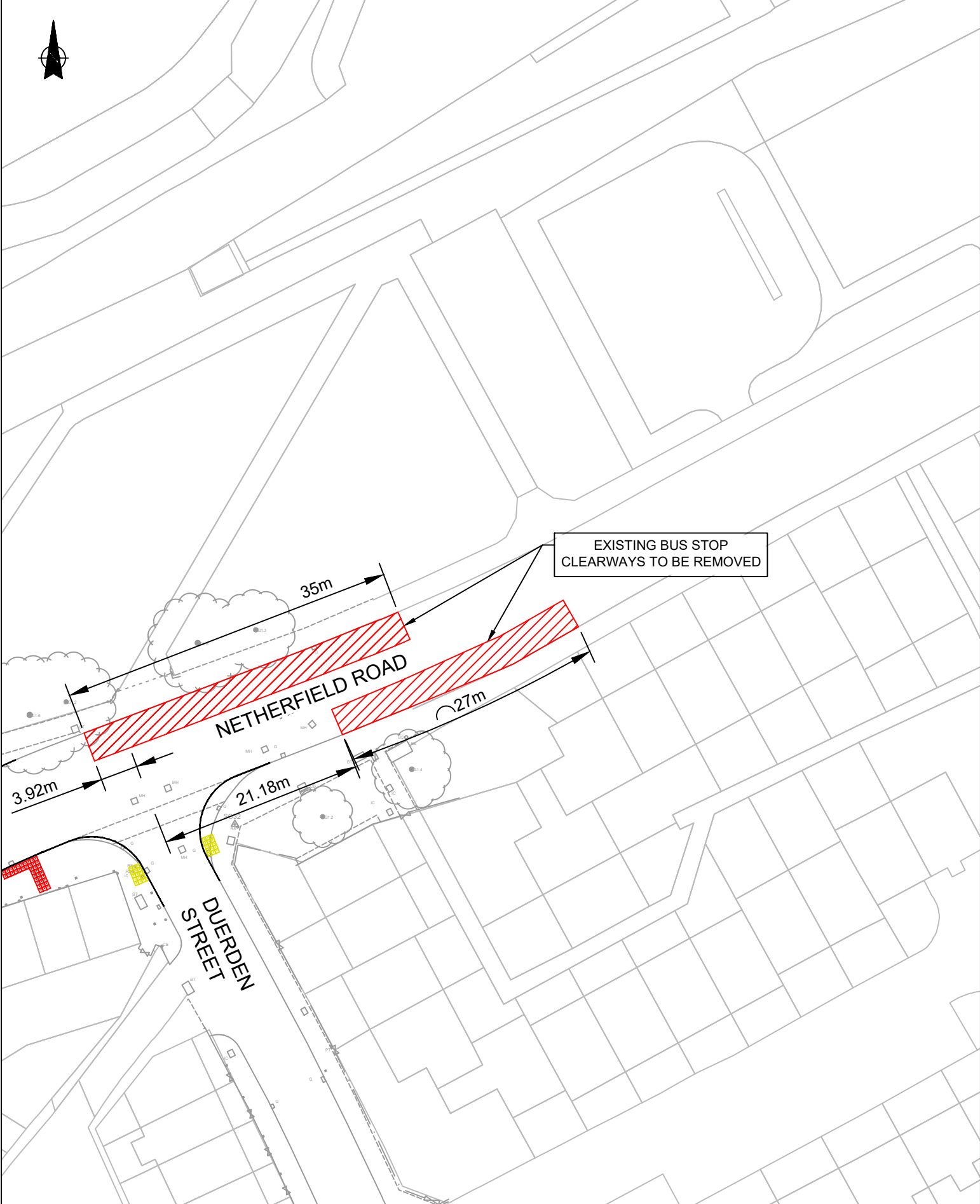




|                                                                                |          |                                                        |             |                                                                                                                                                                                                                                                                                       |                                                                    |
|--------------------------------------------------------------------------------|----------|--------------------------------------------------------|-------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
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| 2                                                                              | 07.07.26 | DRAWING SUITE UPDATED                                  | CM          | CM                                                                                                                                                                                                                                                                                    | PROJECT TITLE<br><br>LUF - NELSON AREA<br><br>HIGHWAY IMPROVEMENTS |
| 1                                                                              | 29.06.26 | FIRST ISSUE                                            | CM          | JF                                                                                                                                                                                                                                                                                    |                                                                    |
| No. Date                                                                       |          | Amendment Details                                      | Drawn by:   |                                                                                                                                                                                                                                                                                       | DRAWING NO.<br><br>B2427722-LCC-PE-02-TRO-DR-012                   |
|                                                                                |          |                                                        | Checked by: |                                                                                                                                                                                                                                                                                       |                                                                    |
| REVISIONS                                                                      |          |                                                        |             |                                                                                                                                                                                                                                                                                       |                                                                    |
| <div>Lancashire<br/>County Council</div>                                       |          | Planning & Environment<br>Infrastructure Delivery Team |             |                                                                                                                                                                                                                                                                                       |                                                                    |
|                                                                                |          |                                                        |             |                                                                                                                                                                                                                                                                                       |                                                                    |
| <div><div></div><div>051020304050</div><div>SCALE BAR (PLOTTED mm)</div></div> |          | DRAWING TITLE<br><br>PROPOSED BUS<br>STOP CLEARWAYS    |             |                                                                                                                                                                                                                                                                                       |                                                                    |
|                                                                                |          | SHEET NO.<br><br>SHEET No. 12 of 12                    |             |                                                                                                                                                                                                                                                                                       |                                                                    |
| <div><div></div><div>051020304050</div><div>SCALE BAR (PLOTTED mm)</div></div> |          | DRAWN BY<br><br>CM                                     |             | CHECKED BY<br><br>JF                                                                                                                                                                                                                                                                  | REVISION<br><br>2                                                  |
|                                                                                |          | SCALE @ A4<br><br>1:500                                |             | DATE<br><br>29.06.26                                                                                                                                                                                                                                                                  | ISSUE PURPOSE                                                      |



|                                                                                                                                                                                                                                           |          |                       |                                                                                                                                                                                                                                                                                       |    |                                           |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|-------------------------------------------|
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| 2                                                                                                                                                                                                                                         | 07.07.26 | DRAWING SUITE UPDATED | CM                                                                                                                                                                                                                                                                                    | CM | PROJECT TITLE                             |
| 1                                                                                                                                                                                                                                         | 29.06.26 | FIRST ISSUE           | CM                                                                                                                                                                                                                                                                                    | JF | LUF - NELSON AREA<br>HIGHWAY IMPROVEMENTS |
| No. Date Amendment Details                                                                                                                                                                                                                |          |                       | Drawn by:                                                                                                                                                                                                                                                                             |    | SCHEME NO.                                |
| REVISIONS                                                                                                                                                                                                                                 |          |                       | Checked by:                                                                                                                                                                                                                                                                           |    | B2427722                                  |
| <div>Lancashire County Council</div> <div>Planning &amp; Environment Infrastructure Delivery Team</div> <div><div><div></div><div></div><div></div><div></div><div></div></div><div>05204050</div><div>SCALE BAR (PLOTTED mm)</div></div> |          |                       | DRAWING TITLE                                                                                                                                                                                                                                                                         |    | DRAWING NO.                               |
|                                                                                                                                                                                                                                           |          |                       | REMOVAL OF BUS STOP CLEARWAYS                                                                                                                                                                                                                                                         |    | B2427722-LCC-PE-02-TRO-DR-011             |
|                                                                                                                                                                                                                                           |          |                       | DRAWN BY                                                                                                                                                                                                                                                                              |    | SHEET NO.                                 |
|                                                                                                                                                                                                                                           |          |                       | CM                                                                                                                                                                                                                                                                                    |    | SHEET No. 11 of 12                        |
|                                                                                                                                                                                                                                           |          |                       | CHECKED BY                                                                                                                                                                                                                                                                            |    | REVISION                                  |
|                                                                                                                                                                                                                                           |          |                       | JF                                                                                                                                                                                                                                                                                    |    | 2                                         |
|                                                                                                                                                                                                                                           |          |                       | SCALE @ A4                                                                                                                                                                                                                                                                            |    | ISSUE PURPOSE                             |
|                                                                                                                                                                                                                                           |          |                       | 1:500                                                                                                                                                                                                                                                                                 |    |                                           |
|                                                                                                                                                                                                                                           |          |                       | DATE                                                                                                                                                                                                                                                                                  |    |                                           |
|                                                                                                                                                                                                                                           |          |                       | 29.06.26                                                                                                                                                                                                                                                                              |    |                                           |