

PORT HARDY

Gilakas'la ~ Welcome

Port Hardy, located on the northeastern tip of Vancouver Island, is a district municipality in British Columbia and has a population of approximately 4500 residents. It is considered the gateway to Cape Scott Provincial Park, North Coast Trail and the BC Marine Trail. Port Hardy is as far north as you can drive on Vancouver Island. It is believed to be the site of the oldest community on the Island. It was named after the Vice-Admiral Sir Thomas Masterman Hardy, former captain of the HMS Victory.

Port Hardy has been called, “rich, rugged and resilient”. It sits at the very edge of the coastal wilderness where one can explore family-friendly paths, rugged trails, walk along sandy beaches or paddle along the rocky shores. It serves as the crossroads for air, ferry and marine transportation networks. An unexplored outdoor hub for adventure, Port Hardy boasts pristine kayak and fishing tours, whale watching, best cold water scuba diving as well as a variety of easy-to-difficult hiking trails. It is now considered the largest community in the region and the BC



Ferries terminal provides service to Prince Rupert and Haida Gwaii via the Inside and Discovery Coast passage routes. Port Hardy is home of the Kwakiutl First Nations and the District is also home to two neighbouring First Nations bands: the Quatsino and Gwa'sala-Nakwaxda'xw Bands.

HISTORY

Port Hardy's history began at Bear Cove near the BC Ferries Terminal. An archaeological dig uncovered evidence of human habitation dating back to 5850 BC. Over 400 different artifacts were excavated and the material recovered spanned three separate cultural periods. This evidence makes Port Hardy the oldest known site of human habitation on Vancouver Island. In 1836, the Hudson Bay Company sent the steamship the SS Beaver on an exploratory trip. This was the first contact with Europeans for the Port Hardy area. Coal deposits motivated the Hudson

Bay Company to establish a trading post at Beaver Harbour approximately 12 years later. This trading post was named “Fort Rupert” after the company’s governor, Prince Rupert, Duke of Bavaria.

The current location of Port Hardy was settled in 1904 when Alec and Sarah Lyon operated a store and post office on the east side of Hardy Bay. In 1912, the Hardy Bay Land Company promoted a land deal that put the area on the map and increased the population. By 1914, there were 12 families settled in the area and a school, sawmill, church as well as hotel had been built. In 1912, a logging road was built, connecting Port Hardy to Campbell River; the logging road was not paved until 1979.



ROYAL CANADIAN AIR FORCE STATION

The Royal Canadian Air Force Station Port Hardy, 101 North Island Squadron served as a Home War Operational Station from May 14, 1943 to April 30, 1945. In 1939, the BC Reconnaissance Detachment completed a survey of coastal sites for airports capable of supporting heavy land based aircraft to supply the need for air defence and emergency airfields. It was decided that an aerodrome had been strategically needed on the north end of Vancouver Island. The report identified Port Hardy as a site that could fulfill this requirement. Authority was granted for construction at Port Hardy as well as Tofino, Comox, Sandspit and Masset. In early 1942, a site was constructed a mile and a half southeast of Thomas Point. The Station soon had modern facilities including an RCAF air operations and control tower, two hangers and a large triangle runway. Living quarters were constructed to house the military personnel as well as a recreational hall, cook house and mess halls. In addition to the airport, a seven mile road was built to Port Hardy for a link to the Post office, the dock and in 1944 a 50-bed hospital was opened and operated by the RCAF. A 10 mile gravel road was also built to the sea plane base at Coal Harbour.

The RCAF Station was a large station and was operated by a staff of several hundred men. Many of the staff were married and as with most remote areas, the airmen made every effort to relocate their families close by. As a result, a community of cabins and tarpaper shacks were built on Crown Land close to the station. The cabins were not elaborate and usually consisted of two rooms – a bedroom and a kitchen/living room, no running water and an outhouse. Water was

usually carried from the closest spring. The Port Hardy village became known as “Jokerville”. They even elected a Mayor and had an active social life. Cabins changed hands when personnel were transferred. One could buy the shacks for \$300.00 which included any furnishings left behind by the previous owner. At one point the Americans rigged up a generator and plumbing to supply electricity and gravity-fed water from a nearby spring. Coal was used to power the base’s generator so it was convenient for those trying to heat their poorly insulated shacks. A kind word usually yielded a bucket of coal for free to heat their cabins. The road leading into Jokerville was nicknamed “Burma Road” and the village was referred to by some as ‘squatters’ town’. After the war ended, many of the original residents walked away and returned to civilian life.

In 1945, Pan American Airways stationed staff at Port Hardy Airport to provide services en-route to Alaska. However, with the introduction of the larger aircraft, the stop in Port Hardy became unnecessary and Pan Am’s staff left, leaving the RCAF crew to carry on with its staging and search and rescue duties. The RCAF Station Port Hardy was disbanded on April 30, 1945. In January 1946, the administration of Port Hardy Airport passed from the RCAF to the Department of Transport. Several of the unused RCAF buildings were turned into accommodation for the Department of Transport personnel and eventually were moved to locations nearby for various purposes. The hospital located near Glen Lyon Creek was transported by barge to Alert Bay in 1947 and served as their hospital for a number of years. In 1947, The RCAF air operations and control tower were demolished.

ISLAND COPPER MINE

From 1970 to 1995, the Island Copper Mine was in operation, located on the north shore of Rupert Inlet approximately 16 kilometers south of Port Hardy. Copper, gold, silver, molybdenum and a by-product rhenium were mined using conventional open pit truck and shovel methods. The mine was the third largest copper mine in Canada. When the mine closed in 2000, more than 1 billion tons of material had been moved, leaving the deepest excavated depression below sea-level on earth. Port Hardy’s population grew to a little over 5,000 residents during the Island Copper Mine years. At one point there were close to 1,000 employees working at the mine. The mine was closed in December 1995. Today, the former mine has been transformed into a wildlife habitat and pit lake biological treatment system. The Quatsino First Nation manage the property and their Economic Development Board is exploring options for its use.

THE CARROT CAMPAIGN – PAVING MILE 0

The North Island Highway was a long time in coming. The highway was started in 1897 and slowly came into being with the asphalt slowly being paved to cover the gravel highway. By the mid-1970s, the funding was dropped with just 22 miles to go. The local paper, the North Island Gazette ran opinion pieces citing the “missing link” and the “incredible gap”. In April 1976, the Gazette used a prime piece of advertising space with the headline “screaming” “DO YOU CARROT ALL” with a list of 10 things citizens could do to put pressure on the government to finish the highway. They listed sending telegrams, writing letters, organizing petitions and sending carrots. They were urged to spend a dollar to telephone the minister and leave a message: “I want the rest of the carrot’. They were promised that if they made the call they would be entered into a draw to be a winner of a year subscription to The Gazette. The Gazette promised to call 22 people a week – one for each mile of the road left.

The citizens kept this pressure on the government for months. Some citizens sent a letter every time they sent a postcard while others sent carrots, carrot juice and carrot seeds to Victoria. The Gazette ran carrot recipes in the weekly editions and arranged a march over 6.5 miles long from the end of the pavement along what the citizens named: the Incredible Gap.



In June 1976, the highway’s budget was reinstated. The construction company called: the Missing Link Road Construction Company won the contract to pave the last 22 miles to Port Hardy. The paving started in October and the last mile was completed on schedule in 1979. Port Hardy is Mile 0 of the “Trans-Carrot Highway”. It ends at Carrot Park, right next to the carved carrot statue commemorating a great moment in public-service journalism. The Carrot campaign had successfully helped bridge the North Island’s “incredible gap”.

The Quatse River Hatchery has been committed to salmon enhancement since 1983. It was originally opened by the Minister of Fisheries and Oceans but it is now owned and operated by the non-profit society the Northern Vancouver Island Salmonid Enhancement Association. The facility produces coho, pink and chum salmon as well as Steelhead trout. The Quatse Salmon Stewardship Centre was built to teach residents and visitors about salmon and salmonid enhancement.

When the hatchery first opened in 1983, the operations were based out of a small Atco trailer unit. In 2009, the Board developed a business plan and raised over one million dollars to build an interpretive gallery, classroom, and wet and dry labs, administrative offices as well as upgrade the hatchery infrastructure to increase production capacity. The hatchery uses two water sources: river water is drawn by submerged pumps and ground water is gravity fed and used primarily for the Heath tray incubation and juvenile rearing.

The hatchery has four full-time staff and up to 12 seasonal staff. The staff also provides volunteer support to the various different hatcheries and habitat restoration in the area. The hatchery has a capacity for one million coho, chum and/or steelhead eggs and for 2.5 million pink salmon eggs. The system operates from September through May and fallows throughout the summer months. The site also uses Lake Pen rearing in order to reduce costs (no electricity is required) as well as reduce the stress for the fish by having lower densities per pen.

The interpretive center is open from mid-May to the end of September and the hatchery is open to the public year-round. Guided tours are available daily through the summer months and can be arranged by request in the off-season.

HIKING TRAILS

North Vancouver Island has numerous trails that offer easy to difficult trails as well as easy access to remote forests, beaches, streams and lakes. Always let someone know where you're going and how long you think you'll be as well as check out the area for any notifications or updates for the particular area.

Always a good idea to have a trail map and you can even download the GPS mapping app for the area. Be sure to take enough supplies in case of an emergency.

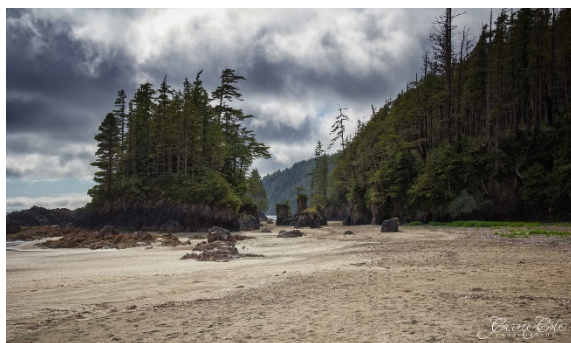
Information can be found at: www.vancouverislandnorth.ca or www.bcparks.ca

CAPE SCOTT TRAIL:



The Cape Scott Trail is 23.5 km long. The trail is primarily used for hiking, camping and backpacking. The best time to access the trail is May through September. The trail is rated as difficult but offers some of the best hiking on Vancouver Island. If you choose to hike from the trailhead to Nels Bight, the trek is approximately 18 km. Nels Bight is a great place to set up camp and explore the various beaches in the area as well as Cape Scott Lighthouse. It is recommended that you set aside 2-3 days to explore this area.

SAN JOSEF BAY TRAIL



San Josef Bay is considered an easy walk that leads from the trailhead to beautiful white sand beaches. It is 2.5 km in length from the trailhead. There are campgrounds and basic facilities. The park has old-growth forest, 11 wilderness campsites and is open year round.

NORTH COAST TRAIL

The North Coast Trail is considered highly difficult and challenging. This trail is 58 km and is a true backcountry adventure. It is recommended to take 4-7 days to complete this trail. It begins in Shushartie Bay and concludes at Nissen Bight. Most people start the Trail by taking a water taxi

from Port Hardy to Shushartie Bay. This trail is considered one of the best coastal hikes in the world. It is very remote and it is not recommended that you hike this trail without previous backpacking experience or without checking the website for notifications and updates.



FIRST NATIONS HISTORY

Port Hardy is situated within traditional Kwagu'l First Nation territory. It is also the recent home to the Gwa'sala- 'Nakwaxda'xw First Nation. The two tribes were relocated to Port Hardy in 1964 for "administrative" reasons and amalgamated.

The Gwa'sala-'Nakwaxda'xw Nations

'Nusəns Sax Gwigilas' – Reclaiming our future based on our ways, our traditional laws and teachings.

The 'Nakwaxda'xw traditional territory is located in Seymour Inlet, the Deserter's Group, Blunden Harbour and surrounding islands. Their main village was at Ba'as (Blunden Harbour). The Gwa'sala people mostly lived and traveled around Smith Inlet and surrounding islands; their central village was Takush. The Gwa'sala-'Nakwaxda'xw call themselves the "people from all around". They belong to the Wakashan language group and are part of the Kwakwaka'wakw group of nations.

Before European colonizers arrived in their territories, the Gwa'sala and 'Nakwaxda'xw Nations lived as two distinct, but closely related people. Their land provided a wealth of resources for both peoples who based their activities and travel on the different seasons and availability of food and resources.

In the 1960's, for ease of government administration, 200 Gwa'sala and 'Nakwaxda'xw people were amalgamated and forcibly relocated from their 350,000 square kilometre territories to Tsulquate, a 0.59 square kilometre reserve outside of Port Hardy that supported four houses. Tsulquate is within the boundaries of the Regional District of Mt. Waddington. The Gwa'sala and 'Nakwaxda'xw have their own language dialects and prior to 1964 they lived as two separate tribes. Upon discovering that the government had not honored its commitment to house and provide services to the people, the Nations planned to return to their homes at Takush and Ba'as. But before they could, the federal Indian agents burned down the villages and all their belongings. The two Nations had no choice but to start over in Tsulquate with little to their names.

Prior to relocation, the two Nations were self-sufficient. The water and land where they lived provided them with everything that they needed including extra for potlatches or trading. Fishing was available throughout the region as well as marine resources such as seaweed, sea gull eggs and shellfish that were harvested. Following relocation, their homelands continued to provide but it no longer provided to them. It provided wealth to the private fishing and forestry

companies. The community is said to have suffered great apathy following relocation and struggled to find ways to live in their new home. It was very difficult for them because they were not in their traditional territories and everything that had belong to them had been destroyed. It was not until 2007 that the Gwa'sala-'Nakwaxda'xw nations won a settlement from the Government of Canada over their forced relocation, amalgamation and social upheaval to the Tsulquate reserve.

Today, there is a Guardian Watchman program in place where their ancestral language is taught in schools and is mandatory for all students. The mission is to protect and celebrate their culture and language. The Elders of the Gwa'sala''Nakwaxda'wx nations played a central role in establishing the fledging Guardian program. The Gwa'sala and 'Nakwaxda'wx have their own language dialects: Gwa'sala and 'Na'kwala. These dialects are also referred to as Bak'wamk'ala. The 2016 Community Plan has addressed the need to keep the languages alive and in daily use. They have developed a plan to ensure that Bak'wamk'ala is a strong living language.

In 1901, Dr. Charles Frederick Newcombe, an anthropologist from the Royal BC Museum took an assortment of photos of the village of Ba'as (Blunden Harbour), one of which was loaned to Emily Carr and became her inspiration for her famous painting "Blunden Harbour" which she painted in 1930.



Blunden Harbour or Ba'as in 1901



Emily Carr's: Blunden Harbour painting 1930

A one hour documentary was broadcast on CBC Television called "How a People Live" by filmmaker Lisa Jackson. It is a documentary that traces the history of the Gwa'sala-'Nakwaxda'xw First Nation, and the relocation from their territories that was forced on them by the Canadian Government in 1964. Interviews and photos from over a 100 years ago brings to life a story of a

people known for their theatrical dances, their strong connection to the land, and the strength that has enabled them to overcome incredible hardships, including disease, residential school and being taken from their homes. A controversial book was written in 1970 by a former Indian Agent titled, "How a People Die". Almost 50 years later, this film shows the traditional life and culture of how a people live.

Since the 1964 relocation of Gwa'sala-'Nakwaxda'xw Nations to the Tsulquate reserve, the Nations have not had access to their own Big House.

The Big House is a sacred place for potlatch ceremonies and traditional dance. Potlatches conducted in the Big House mark important events such as marriages, naming of children or mourning the passing of a loved one. It is also a place to conduct traditional ways of the nation's governance. Hereditary chiefs can settle disputes over claiming a title or feuds between families in the Big House.

The rezoning of the site was approved by Port Hardy's mayor and council at first reading. A carving shed has recently been constructed on the reserve where master carvers will complete parts of the Big House's beam structure, wood posts and totem poles.

The four totem poles are almost completed for the Big House and equally represent the two nations. The four poles were harvested out of Belize Inlet and Nahwitti Lake. The crests were



chosen by the elders from both nations and designed by head carver Bill Henderson. Once the location is settled, applications will be submitted for funding. The Big Houses were always "sacred, ceremonial places to heal. A place not to be afraid." It is believed that this Big House will be the healing of these two nations.

(<https://www.northislandgazette.com/news/totem-poles-almost-complete-for-gwasala-nakwaxdaxw-big-house/>)

The Kwagu'l First Nation

The Kwagu'l First Nation is the neighboring community of Fort Rupert in the village of Tsaxis which is a 10 minute drive southeast from Port Hardy. The Kwagu'l First Nations (collectively known as Kwakiutl) prides itself on being a nation that is alive and prospering. They have been called the Kwakiutl since 1849 when the white people came to stay in their territories. "Kwakiutl is a term then applied to all the Kwakwaka'wakw - that is, all of the people who speak the language Kwakwala" (Kwakiutl Indian Band).

The Kwakiutl were also known as the "Fort Rupert Indians". Beaver Harbour is thought to be the place of origin for the Kwakiutl Nation. In 1849, the Hudson Bay Company built and settled in Fort Rupert and was the first permanent white settlement in the Kwakwaka'wakw Territory. There were many Places of Origin for the Kwakiutl tribes including the Komkiutis which are located on Vancouver Island between Port Hardy and Robson Bight. The building of the fort decimated the population. By 1906, the total population was reduced to 104 people.

Creation of the Kwakiutl *(as taken from the Kwakiutl Band Council)*

<http://www.kwakiutl.bc.ca/Our-Land>

"The Kwakiutl Chiefs were discussing the creation of their ancestors and there were many thoughts on how their ancestors came to be. The "Great-Thinker spoke saying, "Listen Kwakiutl, and let me speak a really true word. It was Seagull who first became man by taking off his mask and turning into a man. This was the beginning of one of the groups of our tribe. And the others were caused when the Sun, and Grizzly Bear, and Thunderbird also took off their masks. That is the reason that we Kwakiutl are many groups, for each group had its own original ancestor.... We of the Kwakiutl know that our ancestors were the Seagull, Sun, Grizzly Bear, and Thunderbird".

Common Raven – "gwawina" – the raven has a special place in First Nations culture.

Ravens are entirely black and do not leave their habitat. They eat anything available to them including "bird eggs, insects, fruits and frogs". The wing span of an average raven is around 120 cm. The raven is larger than a crow and its tail is rounded and longer than a crow's tail.

"The raven is believed to know many things and to have supernatural powers. The ashes of a burned raven beak, when rubbed on the chest and back of a child was believed to impart properties of the raven to the child. Ravens were believed to never die of sickness. A raven was placed under the head or on the chest of a sickly infant to improve its condition. Ravens produce a variety of calls said to have many different meanings related to predicting or announcing war, sickness, death, weather and the arrival of strangers among other things". (<http://www.kwakiutl.bc.ca/Our-Land>)

Legend of the Dzunuḱwa

The Dzunuḱwa represents the dangers of the forest, according to Kwakwaka'wakw legends. Although sometimes described as slow and dim-witted, she holds tremendous esoteric knowledge of nature, animals, and the secrets to life and death. Most notably, she is known as the dreaded cannibal woman with a taste for disobedient children.



Measuring twice the size of a human, she is heard screaming Hu! Hu! lurking along the edge of the Pacific Northwest forest. Legends say she's very clumsy, black in colour, with thick tousled hair and a pinched mouth. She is said to carry a huge basket on her back looking for naughty kids to take home and eat. Although feared, with such poor eyesight she is easily tricked or outsmarted by the children she captures, which is why the legend often ends happily with children managing to fool her and escape.

The Dzunuḱwa is also said to possess the ability to bring herself back from the dead and regenerate any wound. In one legend, a tribe tricks her into falling into a fire pit; they burned her for days until nothing was left, preventing her from reviving herself. It is said that the ashes that burned off from this fire turned into mosquitoes.

Additionally, the Dzunuḱwa is also revered as the bringer of wealth. It is said that she lives deep in the forest alone hoarding treasures and spends much of her time sleeping. Though always feared, the Dzunuḱwa can also be moved by people's kindness or generosity, and she may present them with great wealth.

With many lessons woven into her story, the main reason is to deter children from wandering into the forest alone, as the best way to avoid the Dzunuḱwa is to stick close to your family.

Creation of the Ancestors

Gwa'sala

Tak'us (Smiths Inlet)

C.F. Newcombe, Ethnology Division, British Columbia Provincial Museum

The ancestors of the Gwa'sgla came to earth from above. One of them came down as a brilliant event wearing the sun mask, and, taking it off became a man, Tlagalixala. Another of the ancestors landed as a whale. He came from the north end of the world and, building a house, established one of the groups of the tribe.

Adapted from Boas and Hunt, Kwakiutl Tales, 1908.

'Nak'waxda'xw

Ba'as (Blunden Harbour)

C.F. Newcombe, 1901, Ethnology Division, British Columbia Provincial Museum

The first of the Ten-clan-tribe, the 'Nakwaxda'xw, lived at the narrow entrance by Ba'as. Their Chief was, Chief-of-the-Ancients, whose younger brothers were Shameless-deer and all of the myth people. Old Chief-of-the-Ancients was always greatly troubled because there was no river near the village. So, one day he called all of his younger brothers and said, "I feel badly because there is no river near where we live. It is a Chief's responsibility to assure the well-being of the community, so I am going to look for a wife who is a twin, for twins are salmon who have assumed the form of men, and on account of my wife the various kinds of salmon will come." Thus he spoke to his younger brothers.

So, first all of them went to one end of Narrow-entrance and dug out a place for the future river. Then, Chief-of-the-Ancients walked to a river some distance away and drank deeply from it, keeping the water in his mouth rather than swallowing. Walking back to the site of their river, he let the water in his mouth out on the plain above the proposed river. There it made a lake and water commenced to flow out of the lake and down the new river. So, what Chief-of-the-Ancients had carried in his mouth became a huge river.

Then Chief-of-the-Ancients went in search of a twin. His aunt, Star-woman, told him to go to the village of the myth people and seek among their graves. So he went and sought among the graves for a twin. He had almost given up when he found one, and taking the bones, he sprinkled them with the water of life...and a very pretty twin woman came to life. "Why do you come and make me alive, Chief-of-the-ancients?" she asked. Her name was Salmon-maker, and she became the wife of the old Chief. And salmon soon came to meet her up the river that the Chief had provided for his people forever.

Adapted from Boas and Hunt, Kwakiutl Texts, 1905-6.

THINGS TO DO IN PORT HARDY:

Port Hardy is located at the end of Vancouver Island and marks the end of Highway 19. Port Hardy is the largest community of the North Island. Other communities in the North Island include Port McNeill, Holberg, Coal Harbour and Port Alice.

- **HIKING: San Josef Bay, Cape Scott Trail, North Coast Trail:** fabulous hiking opportunities and amazing scenery. Plan and prepare before setting out on these hikes. Check out the website for gear, maps, updates etc.: <http://www.capescottpark.com/plan-prepare.html>
 - **Fort Rupert Trail:** 3.7 km follows the traditional route the Kwakiutl First Nations took overland to Bear Cove.
 - **Beaver Harbour Park (Storey's Beach):** popular picnic area when the tide is out, the sandy beach goes out forever. North end of the trail is the connection to the **Tex Lyon Trail** which is a 12 km hike to Dillon Point. Hiking boots are recommended.
 - **Raft Cove Provincial Park:** 2 km rugged trail that is unmaintained and is often muddy. The trail leads you out to the mouth of the Mackjack River and offers a chance to see river otter and various waterfowl.
 - **Marble River Provincial Park:** a 4.2 km hiking and biking trail that provides access to the Marble River. It's a great place to hike in the fall to watch the salmon spawn. There are interpretive signs along the trail as well as salmon spawning viewing areas. A fish ladder is also located at Bear Falls which is approximately 2/3 of the way down the trail. The Marble River also has numerous angler access routes down to the river which is considered one of the best steelhead fishing rivers on Vancouver Island.
- **Port Hardy Museum & Archives:** located at 7110 Market Street, the Museum is open year round and run by the non-profit Port Hardy Heritage Society. You will find aboriginal artifacts, early settlers and natural history materials as well as aboriginal art, jewellery, local crafts, souvenirs and much more. This is a great place to start your exploration of the area.
- **Quatse River Salmon Stewardship Centre:** located at 8400 Byng Road Port Hardy it is a unique interpretative gallery featuring interactive exhibits and live salmon! The Quatse River Stewardship Centre officially opened in 2010.
- **Scuba Diving:** Port Hardy is known for one of the best cold water scuba diving. You can rent equipment or book a dive charter and explore the area including **Browning Wall, Hunt Rock, Five Fathom Rock and God's Pocket Provincial Park.**

- **Salmon Fishing and boating:** Long known for its diverse fishing and boating, Port Hardy offers marinas and moorage as well as fishing charters for both salmon and halibut. A great place to explore via boat or kayak is the **Gods Pocket Marine Provincial Park** which is located on the north side of Goletas Channel. God's Pocket has a seabird breeding colony as well as bald eagle habitat and known archaeological sites. The islands in and around Gods Pocket are said to be haunted by spirits and have been called an enchanting must-see.
- **Kayaking:** with many different eco-tour companies and kayak guides – the multitude of places that can be explored by kayak range from beginner to advance. It is highly recommended that you connect with a kayak company and utilize their knowledge of the different areas available to kayakers. There are numerous packages ranging from day to weekly adventures.
- **Cultural Tours:** the Nakwakto Rapids and Cultural tour is a scenic boat tour that takes you through the Nakwakto Rapids which is the site of the most powerful tidal currents in the world. Guests will have glimpses of abandoned settlements and village sites. The journey will take you deep into the Gwa'sala-'Nakwaxda'xw Nations. Reservations are required.
- **Carrot Park:** explore the waterfront down town in Port Hardy Harbour: walk the seawall, check out the docks, marinas, Carrot Park and explore the beach on low tide.
- **Market Street:** meander amongst the local art, book and local craft stores. Be sure to check out **Guido's** for their amazing coffee and unique shopping experience.
- **Kwa'lilas Hotel:** located in the traditional territories of the Kwakiutl people, meaning, "a place to sleep", the "Kwa'lilas" hotel was said to have been named by the Gwa'sala-



'Nakwaxda'xw elders in hopes that guests may find peaceful rest after a day of exploring the North Island. The hotel was meant to resemble the traditional big house with a smoke hole at the top of the building. Traditionally, when

visitors see smoke coming from a big house it means welcome. You will find art, masks and a beautiful copper art piece meant to depict the history and legends of the Gwa'sala-'Nakwaxda'xw people. The copper wall is located in the lobby of the hotel.