

An aerial photograph of a coastal landscape. On the left, a dense forest of evergreen trees with green and yellow foliage covers a hillside. To the right, a sandy beach curves along the water's edge. A small, dark boat is visible in the water near the shore. The background shows a body of water with some rocky areas and a small island or headland in the distance.

# THIS IS HAIDA GWAII

KAATS'II HLA | KĀATS'A HLAA

ISSUE SIX

HAIDA GWAII TRIP PLANNER | [GOHAIDAGWAII.CA](http://GOHAIDAGWAII.CA) | [HAIDANATION.CA](http://HAIDANATION.CA)





**HAIDA GWAI**  
GOHAIDAGWAII.CA



The name of this publication, This is Haida Gwaii, is followed by Xaayda kil Kaats'ii hla and Xaad kil Káats'a hlaa. The phrase is a response to a knock on the door - Come In! This acknowledges a guest's presence and welcomes them into the house, and that's what this publication is - to acknowledge and welcome you as guests to respectfully experience Haida Gwaii's Air, Ocean, Land and People.



Council of the Haida Nation  
Go Haida Gwaii



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*Kay sealion haulout.*

Photo - Jessica Fairweather

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Gaagwiis Jason Alsop  
President of the Haida Nation

Welcome to Haida Gwaii, **haawa** for following your heart and accepting the pull of our homeland. Whether you have arrived by sea or air you are meant to be here, right now, as our guest. For many of the people of Haida Gwaii there is a strong belief that everything is connected and that everything happens for a reason. With this in mind please accept the responsibility of being a good guest in our home. There are many ways to demonstrate this. One way is by sharing and practicing reciprocity. We are sharing our lives with you: our knowledge, food, water, lands, homes, families and communities. Another is to ensure you honour and sign the Haida Gwaii Pledge, which shares how to be a respectful visitor to Haida Gwaii.

In honouring your invitation to visit us, it is important to give back to this place and to contribute more than you have taken. This is how we maintain balance here. Balancing our needs as people with all of the creatures who share their lives and territory with us. We also must balance our relationships as hosts and guests and with the supernatural forces that surround us. When our relationships are disrupted and become out of balance this is when we end up in trouble as human beings. Here humans are equal to all of the rest of creation. We are no more important than any other being, large or small.

So, as you move about and experience all the magic our home has to offer, please take a moment to appreciate all of the small things and beauty that surrounds us. Reflect upon your life and your place within this world and how you can give back and make things better for the future. You are here for a reason, you don't have to search for why, if you move with respect the truth will reveal itself. A wave crashing, a hummingbird flying, a whale breaching, an eagle calling or a raven stealing your lunch – all happening around us – and we are all part of creation, so please act accordingly.

**Ging gang da yahgudangs ang.Ga da Kaa Kyang.ga Gil ga.**

*You show your self-respect by coming.*

Gaagwiis





*Looking upon Island Bay from the upper slopes of Mt. Yahtza. :*

Photo — Rogier Gruys





WELCOME TO HAIDA GWAI

# HOW TO VISIT RESPONSIBLY

We are so glad you are here. It shows your desire to show [yahguudang/yahgudáng](#) respect. To be a conscious explorer of the wild awe Haida Gwaii has to offer. You will encounter abundance while you are here, please do not take. You may encounter ancestral objects, please leave them untouched. You will be confronted by novelty, new ways of doing, thinking and acting, please practice grace as you move through our home. We ask that you arrive with the desire to learn, the humility to be corrected, and the presence to stop and soak it in.

There are lessons for you here, we hope you are inspired by them.

**PLEASE ARRIVE FULLY VACCINATED**

[HAIDANATION.CA](http://HAIDANATION.CA)

[GOHAIDAGWAI.CA](http://GOHAIDAGWAI.CA)

*Sunlight through the trees on Taaw K'yuw Tow Hill Road.*

Photo — Ngaio Hotte



# HAIDA WAYS OF BEING

YAHGUUDANG/YAHGUDÁNG

*RESPECT*

Respect for each other and all living things is rooted in our culture. We take only what we need, we give thanks, and we acknowledge those who behave accordingly.

AD KYANANG TLAAGANG/

.AHL KYÁANÁNG TLÁAGANG

*TO ASK FIRST*

We accept that not all areas and events are open to everyone. We ask permission before taking pictures of people and places, and follow all official orientations and guidelines.

TLL YAHDA

*MAKE IT RIGHT*

We accept responsibility when we do wrong, we are all humans and make mistakes. We are mindful of our environmental footprint and impacts on the earth, air and water. We strive to leave everywhere we visit cleaner than when we arrived.

GINA 'WAADLUXAN GUD AD KWAAGID/

GINN 'WÁADLUWAN GUD .AHL KWÁAGÍIDANG

*EVERYTHING DEPENDS ON EVERYTHING ELSE*

We take only what is given and leave behind rocks, feathers, sand, and artifacts. We respect Haida Gwaii's bounty, only taking what we need to feed ourselves today. We support local businesses and give back when we can.



# Take the Haida Gwaii Pledge

## WATCH

The Haida Gwaii Visitor Orientation

## SIGN

The Haida Gwaii Pledge

## CONTRIBUTE

To the Haida Gwaii Stewardship  
Fund

## LEARN MORE

Arrive prepared, tread lightly while  
here



For more information and to sign the pledge  
visit [haidagwaiipledge.ca](http://haidagwaiipledge.ca)

Photo - Jessica Fairweather



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# Haida Heritage Centre & Haida Gwaii Museum at Kay Llnagaay

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AT KAY LLNAGAAY**

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*Photo: Brendin Kelly & Meghan O'Rourke*



# Education at the edge of the world



The Haida Gwaii Institute is a cross-cultural, community-based education and research post-secondary institution that is governed by both the Haida Gwaii Higher Education Society and University of British Columbia's Faculty of Forestry.

The institute offers transformative post-secondary undergraduate and professional development programming in the areas of Indigenous/non-Indigenous relations, community resilience, natural resource management and marine conservation.

*To find a course right for you please visit **hgoinstitute.ca**.*



**UBC Forestry**

**Haida Gwaii Institute is located on the ancestral,  
traditional and unceded territory of the Haida Nation.**





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RETREAT

HAIDA GWAII

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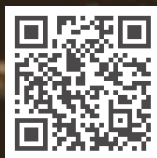
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Gwaii Trust Society  
Haida Gwaii Community Foundation

Photo: Rediscovery Swan Bay



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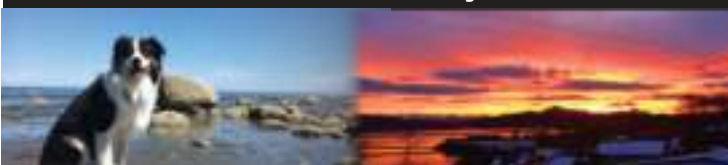




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- Known island-wide for stellar customer service

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## COPPER BEECH HOUSE

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More info at [copperbeechhouse.com](http://copperbeechhouse.com)



1-855-626-5441 · 1590 Delkatla St. · Masset



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## DELKATLA BOATHOUSE

- Two bedrooms / sleeps four
- Waterfront accommodation
- Full kitchen
- High speed Internet
- Laundry

At the Delkatla Boathouse you have 0.3 acres of waterfront privacy within walking distance to central Masset. The guesthouse overlooks the Masset harbour, where you can watch eagles feast in trees, only 15 feet from your front deck. Pet-friendly.

Email: [andreaturton88@gmail.com](mailto:andreaturton88@gmail.com)



250-559-8909 • 1426 Delkatla Rd • Masset



## DIXON ENTRANCE MARITIME MUSEUM

- Heritage building in Masset
- Learn about maritime history and the settlement of northern Haida Gwaii

Learn about boat building, fishing history and pioneers from contact to the early 20th century with boats created in the last 20 years with traditional knowledge. Open daily until mid September noon to 4pm. Admissions are by donation. Youth 16 and under are always free.

Find Us On Facebook: [DixonEntranceMaritimeMuseum](https://www.facebook.com/DixonEntranceMaritimeMuseum)



250-626-6066 • [demms@mhtv.ca](mailto:demms@mhtv.ca) • 2182 Collison Ave • Masset



## DAAJING GIIDS VISITOR CENTRE

- Certified Visitor Information Counselors
- Local artisan galleries & extensive retail gift selection

Informative. Engaging. Connecting.

In the heart of Daajing Giids, the Visitor's Centre has much more than information to offer travellers.

[www.daainggijidsvisitorcentre.com](http://www.daainggijidsvisitorcentre.com)

[info@dginfo.ca](mailto:info@dginfo.ca)



250-559-8316 • 3220 Wharf St • Daajing Giids



## ECHO BAY LODGE

- Minutes from downtown Daajing Giids
- Dynamic ocean view
- 1+2 bedroom kitchenettes
- Event location for weddings/reception - even has a stage!

Echo Bay Lodge offers guests the privacy and feel of seclusion and solitude but with the convenience of being close to the amenities and services of Daajing Giids. Cook your catch of the day on the lodge's gas barbecue or fire pit while enjoying the meticulously-groomed, landscaped yard and flowering gardens.

website: [echobaylodge.com](http://echobaylodge.com)



250-559-4595 • [Echo5594595@gmail.com](mailto:Echo5594595@gmail.com) • Daajing Giids



## GIN KUYAAS

- Artwork, apparel, rare books, cedar woven hats
- Custom Haida designs
- "Gin Kuyaas" means "precious things"

Gin Kuyaas-Haida Art Studio & Gifts gallery is a traditional longhouse in Old Massett. Haida owned and operated by Kuuyang **Lisa White**. Haida jewellery, weaving, art, local crafts and our own custom designed apparel.

Open Tues-Sat 12-5



[ginkuyaas@gmail.com](mailto:ginkuyaas@gmail.com) • 250-626-5530 • Old Massett



## HAIDA GWAII LAW OFFICE

- Full-service lawyer with 22 years service to Haida Gwaii
- Criminal law, notary services, family law

Andrea J Turton legal counsel with office located in Daajing Giids, serving all of Haida Gwaii.



250-559-8909 • #106 101 Causeway St • Daajing Giids



## HAIDA GWAII TRADER

- Community website and bi-monthly magazine
- Local articles, classifieds, events and business information
- Real estate listings and much more

Homegrown. United. Better for all. What's your Haida Gwaii story? Send us your stories, photos, poems, cartoons, etc. We look forward to hearing from you. Call 250-626-7758 or email [info@haidagwaitrader.com](mailto:info@haidagwaitrader.com) Pick up the latest copy of the HG Trader magazine at participating retailers or check out our Ezine on the HG Trader website at [haidagwaitrader.com](http://haidagwaitrader.com)



250-626-7758 • P.O. Box 313 • Port Clements





# BIRDS, BEARS AND BERRIES

BY MARGO HEARNE

**T**he huckleberry bush in the garden quivers as though shaken by a wild wind. Closer inspection reveals a flock of robins showing their young just how good the summer berries are. Then the Varied Thrushes arrive. These secretive orange-and-black denizens of the forest are perfectly

camouflaged for the shade in which they live, and before the day is done the berry bush will be picked clean.

Berries are part of the natural order of things. Consider the Swainson's Thrush that returns to Haida Gwaii in mid-May. Known locally as

the 'salmonberry bird', they begin to sing and nest almost as soon as they arrive. Their rich 'whit' notes sound from the dark forest and their song lightens the long summer evenings. They return when the salmonberries are still in flower, and then, when the berries ripen about three weeks later,





Taan black bear peeks out from some alder saplings.

Photo — Nyla Burnside

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## BERRIES ARE PART OF THE NATURAL ORDER OF THINGS.

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guessed it – berries. **Dah Bog Cranberries** are a particular favourite; they grow in marshy, open areas where the geese also feed. Berries are not their main course but more of a dessert special, though they provide rich nutritional benefits for the birds during fall migration. Cranberries are rich in antioxidants and vitamin C, which are good for both humans and wildlife.

Kathleen Dalzell writes of Karl Kirmis who, in the 1920s, “began a cranberry farm in McIntosh Meadows near the Sangan River. He conceived the idea of crossing a hardy strain of berry with the wild ones which grew so well there and had a good business for a few years.” (The Queen Charlotte Islands 1774-1966; Page 168). While the cool damp lowlands suited the berries, selling the crop was difficult and combined with work of planting, harvesting, and distribution, the project was abandoned. There is no sign of the commercial cranberries now; the combined forces of wind, rain and introduced deer have taken their toll.

The Sooty Grouse is the only grouse species on Haida Gwaii, and it loves the **sk'ag tsaay** *Lingonberries* that grow in clusters along the highway. They are easy pickings for the birds as they stroll slowly along the grassy shoulder and feed as they go. Sadly,

the chicks hatch and the parents feed them salmonberries. Good timing.

Pacific-slope Flycatchers are small birds. They arrive in early May and sing right away. They too inhabit the berry-bush, but not to the same extent as the thrushes. Flycatchers nest high in the trees and favour the bugs and insects that are attracted to the berries. Birds, berries, insects, and trees all play a part in nature's grand plan.

Pine Grosbeaks are beautiful birds. They nest on Haida Gwaii in small numbers and their sweet warble calls

gently down from the trees. One of their favourite foods in fall are **k'ay** the *wild crabapples* that grow near lakes and ponds throughout the islands; interestingly while males are pinkish-red and females a subtle shade of olive-green, together they are almost the same pastel shades as the ripe crabapple. In spring the grosbeaks nibble on the flower-buds of **yaahl gaanaa** *Black Twinberry* which produces a lovely, if inedible, shiny berry.

Canada Geese feed in the fields of Haida Gwaii. They graze on grass-seeds, shoots, roots and – you





A busy bumblebee in a comfrey flower.

Photo — Nyla Burnside

they are not street smart enough to know that the fast, approaching metal thing will often not stop for them.

Birds are not the only wildlife that eat berries on Haida Gwaii. At one time **k'a.aw ts'alaasngaa** Cloudberries grew throughout the muskeg bogs and in the 1960's and 1970's they were canned and sold in the Masset Co-op. Then, the Sitka Black-tailed Deer, voracious foragers introduced in the early nineteen-hundreds, discovered the berries and put an end to the local pick. Cloudberries are now a rarity here.

And then there are bears. One cannot

write about berries without including the feeding habits of **Taan**, the unique *Haida Gwaii* black bear. They have as selective a palate as any human and love to eat berries, especially **sk'idaan** *Salal*. In September their scat is deep purple and can be seen on the back roads. **Taan** need to clear themselves out before hiding away for winter. After a diet primarily composed of river salmon, **sk'idaan** is just the seedy berry for the job.

On Haida Gwaii we are reminded that '**waadluxan gud ad kwaagid** – everything depends on everything else. It is a way of being and a call to action that keeps us conscious of our impact

and our relationship with the natural world. Should you find yourself on the islands, admiring any of these animal or berry species, please keep this phrase in mind.



Right: A Swainson's Thrush doing what it does best.

Photo — Jags Brown









*Marine debris piled up to be hauled away.*

Photo — Elin Dieme

# THE OCEAN IS ALLERGIC TO PLASTIC

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BY ELIN DIEME

**P**icking up marine debris was a paradox. Among some of the most beautiful scenes I witnessed, there was an equal match for the ugly. It was odd looking out upon the magnificent Pacific blue, waves crashing against weathered trees... only to glance down and see another ocean — one of endless pieces of dirty Styrofoam, plastic bottles, faded buoys, broken floats, barrels, shoes, tires, rope and netting. It squeezed between the driftwood, pushed itself up against the forest line, and buried itself beneath the soil. Everywhere, it felt like it was everywhere — the beauty and the ugliness.





*The reality.*

Photo — Elin Dieme

The beauty was created naturally, the ugliness made by us. It was sobering and humiliating, eye-opening to say the least. The majority of the plastic that we collected had only been on these beaches for the past four decades, but some of the areas we cleaned looked as if plastic had been invented much earlier than it really was.

The best days were the days we made creeks run again. Ones that had been plugged by Styrofoam and plastic fragments, and no longer flowed freely. The brown, muddied water

turned clear. The best days were when we dug mossy forest lines like archaeologists, discovering plastic artefacts and vintage bottles from a bygone era, and when crew members found glass fishing floats among the rubble and cheered in delight. They were the moments when the winter sun temporarily warmed our hands, and we dug and we threw and we picked and we dragged as much as we could back to our camp. A layer of white frost covered the buoys that were stuck between slippery, cold driftwood. Our footprints littered the beach in a sustainable way. We picked

up to a tonne of garbage a day, and at the end of our contract we had close to 10 tonnes in total. That's 22,047 pounds of garbage. Unveiled and hand-picked by our 10 hands.

The beauty  
was created  
naturally, the  
ugliness made  
by us.



Well over 60% of the garbage we collected was commercial-fishing debris. Though many of the bags were filled with household plastics and bottles as well. So much of this could have been avoided, if only we confronted the truth about our coastlines, about our thoughtless habits. Photographs won't ever do it justice. Like a sunrise at dawn, the expanse can only be properly absorbed in the raw.

It reminded me of when I lived in a cottage in the Finnish winter. I learned to appreciate that which I had previously taken for granted. In that case, it was running water. Without it, we had to walk to the frozen lake each day and saw open a hole for dishes. It was the same kind of feeling picking up debris – a humbling realization that we have been living unconsciously, unaware and therefore ungrateful for the ways we take from the land, without reciprocation or care. Now, I am much more aware of my own plastic use. I daydream of ways to reduce it. Plastic is conve-

nient. It makes us all so comfortable. But I believe in pursuit of comfort we have lost our way.

The experience of working out on the coast was a very intimate one, both with the land and my team. Our crew became close quickly, laughing at inside jokes, sharing snacks, and reveling in the wildness of the place, together. Our days were gratifying, and the areas that we left looked almost once again untouched by the time we left. Perhaps this brought us closer as a team, because we were being shown something most others will never see.

There were also many hours when I would crawl between the driftwood logs, pulling out debris on my own when I felt a connection to the land I'd never experienced before. It was in those moments of stillness between the waves and wind when I heard my conscience and noticed every detail of my surroundings: the tree line, the sea foam, the birds, the waves... Even though I was far away from all famil-

iar human comforts, I felt startlingly supported and taken care of.

That wilderness made me feel the way I think we should treat the wild.

It made me wish everyone had the chance to get out there and witness the impact of discarded plastic, to pick up the pieces, to make a difference. I feel deeply grateful to have been a small part of this initiative and to have seen first-hand the consequences of our actions. I am grateful to have learned how this happened, how simply it could have been avoided and how we can do better.

I hope we all have the opportunity to see the beauty among the plastic.



*Bottom: The crew leaves behind a much cleaner beach.*

Photo — Elin Dieme

*Right: The beauty.*

Photo — Elin Dieme











*A hiker ascends the wooden stair section of Kuu Jad TlldaGaaw Sea  
Otter Woman Mountain, locally known as Sleeping Beauty.*

Photo - Flavien Mabit



# GAIA

BY JOEL PERUSSE

I am the space  
Between cosmos,  
The same within you

I am the sighing  
Nirvana  
Discovered in bloom

I'm the riverbank  
Fragrant  
And stereo tune

I'm the expectant  
The reverent  
The humbled, renewed

I've left you a key  
Where the door mat would be  
Please, you're welcome  
To enter my room

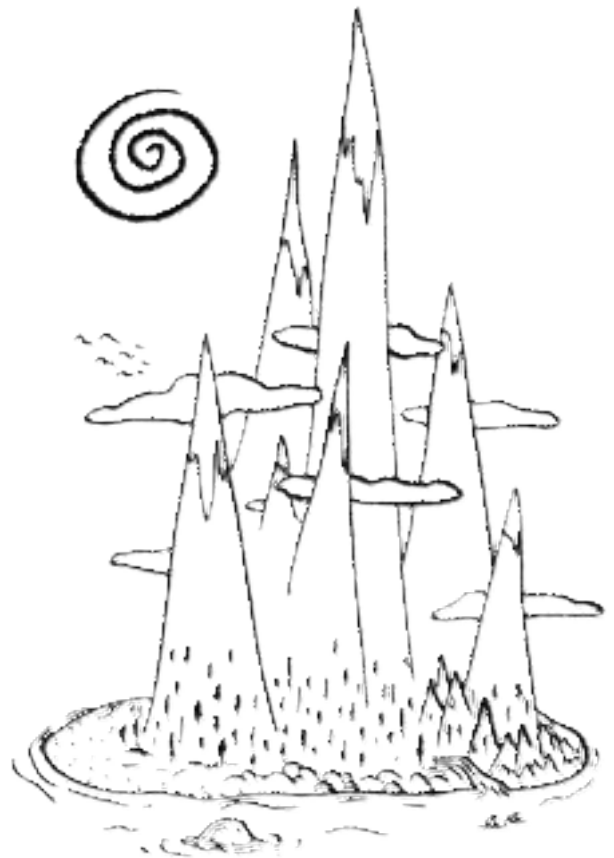
Where berries and ferns  
Follow various curves  
Through the bush  
To a marvelous view

"Be still,"  
Said the fog  
Washing out from the mountain  
A cawing observer  
Impartial  
Amused

Wet window sill  
Drawing a shoreline  
Surrounded  
The subtlest murmur  
An ocean of blue

I am the space between  
Sunlight and shadow  
Where everything happens,  
Especially you

I am the shape  
Of all of my travels  
A life well examined  
I'll show you the proof








*A surfer heads into the waves below Taaw Tldáawee Tow Hill.*

Photo – Talon Gillis



A person in a wetsuit carrying a surfboard walks along a dark, pebbly beach. In the background, a dense forest of tall, thin trees stands on a slope, with a steep, rocky cliff rising above it. The scene is misty or foggy, creating a moody atmosphere.

WHEN YOU'VE REACHED  
THE EDGE OF YOUR WORLD,  
OURS BEGINS.

# HAIDA GWAII TRIP PLANNING GUIDE



## ARRIVING BY AIR

Air service is available from Vancouver and Prince Rupert. For schedules and fares please check with the following carriers.

- AIR CANADA Vancouver (YVR) to K'il Kun *Sandspit* (YZP)
- PACIFIC COASTAL AIRLINES Vancouver Airport, South Terminal (YVR) to Masset (ZMT).
- INLAND AIR Prince Rupert to Masset.

## ARRIVING BY WATER

BC FERRIES provides regular scheduled sailings from Prince Rupert, year-round. Connector service is available in Prince Rupert to the Inside Passage route, to or from, Port Hardy on Vancouver Island, or north, with Alaska's ferry system. Arrive at terminals two hours in advance. Check for current conditions and changes in schedule at [bcferries.com](http://bcferries.com).

Many of the communities have marinas, boat ramps and services for recreational boaters. For the small craft harbour in Sandspit K'il Kun, call 250.637.5700; for Daajing Giids call 250-559-4650; for 'Wáan Kún Port Clements, call 250-557-4295 and for Masset, call 250-626-3995.

## ON ISLAND VEHICLE RENTALS

K'IL KUN SANDSPIT:

Budget Car Rentals 250-637-5688

HLGAAGILDA SKIDEGATE:

The Long House Gift Shop (National Car Rentals) 250-626-3833

DAAJING GIIDS:

Budget Car & Truck Rentals 250-559-4641

Island Auto Rentals at 250-559-4118

Haida Gwaii Vehicle & RV Rentals at 250-637-1202

MASSET:

National Car Rentals 250-626-3833 • Rustic Car Rentals at 250-626-3756

Masset Car & Truck Rentals 250-626-7089

## TAXIS

HLGAAGILDA SKIDEGATE & DAAJING GIIDS:

Gwaii Taxi & Tours 250-559-2380 or cell 250-637-1162

MASSET & NORTHERN HAIDA GWAII:

Mile Zero Taxi service 250-626-7971

## BIKE & SCOOTER RENTALS

MASSET:

Masset Bikes 250-626-8939

K'IL KUN SANDSPIT:

Sandspit Visitor Centre 250-637-5362

DAAJING GIIDS:

Green Coast Kayaking 250-637-1093

Homegrown Adventures 778-488-0555

HLGAAGILDA SKIDEGATE:

Haida Gwaii Scooter Rentals 250-640-6474



**SANDSPIT VISITOR CENTRE****250-637-5362 • Airport, K'il Kun Sandspit**

The Sandspit Visitor Centre is located inside the Sandspit Airport. The staff members have firsthand information about local amenities plus special events, like the Moresby Market, Logger Sports Day and the Sandspit Wild Harvest Festival. The Centre also carries work by local artisans and merchandise with a Haida Gwaii theme. Ask us about the world-renowned Gwaii Haanas National Park Reserve, National Marine Conservation Area Reserve and Haida Heritage Site. The Centre is part of the Destination BC Visitor Services Network.

**DAAJING GIIDS VISITOR CENTRE****250-559-8316**
**3220 Wharf Way, Daajing Giids**  
[daajinggiidsvisitorcentre.com](http://daajinggiidsvisitorcentre.com)

The Centre is located in the heart of Daajing Giids and is part of the Destination BC Visitor Services Network. It is open seven days a week throughout the summer, and has special hours during the off-season - contact the Centre for specific hours. The Centre also carries work by local artisans and merchandise with a Haida Gwaii theme. Surrounding the Centre is an interpretive garden and picnic area to relax and take in the fresh air.

**PORT CLEMENTS MUSEUM & INFORMATION CENTRE****250-557-4576**
**45 Bayview Drive, 'Wáan Kún Port Clements**  
[lovehaidagwaii.com/port-clements-museum](http://lovehaidagwaii.com/port-clements-museum)

Visitors to Haida Gwaii must stop at the Port Clements Museum. The museum is run by the Port Clements Historical Society, made up of mostly volunteers who have a passion for preserving and sharing our unique history. Guests are invited to take a self-directed tour or browse the displays on their own. The Port Clements Museum is open daily June to September from 10:00 a.m. to 4:00 p.m. During the rest of the year it is open Saturdays and Sundays, 2:00 p.m. to 4:00 p.m.

**NORTHERN HAIDA GWAII VISITOR INFORMATION CENTRE****250-626-3982**
**"Mile 0" Highway 16, Masset**  
**massetbc.com**

The Village of Masset operates the Northern Haida Gwaii Visitor Information Centre which is located at Mile 0 of the Yellowhead Highway. The Centre is open daily from 9 a.m. to 5 p.m., from mid-June through mid-September. Stop in and find local art and merchandise, enjoy free Wi-Fi access, a public washroom, and telephone access.

**EMERGENCY SERVICES****AMBULANCE 1-800-461-9911**
**REPORT ALL POACHERS & POLLUTERS**  
**1-877-952-7277 (RAPP)**
**REPORT A FOREST FIRE 1-800-663-5555**
**CANADIAN COAST GUARD**  
**Marine VHF Channel 16 or 1-250-363-2333**
**NORTH END****GAW TLAGÉE OLD MASSETT / MASSET****RCMP - 250-626-3991****Masset Fire - 250-626-5511****Gaw Tlagée Old Massett Fire - 250-626-5222****‘WÁAN KÚN PORT CLEMENTS / TLL.AAL TLELL****RCMP - 250-626-3991****Port Clements Fire - 250-557-4355****Tlell Fire - 250-557-4223****SOUTH END****HLGAAGILDA SKIDEGATE / DAAJING GIIDS****RCMP - 250-559-4421****Daajing Giids Fire - 250-559-4488****Skidegate Fire - 250-559-8300****K'IL KUN / SANDSPIT****RCMP - 250-559-4421****Sandspit Fire - 250-637-2222**

# FREQUENTLY ASKED QUESTIONS

## SHOULD I GET TRAVEL INSURANCE?

Travel insurance and/or trip cancellation insurance is always recommended. Frequently, many transportation routes (both plane and ferry), as well as land and ocean tours on Haida Gwaii are postponed or cancelled due to weather and sea conditions. This applies year-round.

## IS THERE PUBLIC TRANSIT AVAILABLE ON-ISLAND?

Unfortunately, there is no public transportation on-island, but most communities have a taxi service. See our Getting Here page for contact information.

## IS THERE CELL SERVICE ON HAIDA GWAII?

Mobile device coverage on Haida Gwaii is good in some areas and iffy at best in others. For the most part you can pick up a reliable signal in each of the communities, however bars drop rapidly as soon as you hit the highway or the backroads. Check out our centerfold map for a visual!

## IS IT NECESSARY TO BOOK TOURS IN ADVANCE? (E.G. DAY TOURS AROUND HAIDA GWAII OR EXCURSIONS TO GWAII HAANAS, ETC.)

All tours on Haida Gwaii, especially to Gwaii Haanas, should be booked in advance. Most tour companies offer excursions from May to September only. Sometimes tour operators may have an extra seat or two available day-of, but for peace of mind it's better to secure your spot before you get here. Off-season (October-April) tours are sometimes available by advance arrangement - they vary by operator. Naikoon Provincial Park does not require reservations to enter the park.

## ARE ALL ROADS ON HAIDA GWAII PASSABLE FOR A CAMPER? A SMALL VEHICLE? ARE THERE UNPAVED ROADS?

There are about 140kms of paved/maintained highway and municipal roads on the islands that are suitable for most vehicles. It's always advisable to check DriveBC for up-to-date road conditions. There is also an extensive network of gravel forest service roads, some suitable for a camper-van on short distances, and some not advisable. Enquire locally at the Visitor Information Centres for information on the state of the roads and logging activity.

## HOW SAFE IS IT TO BIKE AROUND THE ISLANDS?

Cycling is a great way to experience Haida Gwaii for experienced cyclists. Haida Gwaii has a limited network of paved roads, some of which have a small shoulder, oftentimes no shoulder. There are also many blind corners and traffic travels at a high rate of speed on many sections of the highway. Make sure you have bright / reflective clothing and lights on. There is a much more extensive network of forest service roads that can take you farther into the wilderness, though it is not for everybody. If you decide to head into the more remote parts of the islands, make sure you are well-equipped, extensively prepared for yourself and your bike, and know what to do in case of emergencies.

## I WOULD LIKE TO GO TO GWAII HAANAS, HOW CAN ONE GET THERE?

There is no road access to Gwaii Haanas - the park is limited to float plane or boat access. Visitors who come to explore Gwaii Haanas do so either as part of a guided trip, travelling with a licensed tour operator, or on a self-guided adventure. For a list of licensed tour operators, including floatplane service, visit the Gwaii Haanas website at <https://www.pc.gc.ca/en/pn-np/bc/gwaiihaanas/visit>

## CAN I DRIVE ON THE BEACH?

We advise all visitors to keep their vehicles off the beaches. In addition, rental companies will not allow you to drive their vehicles on the beaches. Make sure you check and abide by those directives. Every year vehicles get stuck out on the beaches. Additionally, irresponsible vehicle driving causes damage to the sensitive beach environment, river crossings, clam beds and more. Better to explore with your feet or by bicycle.





# THE ROAD LESS TRAVELLED

## TRAVELLING ON LOGGING ROADS

If you have your own vehicle and want to explore, it's always a good idea to check road conditions at any of the local visitor information centres, Drive BC or the Haida Gwaii FLNRO office. Nearly all of the forest service roads are without cellphone service and sparsely travelled. Forest access roads may be rough, not all hazards are necessarily signed, and road conditions can change at any time. Roads to more remote recreation sites and trails (like Rennell Sound) are generally maintained to a 'wilderness standard', which means that they can be rugged in sections. Motorists should expect rough surfaces, potholes and cross-ditches. Not all vehicles are suitable for wilderness standard roads in all weather conditions.



## DRIVE SAFE - MAKE A PLAN!

Before you go, let someone know where you're heading and when you expect to return. If you do get lost or stranded, stay with your vehicle! It will provide shelter until help arrives, and generally, rescuers can find it more quickly than they can an individual in the woods. Forest road users must be prepared for emergencies, there are no hospitals, restaurants, telephone booths or gas stations nearby.

## ALWAYS BRING THE FOLLOWING:

- Emergency food and water
- Navigational/communication aids (maps, compass, charts, and fully charged GPS, cellular or satellite phone, VHF or hand-held radio, battery chargers)
- Extra fuel/fire extinguisher/axe
- First aid kit/warm clothing/sleeping bag
- A tool kit/shovel/spare tire/tire emergency repair kit

Since roads to recreation sites are often used by logging trucks, drivers with two-way radios benefit from tuning into the appropriate frequencies to communicate with other road users. Forest Service Roads have signs at their entrances indicating the name of the road, radio frequency and call signs. If you are a user of a two-way radio, you should tune in to the appropriate frequency and then call in your location and direction. Keep in mind that not all road users will have radios. Logging trucks use all or most of the road width because of their size and loads. **Please give logging trucks and other industrial traffic the right-of-way.** Due to their size, they can't manoeuvre the way personal vehicles can. When driving on these roads, turn your lights on and go slow! Day or night, the more visible you are, the better your chances of avoiding trouble. All drivers must be prepared to react to unexpected conditions and to be able to stop safely. For your own sake, stay alert and always be ready to take evasive action. Remember, lots of dust indicates traffic.

**REMEMBER THE BACK-COUNTRY IS A SIGNAL-FREE AREA - BE PREPARED, AND ENJOY!**





Photo: Guy Kimda

# ACCESSIBLE ATTRACTIONS

BY LAURA BISHOP

**H**aida Gwaii cannot yet be designated as wheelchair-friendly, but communities are working toward that goal. There are a number of attractions and activities that are accessible to people with limited mobility.

Some of Haida Gwaii's most frequented attractions and activities are welcoming to all ages and abilities!

Use the descriptions below to find one that works for you:

Follow the scenic trail from the **Taaw Tildáawee Tow Hill Hike** parking area along a 1km (each way) universally accessible gravel trail and slip-resistant boardwalk to reach the viewing platform at **Kwahtsiisda the Blowhole**. The packed gravel trail is approximately 2-3m wide and the boardwalk has raised edges and is 1.2m wide. It's mostly level and sloped sections are less than a 1:12 gradient. Benches are provided at regular intervals along the trail and the farthest spacing between seating areas is 100m. At the trailhead: *Accessible Parking and Accessible Outhouse*.

Spend one day or several at the **Agate Beach Campground**. Most sites are accessible by vehicle. There is a paved 1.4m wide pathway leading to a picnic shelter that has a picnic table with an overhang. The beach itself is relatively steep with loose round rocks and it can be challenging to access the water. At this site: *Accessible Outhouse*.

Enjoy the 1.25km walk (one way) along the packed gravel trail through **Dal Káahlíi Delkatla Inlet** and the **Delkatla Wildlife Sanctuary** in Masset. Turn off Tow Hill Road onto Cemetery Road and begin at the gate located at kilometer two. There is a 110cm pinch point to enter the trail but afterwards it is mostly 150cm wide. The end of the trail near the Delkatla Nature Centre has muddy sections and the 110cm pinch point at the terminus gate may be difficult for some to navigate.

Walk 2km (each way) along the mouth of **Gaw Káahlíi Masset Inlet** between Masset and **Gaw Tlagée Old Massett**. This 1.5m wide smooth, paved pathway runs adjacent to Harrison Avenue and has several benches for resting or taking in the view.

Enjoy the walk along a 1m wide firm, gravel trail to visit **Gaad Súuwaas Pure Lake**. This enjoyable 200m long (each way) trail is relatively flat with the exception of a 3m section near the parking area with a slope of 1:12 and a 9m section near the lake with a slope of 1:6. There is a pit toilet inside the forest's edge near the parking area, that can be accessed via a 20m long flat gravel trail. The toilet is not designated as accessible but has dimensions of 1.6m by 1.6m. There are picnic tables at the lake's edge. Neither have overhangs and both must be accessed by navigating sandy ground or narrow pathways.

Take a stroll along the gently rolling **Sunset Trail** in 'Wáan Kún Port Clements, which runs from the Port Clements Museum to the bird watching tower at the Yakoun River Estuary. The trail is hard packed gravel or dirt the entire way, although there can be wet spots and exposed roots along the way. There are some bridges with handrails and the 2m section leading up to them is steeper than a 1:12 gradient. The trail from the museum is 6km (each way) but participants have the option to start their walk closer to the viewing area by beginning their trek at the old trail parking area (2km each way) or at the Sunset Park Campground (150m each way). The bird watching tower has a slip resistant accessible ramp and stairs leading to its upper levels. At Sunset Park Campground: *Accessible Outhouse*.

Located about 5km outside 'Wáan Kún Port Clements, the **Kiid K'iíyáas K'yu Golden Spruce Trail** is 600m of packed gravel pathway that meanders through old growth forest along the Yaagun **Gándlee Yakoun River**. There are some benches along the way for resting. At the trailhead: *Accessible Outhouse*.

Enjoy a peaceful picnic or an adventure on the water at **Kwiid Siíwaay Mayer Lake**, located halfway between Tlil.aal Tlell and 'Wáan Kún Port Clements. Follow the short gravel





# ACCESSIBLE ATTRACTIONS

path to a fire ring and accessible picnic table mounted on a concrete pad. Use the gravel boat launch/ramp to access the lake. At this site: *Accessible Outhouse*.

**Misty Meadows Campground and Day Use Area** in Tll.aal *Tlell* has a paved parking area with a smooth walkway leading to a covered picnic shelter that includes two picnic tables with overhanging ends. From this area there is a 200m packed dirt trail approximately 1m wide leading to the ocean where a beach-access mobility mat has been installed. This mat is designed to float above the sand and give a firm surface to move along. At the day use area: *Accessible Out-houses*.

The ocean-side drive from Tll.aal *Tlell* to Daajing Giids features gorgeous views of **Siigaay Hecate Strait** from the roadside. Midway through the drive, stop at **Halibut Bight** to enjoy the view from a bench or picnic table overlooking the ocean. A paved path leads to one of the picnic tables and it has an overhang. One bench is accessible by paved path as well. Both pit toilets at this site are wheelchair accessible and the area surrounding them is smooth asphalt. At Halibut Bight: *Accessible Outhouses*.

**The Sea Walk** winds through central Daajing Giids, providing a stunning view of **Xaana Kaahlíi Skidegate Inlet**. Begin at the Daajing Giids Visitor Centre and follow an interlock stone pathway to Causeway Street and Wharf Way. A wide paved path takes you along Oceanview Drive where you can reconnect with the interlock pathway to enjoy the Community Park and gardens.

The **Louise Dover Trail** in K'il Kun *Sandspit* features 150m of accessible boardwalk leading to a partially covered viewing platform overlooking **Daamaxya Gandlaay Haans Creek**. This waterway is home to several species of salmon and trout, as well as towering old growth forest.



BC Parks

## UPCOMING UNIVERSAL ACCESS PROJECTS

In 2022, BC Parks will be creating a universal access parking area and upgrading the walkway at Tagwaal along Taaw K'yu *Tow Hill Road* so more people will have access to the popular surf spot and beachfront hang out.

The BC Parks upgrades will continue at Misty Meadows Campground and Day Use Area in Tll.aal *Tlell* with improvements being made to the existing walking path which leads from the parking lot to the beach. Design plans are underway for the construction of a universally accessible viewing platform at the beachfront.

## ACCESSIBILITY EQUIPMENT

Wanting to get off the beaten path or onto the water? Contact Accessible Haida Gwaii [accessiblehg@gmail.com](mailto:accessiblehg@gmail.com) to learn about borrowing a TrailRider or an Onit Ability Board.

## MORE INFORMATION

Looking for more information about accessibility on Haida Gwaii? Follow Accessible Haida Gwaii on Facebook at [facebook.com/accessiblehg](https://facebook.com/accessiblehg) or send them an email at [accessiblehg@gmail.com](mailto:accessiblehg@gmail.com).

For more specific details regarding the accessibility at specific BC Parks locations on Haida Gwaii, visit [bcparks.ca/accessibility](https://bcparks.ca/accessibility) and select Naikoon Park and Pure Lake Park.

# UNDERSTANDING THE TIDES



**T**idal currents occur in conjunction with the rise and fall of the tide. The vertical motion of the tides near the shore causes the water to move horizontally, creating currents. When a tidal current moves toward the land and away from the sea, it "floods." When it moves toward the sea away from the land, it "ebbs."

Tide tables are essential for exploring the beaches of Haida Gwaii. We have extreme tides here, up to 7.3 metre (24 foot) tidal variation. Booklets are published annually by the Canadian Hydrographic Service and they provide instructions on the use of tables to determine daily tides (time and height) for specific locations.

For Haida Gwaii you should have:

- Canadian Tide & Current Tables Volume 7: "Queen Charlotte Sound to Dixon Entrance" or go to [waterlevels.gc.ca](http://waterlevels.gc.ca) or [tides.gc.ca](http://tides.gc.ca)

Tide tables provide information on the time and height of the tide. It's important to remember there are factors that can increase the effects of the tides, such as your location and storms.

Learn to read tide tables before traveling along the beach. Rogue or sneaker waves can appear at any time and on any beach.

Rip tides can form on any beach with surf. They are often found near jetties or between sand bars. If you are caught in a current that pulls you quickly from shore, swim parallel to the beach to break out of it.





# TSUNAMIS & EVACUATIONS

**A** tsunami is a natural hazard consisting of a series of long, surge-like waves generated when a large volume of ocean water is rapidly displaced. Most tsunamis are caused by major subduction earthquakes, where there is significant displacement of the ocean floor. Tsunami waves contain considerable energy; they can travel rapidly further inland compared to ordinary coastal waves. A tsunami may not look like a wave at all, but will have very strong currents under its surface.

Tsunami are a challenging hazard to respond to. The arrival time of the wave generated far out at sea can be predicted fairly accurately, however, the intensity of the wave when it reaches shore is more difficult to predict, particularly in real time during an event.

While a distant tsunami will likely allow time for an official tsunami warning to be given, a local tsunami can reach the shoreline in minutes and may NOT allow for an official warning to take place.

## EVACUATION NOTIFICATIONS

If you are near the coast and feel a major earthquake making it difficult to stand, you must "Drop, Cover, and Hold On" and then evacuate to higher ground immediately with your 72hr emergency kit. High ground is considered anything over 10metres above the high-water mark. If you are unfamiliar with the area, ask your accommodation provider about evacuation spots and muster points. In late 2018, BC Hydro poles were painted with blue arrows to indicate the path to evacuation areas.

If a tsunami threat (or any other emergency such as flooding or wildfires) is identified, authorities will notify the public via Environment Canada EC Alert, VHF 16, broadcast media, and direct to all LTE cell phones through AlertReady — the BC Emergency Alerting System — in the impacted area. The Haida Gwaii Emergency Management system will also send alerts via SMS, phone, email to those that have registered with the ePACT service [epactnetwork.com/en/signup/haidagwaiialerts](http://epactnetwork.com/en/signup/haidagwaiialerts).

When disaster hits, there won't be time to buy emergency supplies. Ensure you have emergency kits for your home, workplace

and vehicle. They should all contain food, water and supplies for a minimum of 72 hours. A week or longer is better. Information on building these kits can be found at <https://www2.gov.bc.ca/gov/content/safety/emergency-management/preparedbc>. Do not return to low lying areas to gather your belongings. People should wait until they get notification that the tsunami warning has been lifted or as instructed by emergency officials before returning to low-lying areas.

## TSUNAMI SIRENS

Tsunami sirens are located in the communities of Daajing Giids, HIGaagilda Skidegate, Masset and Gaw Tlagée Old Massett. The warnings sound like an air-raid siren.

Every Tuesday at 7pm, the Village of Masset tests their emergency sirens; the fire department call-out warning is first, and the tsunami warning siren is second. Daajing Giids and HIGaagilda test their sirens every third Thursday in October on "Shake Out BC" day. Please see [shakeoutbc.ca](http://shakeoutbc.ca) for more information on this province-wide earthquake drill day.

### ON HAIDA GWAII, EMERGENCY NOTIFICATION CAN BE:

- If you feel a prolonged earthquake large enough to make standing difficult
- Tsunami Siren
- Continuous vehicle horns or police/fire sirens
- AlertReady: all LTE cell phones, radio, TV
- EC Alert
- ePACT call out: SMS, phone, email (only if registered at [epactnetwork.com/en/signup/haidagwaiialerts](http://epactnetwork.com/en/signup/haidagwaiialerts))
- VHF 16
- If you feel an earthquake you can check the Pacific Tsunami Notification Centre website for real-time warnings: [ptwc.weather.gov](http://ptwc.weather.gov)



# CALENDAR OF HAIDA GWAII EVENTS

## K'ING.GAD • K'INDLÉE.ÉEHL SPRING

### DAAJING GIIDS

**HAIDA GWAII FILM FESTIVAL**, usually held in March - The Haida Gwaii Film Festival, founded in 2009, brings Canadian and international films to Haida Gwaii.

### KAY LLNAGAAY

**ALL ISLANDS ART SHOW** usually held in February/March at **Saahlinda Naay** the Haida Gwaii Museum. The All Islands Art Show is an annual event held to showcase the many artists of Haida Gwaii who work in a variety of media. A Youth All Islands Art Show is also held on a bi-annual basis.

**SENIORS' WINTER GAMES** often held in April, an all-island event, the Winter Games is a popular event for all islanders (50+) and is organized each year by one of the communities.

### GAWU KUNS SIIWAAY MOSQUITO LAKE

**TROUT DERBY** usually held in May on Moresby Island. This fun family event at **Gawu Kuns Siiwaay** Mosquito Lake is hosted on the Sunday of the long weekend by the Sandspit Rod and Gun Club. This is a popular weekend of camping and fishing for all ages.

### MASSET

**HARBOUR DAY** usually held during the May long weekend in Masset. A fun day starts off with a parade, a set of games, sports, BBQs, fish bakes, pancake breakfast, and even a morning bird/muffin walk. See [massetbc.com](http://massetbc.com) for more information.

## K'INGAD • K'ÍN.AD SUMMER

### GAW TLAGÉE OLD MASSETT

**ABORIGINAL DAY CELEBRATION** held in **Gaw Tlagée Old Massett** - annually on June 21. Come celebrate the unique heritage, diverse culture and outstanding achievements of the Haida Nation.

### DAAJING GIIDS

**HOSPITAL DAY** usually held every third Saturday in June. Hospital Day has been an annual tradition on the islands since 1908, when islanders came together to raise funds to build the first hospital. To this day, Hospital Day continues to provide fundraising for purchasing healthcare equipment for various healthcare programs all over the Islands, as well as bursaries for medical education.

### 'WÁAN KÚN GAMADIIS PORT CLEMENTS

**CANADA DAY EVENTS** usually held on the weekend closest to July 1<sup>st</sup>. Features a mud bog, fishing derby and more. The day begins with a pancake breakfast followed by a parade that leads the crowds to the community park to participate in go-kart races, games and more. The highlight of the celebration is the mud bog with participants from every community on Haida Gwaii.

### HLGAAGILDA SKIDEGATE

**SKIDEGATE DAYS** usually held in mid-July, this multi-day event includes canoe races, a slo-pitch tournament a salmon BBQ and more. The Skidegate Days celebrations kick off with a pancake breakfast at the "Small Hall" on Front Street.

### KAY LLNAGAAY

**TOTEM TO TOTEM MARATHON** held in mid/late July, starting at the Haida Heritage Centre at **Kay Llnagaay**. The marathon, a designated qualifier race for the Boston Marathon, runs along gorgeous shoreline to **Gandii SkahlGaal** St. Mary's Spring and back to the Haida Heritage Centre.

### K'IL KUN SANDSPIT

**LOGGER SPORTS DAY** usually held the third Saturday of July at the ball field in **K'il Kun Sandspit**. Logger Sports Day has been a tradition in K'il Kun for over 50 years. The day begins with a parade, followed by competitions in axe throwing, sawing, setting chokers, burling and a greased pole climb.



# CALENDAR OF HAIDA GWAII EVENTS

## K'INGAD • K'IN.AD SUMMER

### TLL.AAL TLELL

**TLELL FALL FAIR** usually held the Sunday of the August long weekend, is the earliest fall fair in B.C.! The original Fair started in 1912 in the **HLGaa Gaat'as** Lawnhill area of Haida Gwaii. The current format of the Tlell Fall Fair was established in 1982 by the Graham Island East Coast Farmers Institute. For event details call 250-559-8975.

**THE EDGE OF THE WORLD MUSIC FESTIVAL** Since 1975, the EOTW music festival has been an annual event that happens the second weekend in August. The venue is one of the largest in Haida Gwaii, and has attracted musicians and tourists because of its uniqueness, hospitality, location, and up-close and personal feel. See the festival website [edgefestival.ca](http://edgefestival.ca) for more information.

### MASSET

**HLGAA HLK'AATS IHLANGAA AGATE MAN TRIATHLON** usually held around August/September, starting at **Gáad Súuwaas** Pure Lake and continuing into Masset. The race consists of a 500m swim, a 20km bike ride to the Masset Fire Hall, and a 6km run around **Dal Káahlíi** Delkatla Inlet. Participants are welcome to register alone or in teams. To register see the website [hgrec.com](http://hgrec.com) or e-mail [info@hgrec.com](mailto:info@hgrec.com).

### KAY LLNAGAAY

**KAY ANNIVERSARY** is usually held on the 3<sup>rd</sup> weekend in August at the Haida Heritage Centre at **Kay Llnagaay**. This celebration is for the award-winning cultural centre, and it begins with a clan parade followed by a day of traditional Haida celebrations. See [haidaheritagecentre.com](http://haidaheritagecentre.com) for more information.

## TAANUUD • CHÁANÚUD FALL

### K'IL KUN SANDSPIT

**SANDSPIT WILD HARVEST FESTIVAL** usually held on the second weekend of September, this event includes special speakers, wild mushroom identification lessons, food processing workshops, ecology tours and more! There is usually a fine-dining experience on the last evening of the event, catered by a different, often local, chef each year. See the festival website [sandspitwildharves.wixsite.com](http://sandspitwildharves.wixsite.com) or email [sandspitwildharvest@gmail.com](mailto:sandspitwildharvest@gmail.com) for more information.

## SING.GAD • SÁNGGA.AD WINTER

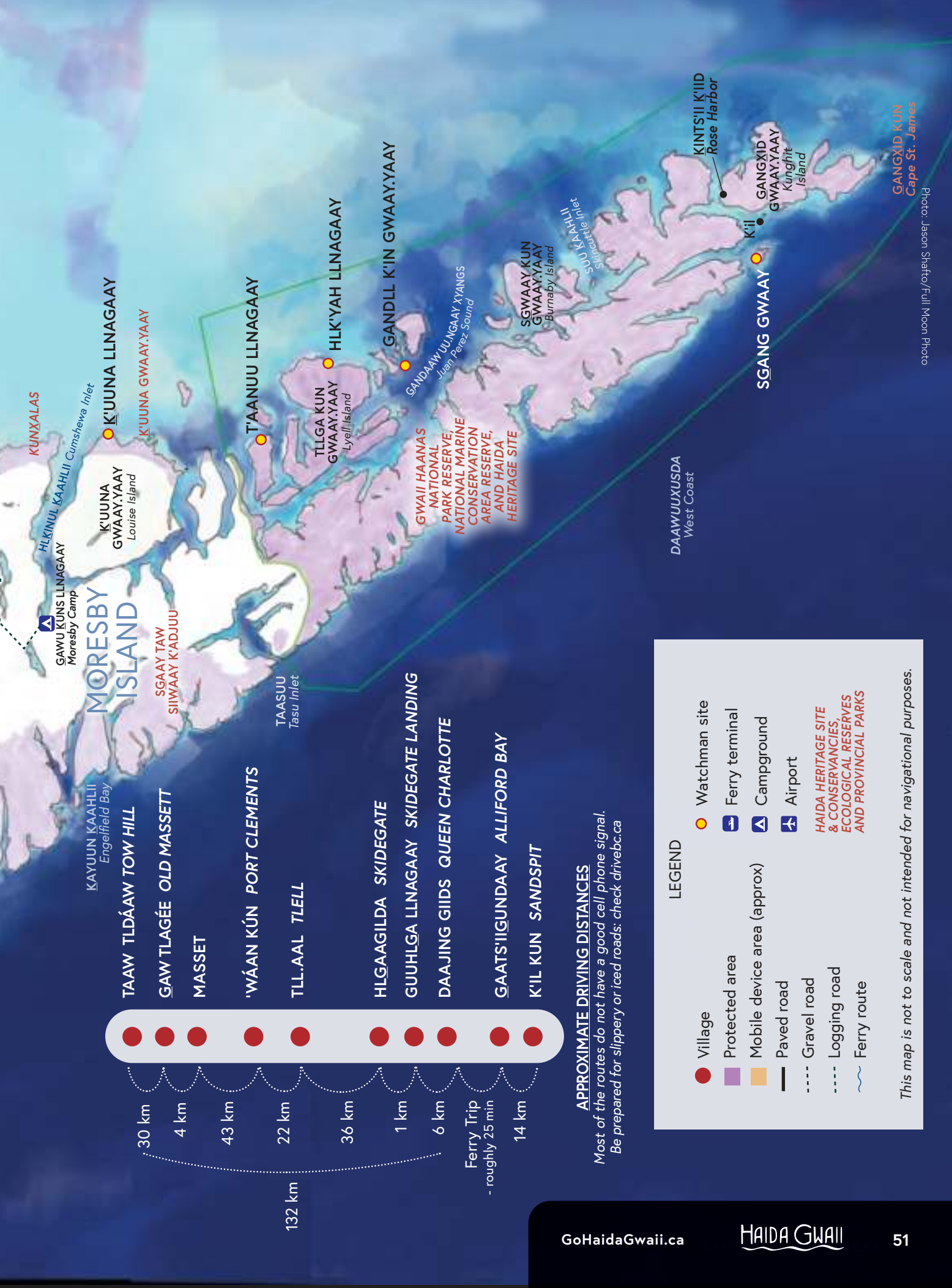
### HL'YAALANG WAAGUSD NORTH BEACH

**EXPRESSION SESSIONS** held around October/November at North Beach to coincide roughly with the November full moon. Each year North Beach Surf Shop organizes a weekend of surfing on the north end of the island. The weekend features a fun evening of Open Mic, Art and Craft show, Adopt-a-Grom session, and the Tow Hillbilly classic surf session. See [northbeachsurfshop.com](http://northbeachsurfshop.com) for more information.

**HAIDA GWAII MUSEUM GALA** held in the Fall is an event anticipated year-round. The highlight of the evening is an art auction, featuring pieces submitted by local island artists. There is often a theme, live music and catering included in the ticket price of the event. See [haidagwaiimuseum.ca](http://haidagwaiimuseum.ca) for dates and more information.







Ferry Trip  
- roughly 25 min

### APPROXIMATE DRIVING DISTANCES

Most of the routes do not have a good cell phone signal.  
Be prepared for slippery or iced roads: check drivebc.ca

### LEGEND

- Village
- Protected area
- Mobile device area (approx)
- Paved road
- Gravel road
- Logging road
- Ferry route
- Watchman site
- Ferry terminal
- Campground
- Airport
- HAIDA HERITAGE SITE & CONSERVANCIES, ECOLOGICAL RESERVES AND PROVINCIAL PARKS

This map is not to scale and not intended for navigational purposes.

## GAW TLAGÉE OLD MASSETT



In recent history **Gaw Tlagée Old Massett** was a metropolitan trading centre, crowded with canoe traffic. A rich natural ecosystem supported 11 Haida village sites found in and around **Gaw Tlagée**.

Today the village of **Gaw Tlagée** sprawls across three of these, including **Gad Gaywáas** at its north end, **Ts'ágwaals** towards its centre, and **K'áayang** towards its south. Haida master carvers continue to fill **Gaw Tlagée**'s skies with *gyaa'ang* **monumental poles**, as they have since the arrival of **kayd • kíid** trees up to 14,500 years ago. Please show respect to these living community members.

Visitors also will find the village filled with woven, painted, carved, engraved, and hammered masterpieces. A stop at a gift shop will provide a glimpse into the diverse mediums Haida have mastered.

## MASSETT



Just uptown you will find the relatively young community of Massett, which traces its name to a similar origin as Old Massett. Registered in 1907, Massett's roots lie primarily in fishing, logging and the military. The Dixon Entrance Maritime Museum will open a window into Massett's maritime roots. All kinds of vessels arrive and depart

from Massett Harbour, including local fishing charters. You will find a visitor centre, hardware, electronics, groceries, adventure-gear, marine sports equipment, credit union, gas station, repair-shop, restaurants, hotels, library, post office, coffee shop and B&B's. Massett Airport is a quick five-minute drive north.

Right behind Massett is **Dal Káahlí Delkatla Inlet**. You can encircle its leisurely 5.6-kilometre trail and roadway in about 45 minutes. Depending on the season and the day, you may be in for some incredible bird watching. Dal Káahlí offers you the chance to see some rarer species and perhaps even catch some once-in-a-lifetime phenomena.





## H'YÁALANG WÁAGUSD NORTH BEACH & H'YÁALANG HIELLEN

**S**Gaanuwee Supernatural Beings inhabit all corners of Haida Gwaii. You can find many of them very easily. Just a half-hour drive east from Masset you will find **Taaw Tlldáaw** Tow Hill. You can drive a gravel road through old-growth forests, then follow a boardwalk to Taaw's foot. With a flooding tide and strong swell you will see **Kwahtsiisda** the Blowhole throwing sea spray high into the air. You will find **Hi'yáalang 'Llngée** Hiellen village on the eastern bank of **Hi'yáalang**

**Gándlee** Hiellen River. **K'i'iygángée** the Haida canon of oral histories confirm, this village is one of the many villages existing below and above it, where **Sgaanuwee** live. Sprawling sandy and stony beaches, old-growth forests and diverse bog ecosystems characterize the surrounding area. In our physical realm, many neighbouring villages concentrated along this coastline. You will find numerous cabins and campsites in the area, plus gift shops.

Do not take rental vehicles out on the beach, and do not drive above the high tide mark or on sensitive razor clams beds. Be respectful of the environment you are in.



## 'WÁAN KÚN PORT CLEMENTS

**A** drive 35 minutes south up **Gaw Káahlíi** Massett Inlet will carry visitors through bogs and cedar forests, past **Gaad Súuwaas** Pure Lake to **'Wáan Kún** • **Gamadiis Llnagaay** Port Clements. This is one of seven village sites that flourished around **Yáagun Káahlíi Stl'ang**, an estuary at the mouth of **Yáagun Gándlee** Yakoun River to the west. With **Gámdas Gándlee** to its east, the modern village of **'Waan Kún** lives among abundant natural ecological wealth.

The modern village at **'Waan Kún** was founded in 1907 under the name Queenstown. Residents later changed the name to Port Clements in 1914. You will find a grocery store, hostel, restaurant and bar, gas station, post office, library and docks. Some residents also maintain businesses in adventure tourism, including kayaking and fishing outfits. Be certain to stop at the Port Clements Museum to see a terrific collection of objects that defined Haida Gwaii's recent history.

On the west side of town you will find RV and camping sites at Sunset Park, a two km trail along beautiful waterfront, and a walk through old-growth at **Xaahl Kayd K'i'waay Golden Spruce Trail**. The gravel road leading west out of **Gamadiis Llnagaay** turns south to a vast network of logging roads. These roads will lead you to **Chaahluu Káahlíi** Rennell Sound and **Yaagun Súu** Yakoun Lake. It can be easy to get lost! It is recommended to always have accurate maps, proper emergency gear and a VHF radio tuned to the signposted frequencies.

## TLL.AAL TLELL



A brisk 20-minute drive south from 'Wáan Kún • Gamadiis Llnagaay Port Clements will bring you to Tll.aal Tlell. Tll.aal Gandlaay the Tlell River winds over 55 kilometres inland. Salmon return to spawn and support residents, just as they did when the site was a bustling Haida village, several thousand years old. Several k'ulúu house foundations are only around 150 years old; a testament to the area's natural wealth. These houses were classic monumental cedar structures. In summer, Haida gathered in the area before departing for the mainland in canoe armadas.

Today gorgeous shorelines, old-growth forests, rich rivers and beautiful birds draw hikers, fishers and birders alike. More serious hikers can access East Beach Trail on Tll.aal Gandlaay's north shore. You can also settle for the day hike through old growth to the sand dunes and along the Pesuta Shipwreck Trail. As well, the Anvil Trail will take you through the flourishing rainforest along Tll.aal Gandlaay's southern banks.

Hungry hikers can enjoy fine dining at a restaurant and bar along Tll.aal Gandlaay. Sleepy ones can rest at a lodge resort, some divine glamping options, choose from several bed and breakfasts, or settle in at the Misty Meadows provincial campground. The next morning the local coffee house will get you started off right. To remember your adventures, a few artisanal stores and studios accessed off of Wiggins Road will connect you with talented local artists.





## HLGAAGILDA SKIDEGATE



Visitors arriving at **GuuhlGa Llnagaay Skidegate Landing** can drive four minutes north to get to **HIGaagilda Skidegate**. The village's primary Haida name means "Place of Stone." The modern village stretches across four separate village sites including **K'uust'an Xaana** to the north, **HIGaagilda** towards its centre, and **Laana Xaajuuwaay** and **HIGaaxid** at its south. Haida history here reaches back to the late glacial age, when ice sculpted the hills and eskers now hidden beneath thick rainforests. You can see the clearest signs of these phenomena along the coasts where they left trails of boulders, called moraine deposits, behind.

**HIGaa K'aayhlina Balance Rock** represents one of these boulders, delicately set in place

by a powerful glacier. Visitors are welcome to explore the inlet's beautiful swimming beaches, but please show respect to this **SGaana Supernatural Being**.

To explore the woods you can hike **GuuhlGa Siiwaay K'yu Spirit Lake Trail**, right behind **HIGaagilda**. A carved cedar panel and longhouse shelter mark the trailhead across from the George Brown Recreation Centre, which will lead you on a 45 minutes to 1.5 hour walk through a diversity of forest habitats. Hikers will likely see some of Haida Gwaii's mammalian, amphibian, avian and myxogastric inhabitants.

Just as in **Gaw Tlagée**, Haida have filled **HIGaagilda** with carved cedar monuments, which you will see throughout town. Please admire these living community members respectfully.

You will also find comfortable accommodations, a grocery store, gas station, galleries, coffee house and stores in **HIGaagilda**.

### KAY LLNAGAAY

From **HIGaagilda** you can drive two minutes south to **Kay Llnagaay**. Haida have lived at **Kay** for millennia. Today it is home to the Haida Heritage Centre and **Saahlinda Naay Haida Gwaii Museum**, which safeguard a world-class collection of Haida objects.

Another minute drive along the highway will bring you to the BC Ferries terminal at **GuuhlGa Llnagaay Skidegate Landing**, from which visitors can reach **K'il Kun Sandspit** and **Prince Rupert**.

## DAAJING GIIDS



Another ten minutes south will bring you to **Daajing Giids**. The modern village spreads across three Haida village sites, with Daajing Giids towards its eastern downtown centre, **Kwahgawgid Llnagaay** farther up-inlet, and **Xaana** at its western extremity. Daajing Giids is just one of dozens of village sites that proliferated in the rich and protected waters of **Xaana Kaahlíi Skidegate Inlet**.

You can explore the many islands, coves, rivers and narrows by hiring charters based out of the harbour at **Kyahjuu GawGa Daajing Giids Harbour** or the boat launch at **Chaana GangGaaw Gandlaay Muncord Creek**. You can get on the water in kayaks or powerboats. Float planes also fly out of **Kyahjuu GawGa** should you prefer to skip the waves and get to your destination by air. In Daajing Giids you will find a hospital, visitor's centre, grocery store, restaurants, accommodations, camping, laundry, public

library, post office, convenience store, gas station and credit union.

To the village's eastern end, hikers can access Regier Lake Trail via Forestry Hill. The trail leads you up the slopes behind Daajing Giids to Regier Lake. A little farther west **NansGa Gandlaay K'yuú Gore Brook Trail** covers easier ground, looping behind the village. You will find a trail-head at the top of 8<sup>th</sup> Street. The trail exits behind "the Fishbowl", a cul-de-sac a little farther west. You can also walk through old-growth forests at **Kaahlgwa Gandlaay K'yuú Crabapple Creek Trail**. While exploring forests behind Daajing Giids, be certain to watch for trail markers carefully! A whole network of "backyard trails" and deer paths can lead the unfamiliar astray.

Campsites are available at the western end of town at Haydn Turner Campground and Kagan Bay Recreational Site. At the end of the gravel road, called Honna Road, you can launch boats on the

north shore of **Tl'Inaa Stl'Ing**, the eastern end of **Tl'Gaduú GawGa Kagan Bay**. While visitors sometimes decide to camp there, you should be aware that residents often use the area for late night fires and to sight rifles in.

### BACK ROADS AND QUEEN CHARLOTTE MAINLINE

Towards the western end of Daajing Giids you can turn north to drive the Queen Charlotte Mainline, which leads to **Yaagun Súu Yakoun Lake** and **Chaahluu Káahlíi Rennell Sound**. QC Main will lead you into a network of logging roads that are variously maintained. These are working logging roads, please check in with Forest, Lands, Natural Resources Operations and Rural Development office. Visitors should bring a trusty map, emergency gear, a properly tuned VHF radio and some good sense.



## K'IL KUN SANDSPIT



The sunny village of **K'il Kun Sandspit** is one of the many dozens of village sites that flourished along the inlet's southern shore. Gorgeous beaches, mountain hikes, rivers and forests distinguish the surrounding country. Just on the west end of town you will find the head of the Louise Dover Trail, where you can explore a little of this beauty.

In town you will find a boat launch, restaurants, a grocery store, library, airport, hostel, B&B's and the post office. A number of fishing and adventure tourism outfits will get you ready for your next adventure in Gwaii Haanas. These outfits can drive you along the network of logging roads to **Gawu Kuns** Moresby Camp, an important Haida historical site that is many thousands of years old. Many adventures into Gwaii Haanas start at the boat launch there.

A drive south along gravel logging roads will bring you to popular campsites at **Diinal GawGa** Gray Bay. With more back roads navigation you will find **K'aayxada TlldaGawaay** Mount Moresby and neighbouring **HlGuu K'aw.was TlldaGaaw** Mosquito Mountain, both of which have popular trails. The difficult and remote climbs are well worth the rewards at their peaks, where you can admire stunning views of Haida Gwaii's eastern and western coasts. Always make sure to carry emergency gear and use good sense when setting out for these adventures.



Photo: Flaven Mabitt



# HLGAA HLG<sup>U</sup>AHL S'AAGAS

## Argillite

BY SEAN YOUNG

**A**rgillite is a type of rock that is geologically unique to Haida Gwaii and transitional between slate and shale. Most argillite found on Haida Gwaii is dense black carbonaceous material with some deposits being red in colour. The only known quarry site for argillite is found up the west side of [Tilgadaaw Gandlaay Slatechuck Creek](#). A very small sample of archaeological excavations have indicated that the history and tradition of argillite carving predates the recorded European contact of 1774. Our Haida ancestors were carving small argillite labrets and adornments for hundreds if not thousands of years before European contact in the late 18th century. Evidence of these labrets and small adornments such as beads, have been uncovered at [Kay Llnagaay](#) (Site of the Haida Heritage Centre and Haida Gwaii Museum) and [Tlaa Gaa Aawtlaas Blue Jackets Site](#). [Tlaa Gaa Aawtlaas](#) labrets were associated with burials, some of which are the oldest burials uncovered in North America, having been dated to a few thousand to up to 4000 years old.



During the sea otter fur trade which started in the late 1700's, traders took note of some of the small argillite adornments that the Haida had and quickly became interested in acquiring them as objects in trade. As early as 1820 traders from the United States, Britain and the Hudson's Bay Company traded for argillite pipes, plates, platters, mugs, goblets, knives, and forks. These became increasingly popular as our Haida ancestors learned to copy the European-style tableware used by the traders and colonists. Argillite was even brought down to Fort Victoria during the mid 1800's where the Haida had established three to four towns to live and trade with the fort and traders. Fragments of worked argillite and unfinished pieces were found in one of these sites located on the southern end of the Old Songhees Reserve on the west side of the innermost portion of Victoria Harbour.

In the late 1800's life drastically changed for the Haida and other indigenous people in British Columbia and the rest of Canada. The Canadian government implemented the Indian Act of 1876 and the Potlatch Ban of 1884 which prohibited indigenous ways of life. Among these numerous oppressions, the Haida were banned from carving and raising monumental cedar poles. Despite the new laws, colonists and traders were fascinated by argillite carvings. This fascination allowed carvers to create miniature models of monumental poles, preserving them until they could be reborn again in full. In a way the Haida carvers of the late 1800's and early 1900's were able to keep Haida stories and histories alive, while still hidden away from the colonial government and church. Not only did these practices in argillite facilitate the preservation of poles, they also allowed carving techniques to be passed down to younger generations. In this way argillite has played an important role in the conservation of Haida history.



*Images of Haida Gwaii Museum's collection item Nb1.154, an unfinished argillite sculpture.*

Photos — Haida Gwaii Museum





*Dawn warming the poles at Kay Llnagaay Haida Heritage Centre.*

Photo – Gaetan Lamarre

# GYAAGANG.NGAAY

## Monumental poles of Haida Gwaii

After the trees arrived in Haida Gwaii, **SGaanuwee Supernatural Beings** showed Haida **kuuniisii • kuuníisii** ancestors how to carve **gyaa'ang** monumental poles. The Haida word for monumental pole is related to the word **gyaa'aa** *stand up*. After Haida carve, dance, and raise them, **gyaaGang** or **gyaa'aang** become living community members.

**Gyaa'aang** bring communities together and span generations. They remind people of a household's powerful lineage, celebrate the wealth and provision of a generation, or honour the memory of an esteemed community

member. They can be said to be divided into three general categories: **gwaaygiiGang** *crest poles*, **'waahlGahl gyaaGang** or **'waahl'ahl gyaa'aang** *potlatch poles*, and **saahlin gyaaGang** or **saahlang Xaad** *mortuary poles*.

You will find **gyaaGang** throughout Haida Gwaii. We encourage you to admire our living community members from a respectful distance.



### GWAAY HAANAS GIINAA.GA GYAAGANG.NGAAY DANG GYAAXA GWAI HAANAS LEGACY POLE

Raised at: Hlk'yah Llnagaay Windy Bay Village

Date raised: August 15, 2013

Lead Carver: Jaalen Edenshaw

Assistant Carvers: Gwaai Edenshaw, John Brent Bennett and StllnGa Tyler York

Figures (bottom to top): K'aal Sculpin, Xuujii Grizzly Bear, Five Good People Standing Together, Nang Kilsas *The One Whose Voice is Obeyed (Raven)*, Kuuya GyaaGandal Sacred One Standing and Moving, 'WaasGo Sea Wolf, Xaa Dog, K'awkaa XaaydaGa Visitor, Gina Ga Ga Kyahts'as Watchmen, and Guud Eagle



### TANG.GWAN OPEN OCEAN

Date raised: 2014

Raised at: K'il Kun Sandspit

Lead Carvers: Jesse Jones, Jimmy Jones, Jason Goetzinger



### XAANA KAAHLII NGAAYSDLL NAAY GYAAGANG SKIDEGATE INLET HEALING HOUSE POLE

Raised at: Daajing Giids Queen Charlotte, at Xaayda Gwaay Naaysdll Naay Haida Gwaii Hospital

Date raised: June 23, 2018

Lead Carver: Laada Tim Boyko

Assistant Carvers: Kwakyans Tony Greene, Kuuhlanuu Billy Yovanovich, StllnGa Tyler York

Figures (bottom to top): Taan Black Bear and Ga St'iis Ga Tllxanda Western Doctor, Gyalaga SnaanGa Fungus Man, Nang Kilsas *The One Whose Voice is Obeyed (Raven)*, Weeping Infant, Laada's Self-portrait, SGaaga Shaman, Guud Eagle, Tllga Kyahts'ii XaaydaGaay Watchmen



### GIDANSDA PERCY WILLIAMS MEMORIAL

Date raised: Summer 2017

Location: HlGaagilda Skidegate at 'Laana GaahlInaas the Ball Field

Lead Carver: Gidansda Guujaaw





### HLGAAGILDA LLNAGAAY

Date raised: June 4-9, 2001  
Location: Kay Llnagaay  
Lead Carver: Gaahyaa Norman Price  
Apprentice Carvers: Matt Ridley,  
Jesse Jones

Figures (bottom to top): Xuujii  
*Grizzly Bear (with human between  
knees and on head)*, Guud *Eagle*,  
Kaagan *Mouse*, Xuuya *Raven*, Gina  
Ga Ga Kyahts'as *Watchmen*



### K'UUNA LLNAGAAY

Date raised: June 4-9, 2001  
Location: Kay Llnagaay  
Lead Carver: 7idansuu Jim Hart  
Assistant Carvers: Wade Collinson,  
Michael Nicoll Yahgulanaas

Figures (bottom to top): Xuujii  
*Grizzly Bear*, SGaana *Saahlaan*  
*Sdings Two-Finned Killer Whale*,  
*Maat Mountain Goat*, Xuuya *Raven*,  
*Kung Moon with Táwll Rainbow* and  
KwiiGa *Cumulus Cloud*, Gina Ga  
Kyahts'as *Watchmen*



### TS'AAHL LLNAGAAY

Date raised: June 4-9, 2001  
Location: Kay Llnagaay  
Lead Carver: Stlin'll Garner Moody  
Assistant Carvers: Billy Bellis,  
Tony Greene

Figures (bottom to top): Ts'ing  
*Beaver*, K'aaGwaay *Five-Finned Sea*  
*Monster*, Taan *Black Bear*, Xuuya  
*Raven*, Guud *Eagle*



### T'AANUU LLNAGAAY

Date raised: June 4-9, 2001  
Location: Kay Llnagaay  
Lead Carver: Gitkinjuuwas Ronald  
Wilson  
Assistant carver: Vicky Moody,  
PJ Ellis

Figures (bottom to top): SGaana  
*Killer Whale*, Xuuya *Raven*, Guuajii  
*Wolf*, K'aaxada *Dogfish*, Guud *Eagle*



### HLKINUL LLNAGAAY

Date raised: June 4-9, 2001  
Location: Kay Llnagaay  
Lead Carver: Gidansda Guujaaw  
Assistant Carver: Reg Davidson  
Apprentice Carvers:  
Gwaai Edenshaw, Wayne Edenshaw,  
Jason Watts

Figures (bottom to top): ChaaGan  
*Xuujii Sea Grizzly (with human)*,  
*Hiilang.nga xidid Thunderbird*  
*transforming into human*, St'aw *Owl*,  
Guud *Eagle*, Gina Ga Ga Kyahts'as  
*Watchmen* with SGaana *Killer Whale*



### SGANG GWAAY LLNAGAAY

Date raised: June 4-9, 2001  
Location: Kay Llnagaay  
Lead Carver: Laada Tim Bokyo  
Assistant Carvers: Ga'uu Derek White  
Apprentice Carver: Eric Olson

Figures (bottom to top): Taan *Black*  
*Bear (with human)*, Ts'ing *Beaver*,  
K'yaaluu *Cormorant*, Guud *Eagle*



**GUD AD KIIGAWAAY  
GYAAGANG.NGAAY  
BORN TOGETHER CLAN POLE**

Date raised: July 31, 2016

Location: HlGaagilda Skidegate in front of Dave's Take-out

Lead Carver: Stl'nll Garner Moody  
Assistant Carvers: Kwakyans Tony Greene, Laada Tim Boyko, Stl'nGa Tyler York

Figures: Ts'ing Beaver, Xuuya Raven, Xuujii Grizzly Bear, Guud Eagle, Gina Ga Ga Kyahs'as Watchmen



**YAAHL RAVEN ENTRANCE MONUMENT**

Date raised: June 21, 2010

Location: Masset at K'aa'diya Northern Haida Gwaii Hospital

Lead Carver: Cooper Wilson



**EAGLE AND BEAR MOTHER**

Date raised: 1993

Location: HlGaagilda Skidegate at the entrance to GuuhlGa Siiwaay K'yu Spirit Lake Trail

Lead Carver: Dick Bellis



**GUUD EAGLE ENTRANCE MONUMENT**

Date raised: June 21, 2010

Location: Masset at K'aa'diya Northern Haida Gwaii Hospital

Lead Carver: Nang K'iida Leegas Jordan Seward

**Masset and Gaw Tlagée Old Massett**



**XAAD XILAA GYAAHLAANG  
GYAA'AANG  
MEDICINE STORY POLE**

Date raised: May 18, 2009

Location: Masset in front K'aa'diya Northern Haida Gwaii Hospital

Lead Carver: Kihlgulans Christian White

Assistants: Ga'uu Derek White and T'aaw Iihaanaas Vernon White

Apprentices: Jerome McDonald, Yaahl iwaans Bryce Williams, Neil Goertzen, Yaahl SGwaansang Eugene Davidson, Stlaana Jaadaas Daisy White

Finishing assistant: Tak'iitaayaa Corey Bulpitt



**7IDANSUU MORRIS WHITE  
POTLATCH MONUMENT**

Date raised: 1995

Location: Gaw Tlagée Old Massett in front of Tluu Xaada Naay

Lead Carvers: 7idansuu Jim Hart and Kihlgulans Christian White

Assistant Carvers: Ga'uu Derek White, Laada Tim Boyko, Giits'anaagaas Todd White





### KIHLGUULANS GEOFFREY WHITE MEMORIAL

Date raised: 2006

Location: Gaw Tlagée *Old Massett* in front Tluu Xaada Naay

Lead Carver: Kihlgulans  
*Christian White*

Assistants: Ga'uu *Derek White*,  
T'aaw Iihaanaas *Vernon White*,  
Ta k'iit aayaa *Corey Bulpitt*,  
Neil Goertzen, Yaahl sGwaansang  
*Eugene Davidson*

Figures: The monument features a shark at the bottom. The t'aaw copper shields represent Geoffery White's siblings. A white raven sits atop the monument.



### FAMILY CENTRE POLE

Date raised: June 21, 2010

Location: Ts'ágwaals in Gaw Tlagée *Old Massett*

Lead Carver:  
T'aaw Iihaanaas *Vernon White*



### GUUD AD YAAHL MONUMENTS

Date raised: June 21, 2010

Location: Tlaga Gáwt'l'aas *New Town*

Lead Carvers:  
Giits'anaagaas *Todd White* and  
Ga'uu *Derek White*



### RAVEN HOUSE

Date raised: 2010

Location: Ts'ágwaals in Gaw Tlagée *Old Massett* at the Old Massett Village Council Administration Building

Lead Carver:  
k'aajuu Xial *Donnie Edenshaw*



### WIIAA CHIEF MATTHEWS

Date raised: 2003

Location: Ts'ágwaals in Gaw Tlagée *Old Massett*

Lead Carver:  
skil qaat'la.aas *Reg Davidson*



### K'YAALUU EAGLE HOUSE

Date raised: 2010

Location: Ts'ágwaals in Gaw Tlagée *Old Massett* at the Old Massett Village Council Administration Building

Lead Carver: Jaalen Edenshaw



### HEALTH CENTRE MONUMENT

Date raised: June 21, 2010  
 Location: Ts'ágwaals in Gaw Tlagée Old Massett at the Old Massett Village Council Administration Building  
 Lead Carver: Laada *Tim Boyko*



### YAN EAGLE

Date raised: 1973  
 Location: Gad Gaywáas by the ball field in Gaw Tlagée Old Massett  
 Lead Carver: HiGawangdlíi Skilaa Lawrence Bell



### ST. JOHN'S CHURCH

Date raised: 1969  
 Location: Gad Gaywáas at St John's Anglican Church in Gaw Tlagée Old Massett  
 Lead Carver: Guud San Glans Robert Davidson



### TÁAW

Date raised: 2016  
 Location: Taaw Tldáaw Briefly known as Tow Hill  
 Lead Carver: Ga'uu *Derek White*  
 Assistant Carvers: Stlaana Jaadaas *Daisy White* and *Diana White*  
 Figure: a portrait of Taaw



### YAN RAVEN

Date raised: 1973  
 Location: Gad Gaywáas by the ball field in Gaw Tlagée Old Massett  
 Lead Carver: HiGawangdlíi Skilaa Lawrence Bell



### HAAPII

Date raised: 2016  
 Location: Taaw Tldáaw Briefly known as Tow Hill  
 Lead Carver: Ga'uu *Derek White*  
 Assistant Carvers: Stlaana Jaadaas *Daisy White* and *Diana White*  
 Story: Haapii is the hero who killed a beast living atop Taaw Tldáaw. The creature's helpers, a *kún humpback* and *Guud eagle*, left their marks at Taaw Tldáaw in the form of the blowhole.





### HL'YAALAN SOLSTICE POLE

Date raised: June 21, 2017

Location: Hl'yáalang 'Llngée Hiellen village

Lead Carver:

Kihlgulans *Christian White*

Assistant Carvers:

T'aaw Iihaanaas *Vernon White*, Ga'uu *Derek White*, Hak'wanan *Jay Bellis*, Janeka Bell, Stlaana Jaadaas *Daisy White*, Shane Bell, Skilaaw *Captain Stewart-Burton*, Jaadaa Haanaas *Tiffany Boyko*, Shaylana Brown, Liihang Langaa *Paul Byron*

Finishing assistants:

Gunii *Roger Smith*, Ta k'iit aayaa *Corey Bullpit*

Figures (bottom to top): kilslaay *Chief* holding t'aaw in the arms of his wife, Xúuts *Grizzly Bear*, two xúuts gidalang *Grizzly Bear Children in ears*, Ts'áng *Beaver*, Xuaajii *GidGalang*, Sgyamsun *blue mountain hawk*, Sparrow Hawk, hlk'yan *K'uust'an frog*, Xuaajii *transforming*, K'uuxan in its mouth, two more hlk'yáan *K'ust'áan*, man wearing Guud K'al, Nang kilslaas *The One Whose Voice is Obeyed (Raven)*.

THE POLES BELOW ARE INCLUDED HERE FOR INFORMATIONAL PURPOSES AND NOT TO BE SOUGHT OUT IN PERSON.  
THEY RESIDE ON PRIVATE PROPERTY AND ARE NOT INTENDED FOR PUBLIC VIEWING.



### XUUYA RAVEN

Date raised: June 12, 2015

Location: Daajing Giids at Gidgalang Kuuyas Naay Secondary School

Lead Carvers: Jesse Jones, Jimmy Jones, Jason Goetzinger



### GUUD EAGLE

Date raised: June 12, 2015

Location: Daajing Giids, Gidgalang Kuuyas Naay Secondary School

Lead Carvers: Jesse Jones, Jimmy Jones, Jason Goetzinger



### WEeping WOMAN OF T'AANUU

Location: HlGaagilda Skidegate

Lead Carver: Gaahyah *Norman Price Sr*



### CHIEFTAINSHIP POLE TO HONOUR MATRIARCH KII'ILJUUS BARB WILSON

Location: HlGaagilda Skidegate

Lead Carver: Gitkinjuuwas *Ronald Wilson*



### **GIDANSDA JIMMY WILSON MEMORIAL**

Location: HlGaagilda Skidegate  
Lead Carver: Bert Crosby and Joe Mander



### **SKILAY MEMORIAL**

Date raised: 2003  
Location: Ts'ágwaals in G̱aw Tlagée Old Massett at the Gwaii Trust Building  
Lead Carver: 7idansuu Jim Hart



### **WIIGAANAD SID CROSBY NAA 'UWANS**

Date raised: May 1, 2011  
Location: HlGaagilda Skidegate  
Lead Carvers: Laada Tim Boyko and Jason Goetzinger  
Figures (bottom to top): Xuujii Grizzly Bear holding S̱Gaana Killer Whale, Xuuya Raven, K'aaxada Dogfish, Guud Eagle, Daajing sgilga Potlatch Rings



### **AMANDA EDGARS MEMORIAL**

Date raised: 1992  
Location: Ts'ágwaals in G̱aw Tlagée Old Massett  
Lead Carver: Paul White



### **STAASTAS 7IDANSUU MORRIS WHITE MEMORIAL**

Date raised: 1999  
Location: Gad Gaywáas in G̱aw Tlagée Old Massett  
Lead Carvers: 7idansuu Jim Hart and eagle by Kihlgulans Christian White



### **K'AADSNEE SHARK HOUSE**

Date raised: 1986  
Location: Gad Gaywáas White Slope Town in G̱aw Tlagée Old Massett  
Lead Carver: skil qaat'la.aas Reg Davidson





Mosquito pole at Ts'aahl Lnagaay *Chaatl* Village.

Photo – Patrick Logan







# DEAR HAIDA GWAII,

BY ERICA AND JAMES REID

Dear Haida Gwaii,

**Y**esterday made us think of you. We were walking downtown in the city. The weather was crisp and we were starting to see our warm breath in the cold air. We hustled along the sidewalk with all our children, down the street lined on both sides with shops and stores. There were flowers, dresses, morning lattes on the right, Blundstones, California rolls, and a dressed up old hotel on the left. People bustled in and out of an ATM room that had been home to a refugee from the cold the night before. Suddenly; a scuffle, as an Indigenous man dashed for the street a couple meters from the crosswalk. Behind him a Royal Canadian Mounted Police officer ran and forced him to the cold pavement. All at once we were aware of the speed and precision of this event. Moments after it started, the man was on his feet with hands locked behind him. Deep down in the raw recesses we found ourselves as we made eye contact with each other and wondered what could have warranted such a pursuit? Other tough questions forced their way to our lips. Instantly and profoundly we missed you Haida Gwaii.

We remember walking into your George Brown Recreation Center to potlatch and celebrate the restoration of the village name Daajing Giids. The tables were aligned in rows and decorated with four inch potted plants wrapped in mesh and ribbon. The electricity of the business about to be witnessed was palpable. Intertwined with this sweet energy were the smells of local harvest wafting from the kitchen. The seats were full

long before the hereditary chiefs and dignitaries arrived. Juice, tea, coffee, and water were served as we settled into our seats. We knew we were about to be marinated with a prayer in the Haida language. Never before had we felt our communities so connected. Each speaker built upon the wisdom and truth of the speech that came before. That evening we knew we were witnessing Haida law and the manifestations of acceptance and

honor. There was something beautiful and profound that all could learn from. This name restoration was another reason the world looks to Haida Gwaii as an example of reconciliation. We thank you for providing the space and inspiration for this to happen. We are proud of you Haida Gwaii.

You have taught us to see the sweet and the raw. We recognize that because of racism there is so much hurt



and anger that exists in Haida Gwaii, British Columbia, Canada, and the world. This truth is our lived reality. Being away from you immersed us deeper into the unpredictable anxiety that discrimination causes. However, you remind us of the sweet. You have taught us that when people come together and choose to have tough conversations, bridges are built and empathy prevails. You have illuminated a path out of the shadows of prejudice and xenophobia, towards the light of community.



We are Erica and James Reid and we exist in the sweet and the raw.



Top Left: Gud Ad KiiGawaay Gyaagang.ngaay  
Born Together Clan Pole.

Photo – Jags Brown

Middle: Guujaaw drumming and singing.

Right: A young girl paints a nostril on the Gwaay Haanas Giinaa\_Ga Gyaagang.ngaay Dang Gyaaxa Gwaii Haanas Legacy Pole.

Photos – Guy Kimola









# BEACHES ON THE EDGE OF THE WORLD

BY RHONDA LEE RUSS



**S**now falls on a towering West Coast rainforest; dotted with Red Alder, Yellow Cedar and Sitka Spruce. Their white tops poke through the clouds rolling into Long Inlet. A tangled eagle feather twists in the wind on a prickly spruce branch, as the breeze sends a cascade of frozen flakes down to the pebble beach. The white of the feather has turned yellow with aged pollen trapped in its shaft. It is winter on Haida Gwaii; an archipelago off the northwest coast of British Columbia. Winter has always been a time for introspection – a time to enjoy the

**fruits of spring and summer, and for storytelling.**

This is a series of snippets from my spring and summer stories. Take what you will, and leave the rest.

In 2014, I embarked upon what I like to call a “Yes Tour”. The Yes Tour came about as a renewed approach to life; a response to my need for healing, for focus in personal academic endeavours, and to rebuild my family life. The premise is simple – say “yes”. Whether to adventures, helping others, building skills, or to explo-

ration. Safety is of course a priority, but the intention is to willingly seek discomfort, novelty and experience. This approach to life takes courage and commitment, but the rewards cannot be otherwise found.

It was because of this new philosophy, that when a friend from university insisted I visit Haida Gwaii for a three-week vacation, I said: Yes. What could happen?

In the spring, I found myself standing on the sunny deck of a ferry, approaching the islands. I watched grey





*A lone surfer on North Beach.*

Photo — Bryan McDonald

whales spouting, while the town of Daajing Giids glistened from its spot tucked away below Sleeping Beauty. The mountain range stood jagged against the horizon. Back then, I knew nothing about Haida Gwaii except what I'd seen on television. Oh, and that it was referred to as: "The Edge of the World." Whatever that meant!

But I would learn. Oh how I would learn.

Summer came and I received a call asking if I was available to cook for a group of researchers headed into

Gwaii Haanas, the National Park Reserve, Marine Conservation Area and Haida Heritage Site that encompasses the southern third of the archipelago. I looked at my friend and his mother. They both nodded enthusiastically. When I put the phone down, my friend's mother told me how fortunate I was for the opportunity. "I'm Haida and I've lived here all my life," she said, "and I've never been there." The Yes Tour was unfolding.

The next day I was zipped away for my first grand adventure on Haida Gwaii. For a week, I cooked at Swan

Bay Rediscovery Camp. I remember the smell of wood-fire as the stove crackled beside me. I would drift off to sleep with the sound of whales breathing nearby. I knew I was on to something; whether it was the new philosophy or the islands themselves, I didn't mind, I was just grateful.

Another year, another adventure: I woke up on a vessel wrapped in my sleeping bag. I was on a stiff make-shift plywood bed. I reached out of my warm cocoon and gingerly wiped the water vapour from the window to



witness the citrus sunrise over a steep rocky shoreline. I stretched, pressing my fingers and toes away from each other, only to discover that the end of my sleeping bag had collected the condensation from the window. It was soaked with winter's chill.

My muscles ached, stiff and sore after days of hopping on and off the vessel while removing marine debris from over 40 kilometers of shoreline. The kitchen and most importantly the tea were located in the boat next to ours. I unzipped my sleeping bag, hung my wet socks on the rail and unrolled a fresh pair of woollies. Toes once again dry, I shook the captain awake. The

dock was frost covered and slick as I made my way out to greet the day.

Nine years and dozens of beaches later, I'm a fair-weather boater now.

I discovered Haida Gwaii at a time when I needed to rebuild. With each beach I've picked up pebbles; and along the way I've used them to build a foundation, a life connected to nature. I accomplished the goals I set out for myself.

Should you find your way here too; to the breathtaking views of monochrome liquid – layers of water, vapour, fog and clouds, I encourage you

to say yes to the responsibility this place bestows on us. It is a responsibility to be socially and economically conscious, to give back more than we take, to care for our neighbours, and our communities, for the land, waters and its people; all lessons from the Yes Tour.



*Top: Snowy Rainbow Wharf in Gamadiis|Wáan Kún Port Clements.*

Photo – Jessica Fairweather





*Winter scene on Haida Gwaii.*

Photo – Jags Brown

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Haida Gwaii through our  
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Hlkyama bull kelp patch in Gwaii Haanas.

Photo – Josh Casorso

# PASSING THROUGH REFLECTION

BY JAAHLJUU GRAHAM RICHARD

**S**hrouds of fog roll in from open sea. Darkness and light intermingle in feeble dawn. **K'il** looms to port; a rock with many faces rooted deep in restless sea. The massive stone breaches the thin divide between worlds. This pillar of Carnian basalt marks the point from which our plane expanded. Swell rolls in from **Tang**.

**gang** open ocean, gently rocking our boat and compelling us passengers to bow with the ocean's rhythm as we pass.

Ahead of us **SGang Gwaay** spills from the brim of fog. Contrasting cloud and sea divide our horizon. Along this fracture the island's dark, volcanic

rock splits our view open like a maul. As we stagger about, our tiny boat billowed by ocean's constant hammer, the great rock ahead of us seems to shatter, scattering its bits across the froth. We weave our way through the far flung reefs to land at **SGang Gwaay's** outer shore.

Since the time of glaciers, vigilant elders have spent long seasons safeguarding our landing beach. Today we are similarly greeted by Watchmen waiting on shore. Since the 1970's Watchmen have protected Haida Heritage Sites, starting as an informal group of committed volunteers and growing into a full-fledged program. In a way this program is at the front-end of a global movement to repatriate stolen Indigenous objects to their home communities, and stop their wholesale theft from Indigenous territories.

For years in Indigenous territories some have conceived themselves to be collectors, or even self-appointed protectors, of Indigenous histories. Whether knowingly or unknowingly, by removing ancestral objects from Indigenous lands, they often played key roles in further severing Indigenous interconnections with the ancestors. Erasure is an important component of the final stages of

genocide. When people remove cultural objects from Indigenous territories without consent, they erase that culture and become important contributors to Canada's genocidal legacy. In some cases this contribution can be as damaging as wanton industrial destruction of cultural sites or the historic confiscation and annihilation of objects by governments and churches.

However, at **SGang Gwaay** generations of Watchmen have ensured that the site is least-affected by threats of erasure. Today thousands of years worth of cherished objects remain underfoot, saturating the island's soils. In the world above tangled spruce roots, a brief forest survey will reveal numerous "culturally modified trees" (CMTs). Visitors can keep their eyes open for these signs of Haida Title throughout the Islands. The generosity of the trees taught Haida many of our cultural ideals. Over generations **ts'uu** cedar have earned

the affectionate title **Ts'uu K'waayGa** Cedar Sister, in recognition of their role as "every woman's elder sister". **Id Kuuniisii** our ancestors harvested bark from their sides. To honour their generosity, no single tree is required to give bark twice, and each **ts'uu** is shown thanks and respect for providing materials for woven clothes. When harvesters tear bark from cedar, they leave long, singular wounds behind. Over hundreds of years **ts'uu** slowly wrap back around these wounds, shielding them protectively. In old growth stands where **Kuuniisii** harvested bark hundreds of years ago, long, deep furrows form and the wounds slowly recede beneath layers of time. Today the cedars stand as witnesses of Haida Title, bearing this sign of long-term occupation, and marking the paths of **id Kuuniisii**.

Some of the long tears reach high up towards the forest canopy. Above, the treetops rock in gusting wind blown in from the open sea. This wind



SGang Gwaay village front.

Photo – Josh Casorso





SGang Gwaay at low tide.

Photo – Josh Casorso

is named **Xyuu** Southeast Wind. According to **K'aaygang.nga** the Haida canon of oral histories **Xyuu** has presided over the other winds since They subdued **XaaGuGa** North Wind during the glacial retreat. In summer **Xyuu** reveals a less domineering aspect, but come winter They often grow furious and mighty, toppling well-rooted trees. All around Haida Gwaii tree-throws have lifted large walls of roots high into the air.

At some sites **Xyuu's** winter pastimes reveal cultural treasures hiding in the ground. On **SGang Gwaay** one of the many treethrows uncovered an old quarry beneath the roots of a large spruce. Authorised Haida archaeologists searched beneath the tangled wall of roots and found an old **taa kaadawaay** wide bladed knife or **ulu**. **Kuuniisii** ancestors used old techniques to hammer these disposable knives from quartz veins that intrude the island's volcanic bedrock. Today **taa kaadawaay** are still used in many

communities to cut fish, though they are now fashioned from steel. It is incredible to imagine how a young person might have brought a catch to the quarry and quickly fashioned the beautiful knife, returning to the village with some freshly prepared meals.

These important tools have provided food for generations. Underfoot, the thick masses of evergreen roots still reach into greasy soil, thick and black with the nutrients leftover from millions of meals. Standing back from the forest scene before us, we can look through time to envision another shoreline when sea levels reached higher. By examining the Island's contours, archaeologists can make rough predictions about where they might expect to find old food preparation sites. We reach through time and imagine **Kuuniisii** gathering in a sheltered bay and determine where to begin an official archaeological survey. A dig downwards reveals stores

of shells deposited amongst knots of evergreen roots.

This archaeological feature is called a midden; an old pile of discarded shell and bone. Middens can accumulate over dozens of generations, growing metres deep. The team slowly and carefully excavates a small section of the midden. Thick, black, greasy dirt covers an assortment of clams shells, fishbones, bird bones, and many, many snail shells. Archaeologists use information from middens to understand all kinds of things about the past. As we patiently parse ours apart, a picture of continual feasting emerges, painted over thousands of years of occupation.

As the day comes to a close we head back to our lodgings aboard our boat. Our commute provides a time to contemplate the day. Our boat rounds a rocky point and the longhouse at **Kilgii Gwaay** comes into view. Like so many stretches of Haida

Gwaii's shoreline, **Kilgii Gwaay** is also an archaeological site. The beach is known for affirming Haida oral histories when archaeologists excavated beaches at low tide and recovered tools from 10,700 years ago, and providing evidence of long-term Haida occupation. As our vessel slows we peer overside to view the archaeological site beneath us, submerged by high tide. Instead we are confronted with another image. Upon the sea's infinitely thin surface is **id xaanga jii** *our reflection* looking back at us in reverse. To look deeper we must first pass through this image.

Once ashore we wander in the shelter

of red cedars. Around us empty shells of snails and abalone glitter in small piles atop mossy understory. A family of **sdllguu** *River otters* duck past the forested point. Lingered summer light has provided time to harvest in intertidal glow.

As we enter the sea, we pass through the divider to find a fantastic patchwork of purples, pinks, and greens. Each creature here has donned its own regalia as they dance to the rhythm of **Tang-gwang**: thatched barnacles cast skirts from citadels of bone; tubeworms flourish twinned headdresses of interlaced orange and red; sailfin sculpins dash about, then

recline in striped frocks formed from wide fins; and little tassels fringe abalones' mantle. A little deeper a wide urchin barren spreads across a basaltic outcropping, making it easier to spot scallops' orange hem.

We retrieve enough **hlk'wii** *purple hinged rock scallops* for dinner and bring them ashore. As we clean them their discarded shells collect at our feet in the intertidal; the start of another midden.



*Right: Rocky spine.*

Photo – Gaetan Lamarre



*Ochre Sea Stars.*

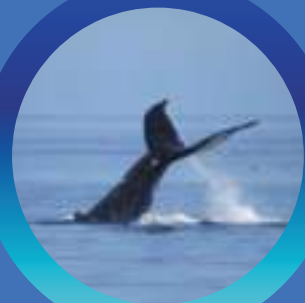
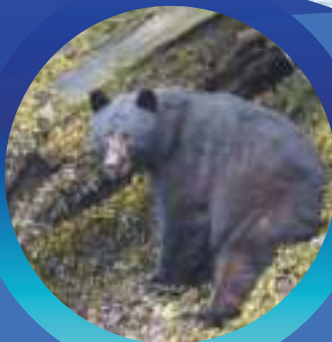
Photo – Flavien Mabit







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# GWAI HAANAS NATIONAL PARK RESERVE, NATIONAL MARINE CONSERVATION AREA RESERVE AND HAIDA HERITAGE SITE

## WELCOME TO THE ISLANDS OF BEAUTY

Gwaii Haanas National Park Reserve, National Marine Conservation Area Reserve, and Haida Heritage Site is a wild place. With no road access, stores, cell phone coverage and little signage, it is a true wilderness experience.

Gwaii Haanas is home to a plethora of unique sub-species and environments. It is also home to Haida, and helps ensure the continuity of Haida culture. The Council of the Haida Nation and the Government of Canada together manage Gwaii Haanas. They work together through the Archipelago Management Board, which protects Gwaii Haanas from sea floor to mountain peak.

Gwaii Haanas visitors can paddle kayaks or catch the wind sailing alongside **sGaana** killer whales, **skul** Harbour porpoises and **kay** sealions. They may see pods of **kun** whales breaching and flicking their tail flukes as they gorge on the bounty of the Gwaii Haanas marine area.

Visitors can float through **K'iid Xyangs K'iidaay**, briefly known as Dolomite or Burnaby Narrows, teeming with intertidal life, and see a vast array of different species at lower tides.

Haida have lived among the **sGaanaGwaay** supernatural beings of Haida Gwaii at least since the end of the ice age, and have managed what is now known as Gwaii Haanas to maintain its ecological integrity for at least 14,500 years.

Kayak along shorelines teeming with sea stars, walk amid towering, century-old monumental poles and soak up the moss-shrouded magic of the islands and islets. In the summer, activities range from one-day guided boat trips to extended boating or kayaking adventures.

## PLANNING YOUR VISIT

Gwaii Haanas balances recreation with protection of the natural and cultural features. With this in mind, the number of visitors entering Gwaii Haanas each day is limited. Available space is distributed between guided and independent travelers. July to mid-August is the busiest travel period, so if

you plan to visit during this time, verify the availability of your dates before finalizing your travel plans.

Are you travelling independently or on a guided trip? If you would like to take a guided trip, book your trip directly with a licensed tour operator. See [parksCanada.ca/gwaiihaanas-operators](http://parksCanada.ca/gwaiihaanas-operators) for a list of licensed tour operators.

**If you are travelling independently (in your own or rented boat or kayak) you will need to make a reservation and attend an orientation.**

Visit [parksCanada.ca/gwaiihaanas-tripplanner](http://parksCanada.ca/gwaiihaanas-tripplanner) for more information.

## HAIDA GWAI WATCHMEN PROGRAM

For millennia Haida posted watchmen at strategic positions around villages to keep an eye on the village and anyone approaching. The current **Gina Ga Ga Kyahs'as Haida Gwaii Watchmen Program** began about 40 years ago as a volunteer initiative designed to protect Haida villages and other important cultural sites in Gwaii Haanas. Today, Watchmen welcome visitors and are guardians protecting the villages from spring until autumn at:

**K'uuna Llnagaay Skedans**

**T'aanuu Llnagaay Tanu**

**Hlk'yah Llnagaay Windy Bay**

**Gandll K'in Gwaay.yaay HotSpring Island**

**SGang Gwaay Anthony Island**

Listen as Haida Watchmen share oral histories and stories which have been passed down through generations.

Monumental poles at **SGang Gwaay**, a UNESCO World Heritage Site, and **K'uuna Llnagaay**, briefly known as Skedans, stretch into the sky telling ancient stories. The poles are maps of Haida lives and lineages and form a connection with the supernatural, displaying crests associated with certain families and people.

The Haida used in this piece is written in **Xaayda Kil**.



Photo: Guy Kinola

Taaw Tláawee Tow Hill & Kwahtsiisda Blow Hole — Née Kún



Photo: Guy Kinola

Bridge on the trail to the Pesuta — Née Kún



Photo: Eivind Mabit

Near Diinal GawGa Gray Bay — KunGalas



Photo: Eivind Mabit

Foreshore at Diinal GawGa Gray Bay — KunGalas



Photo: Guy Kinola

Canoe near H'yáalang Wáagud Agate Beach — Née Kún



Photo: Guy Kinola

Board walk leading to Kwahtsiisda Blow Hole — Née Kún



# PROTECTED AREAS OF HAIDA GWAI

## CO-MANAGEMENT

The Haida Nation and BC Parks co-manage eighteen terrestrial and marine protected areas across Haida Gwaii. This amounts to one-third of the Islands – just over 224,000 hectares (553,516 acres). Combined with Gwaii Haanas National Park Reserve, National Marine Conservation Area Reserve and Haida Heritage Site, fifty-two percent of Haida Gwaii is protected and managed collaboratively.

## YAHGUUDANG • YAHGUDÁNG

- Use the principles of 'Leave No Trace' camping.
- Please do not remove any cultural artifacts that you may encounter along your route and report any findings to the Council of the Haida Nation and BC Parks.
- Respect sensitive plants growing in coastal sand ecosystems and do not trample or pick them.
- Avoid travel in the forests during high winds.
- On exposed beaches always be aware of the tide and never turn your back to the sea. Make sure you have an up to date tide table and know how to interpret it.
- Be Bear Aware! Taan black bear can be encountered throughout Haida Gwaii. Always store your food/trash properly and away from your campsite. Keep dogs under control and pay attention to your surroundings, especially near salmon rivers.
- Use fire rings if provided and never leave your fire unattended. Please ensure it is completely extinguished before you leave.
- Use care and attention driving on active logging roads.
- TSUNAMIS are rare and dangerous. If you feel the ground shake strongly for more than 30 seconds or notice the tide dropping rapidly and drastically, immediately move to higher ground.

*Yahguudang • Yahgudáng is the Haida concept for respect for the land, sea and all living things.*



## THE TRAIL MARKER

Trails throughout the Protected Areas are marked with the salmon/trout head reflective symbol. There are two main shapes that make up Haida art, the 'ovoid' and 'U' shapes. Within many classical designs you will find the salmon/trout head like this one used along the trails. Haida art uses the design to fill spaces in eye balls, wings, body parts, etc. There are thousands of different ways this common design element can be used. Watch for this reflective marker as you walk the Islands' trails



Photo: Guy Kinola

## CONTACTS

### COUNCIL of the HAIDA NATION – PROTECTED AREAS

- 250 559 4468
- [haidanation.ca](http://haidanation.ca)

### PROTECTED AREAS PARKS COORDINATOR

- © 250 557 2047
- © [parks.coordinator@haidanation.com](mailto:parks.coordinator@haidanation.com)

## BC PARKS

- Naikoon Park Headquarters in Tlell
- 250 557 4390
- [BCParks.ca](http://BCParks.ca)

### GWAI HAANAS NATIONAL PARK RESERVE, NATIONAL MARINE CONSERVATION AREA RESERVE, and HAIDA HERITAGE SITE

- 877 559 8818
- [parkscanada.ca/gwaiihaanas](http://parkscanada.ca/gwaiihaanas)

Trail Marker design – Ben Davidson





## FEATURED TRAILS

For specific trail information see  
BCParks.ca or gohaidagwaii.ca.

- 1 Taaw Tldáaw (Briefly known as Tow Hill)
- 2 Sk'aw Gandalaa Cape Fife
- 3 East Beach
- 4 Xaahl Kayd K'iwaay Golden Spruce Trail
- 5 Pesuta
- 6 Anvil
- 7 Yaaguun Súu Yakoun Lake
- 8 Bonanza Beach
- 9 Gregory Beach
- 10 Dover
- 11 Secret Cove

## CAMPGROUNDS

Agate Beach and Misty Meadows  
campgrounds are subject to a nightly  
fee – June 1 to September 30.

- 1 H'yáalang Wáagusd Agate Beach
- 2 Misty Meadows
- 3 Diinal GawGa Gray Bay

## PICNIC & PADDLING

Make sure you understand the risks of  
water sport activities.

- 1 Gaad Súuwaas Pure Lake
- 2 Kwiid Siwaay Mayer Lake
- 3 Yaaguun Súu Yakoun Lake
- 4 Diinal GawGa Gray Bay

## PROTECTED AREAS

14 Protected Areas were designated  
through various political mechanisms by  
the Haida Nation, Province of BC and  
federal government.

## EMERGENCY NUMBERS

### RCMP

Daajing Giids • 250 559 4421  
Masset • 250 626 3991  
Ground Search & Rescue – contact  
closest RCMP

### BC AMBULANCE

1 800 461 9911

### OBSERVE, RECORD, REPORT

Fish & Wildlife violations, littering or  
pollution – 1 800 465 4336

### RAPP – Report All Poachers & Polluters

1 877 952 7277  
Conservation Officer – Cell #7277

### MARINE EMERGENCY

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### RESCUE CENTRE

1 800 567 5111



Gidansda Percy Williams Memorial pole.

Photo — Jags Brown



# NOTICE TO VISITORS

## IF YOU ENCOUNTER A HAIDA OBJECT

Haida have lived on Haida Gwaii since at least the time of the glaciers. After millenia of occupation and stewardship, Haida **kuuníisii • kuuniisii** ancestors have left signs of their presence throughout the Islands. These objects and physical alterations to the landscape and supernatural sites connect this current generation with **kuuníisii • kuuniisii**.

The Haida Nation collectively holds Title and Rights to this territory. In recent years Haida have sought to have Canada recognize this fact in Canadian courts. Haida use the signs **kuuníisii kuuniisii** placed throughout Haida Gwaii as evidence of our long-term occupation and stewardship.

To recognize the Haida connection to **kuuníisii kuuniisii**; our long-term management of Haida territorial lands and waters; and the importance of preserving evidence, visitors are asked not to look for Haida objects.

Removing Haida objects from the landscape without permission violates both Haida and Canadian law.

Should you encounter a Haida object during your visit, here is how to act respectfully.

If you encounter an Haida object:

- Do not touch, move or alter the object or its location
- Photograph the object where it is
- Take photos of the surrounding terrain and context
- Describe the object in notes
- Describe the surrounding area
- Describe where the object is compared to prominent landmarks
- If possible, take a GPS coordinate at the find location
- Mark the object's position on a map

Kindly deliver this information to a Council of the Haida Nation of choice as soon as possible.

CHN G̱aw Tlagée Old Massett  
Reception  
415 Frog Street, Old Massett  
Box 589, Massett, Haida Gwaii  
VOT 1M0  
p.250.626.5252  
[info@haidanation.com](mailto:info@haidanation.com)

CHN HIG̱aagilda Skidegate  
#1 Reservoir Road  
Box 98  
Daajing Giids, Haida Gwaii  
VOT 1S0  
p.250.559.4468  
[info@haidanation.com](mailto:info@haidanation.com)

### ÍITL' KUUNÍISII ID KUUNIISII OUR ANCESTORS

Please do not disturb the human remains of our **kuuníisii • kuuniisii**.  
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Photo: Laura's True North

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Photo: Destination BC/Grant Harder



Photo: Destination BC/Grant Harder

## Ferry and hotel packages to Haida Gwaii.

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# A NOTE ON HAIDA LANGUAGE

BY JASKWAAN BEDARD

**H**aida language, known as **Xaad Kíl** in the North and **Xaayda Kil** in the South of Haida Gwaii, is a defining feature of who we are as a people. A century ago, one could hear Haida in every aspect of daily life – a way of life intrinsically connected to the land, sea, animals, and history of this place. There is a value beyond measure that can be attributed to each word spoken, every sound repeated that reverberates off our ocean and trees.

The language is a 'language isolate' meaning that it is a family of its own and not related to any other language, near or far. Our distinctive way of looking at the world is reflected in our language and the multitude of its nuances can only be decoded by fluent speakers. Speaking the language allows us to continue a way of knowing the world that connects with our ancestors and to the land.

As a visitor to Haida Gwaii you are sure to note the array of Haida language signage throughout the Islands. Street signs, building names, signs marking river crossings and culturally important place names can all be read in both dialects – **Xaad kil** in the north and **Xaayda kil** in the south.

When we consider the signage, you could believe that the language is well on its way to a status of strength and triumph. For sure, every victory in the use of the language deserves to be celebrated and held up, and there are many victories in our language community. Yet, it may surprise you to know that the Haida language is still defined as Critically Endangered by the UNESCO, meaning that most Haida fluent speakers are in our great-grandparent's generation with few new fluent speakers. We are at a tipping point.

There are precious few fluent speakers who have spoken the language since birth. They are known as "Birth Speakers." There are also many who know and understand the language, but because of the violent nature of the Residential and Day School experience have difficulty speaking it today. These community members are known as "Heritage Speakers" fortunately many of them have learned to speak with adequate support and a safe space like **HlGaagilda Xaayda Kil Naay** the Skidegate Haida Immersion Program (SHIP).

A complex web of factors has brought our language to this place. The history of suppression and oppression by successive Canadian governments is a story hundreds of other Indigenous Nations have experienced. These acts came veiled as an educational effort through the horrific legacy of Residential and Day schools. The damage the "schools" inflicted upon our communities is still felt today in every part of Indigenous life. Today the historical policy enacted through Residential Schools is accepted worldwide as an attempt to destroy Indigenous cultures. Fortunately, that didn't happen and the language survived with our people.

Local efforts have produced a large number of beginner speakers, as well as an emerging intermediate class of learners. Community members of all ages have opportunity to learn

at a variety of levels. There are so many bright spots but to go further the next steps will take a monumental effort and what is required to bring the language back to fluency surpasses the ability of current funding models. At present, there is little infrastructure funding for Indigenous language education, programming or community efforts to strengthen the language.

It is a convoluted system. Indigenous language efforts should be directly funded by the very government that engineered its demise. Instead, there is no official stream for funding language under the Band Council system, but often communities will nestle programs under this umbrella as a necessity to apply for grants. Communities are also left competing amongst one another for language project funding. With grant based funding and the large scope of work needed to create new fluent speakers, an unrealistic workload is constant for only a few people. There is no coordinated provincial or federal process that supports Indigenous language learning and development that is even near the support given English and French. When really, what is required is consistent long term funding that will support language efforts to bring – in our case – Haida into the world and 'make right' the efforts to destroy the language in the first place.

Though the reality of bringing a language back is daunting gains have been made locally, provincially and federally. On Haida Gwaii, the Skidegate Haida Immersion Program, **Xaad Kíl Née**, the Haida Gwaii Mentor Apprentice Program, and the First Nations Languages Program Certificate classes are flourishing, to name a few initiatives. Provincially, the current government has committed a major increase in funding to the First Peoples Cultural Council (FPCC), a Crown funding agency for Indigenous language and culture initiatives. Also of note is the federal government's adoption of the Indigenous Languages Act (2019), a result of Indigenous advocates and leadership lobbying for decades. With 'reconciliation' on the national agenda there is hope that things will continue to change for the better, albeit the pace needs to pick up and funding streamlined. We are working against the clock, as fluent speakers are aging and with every passing we lose a house full of knowledge.

The Haida language is a beautiful living treasure. The fluent speakers, learners, and teachers all have invested immeasurable parts of themselves to carry on the legacy of **íitl' Kuuniisii Id Kuuniisii** our ancestors. The depth of meaning in our language is precious. To hear the language is an honour and testimony to the strength of Indigenous resilience. It does not exist as a curiosity for visitors or as a cameo for 'reconciliation.' The value of our language, or any Indigenous language, cannot be calculated economically but our work to upend the colonial legacy of language-loss holds true meaning and is of high value.

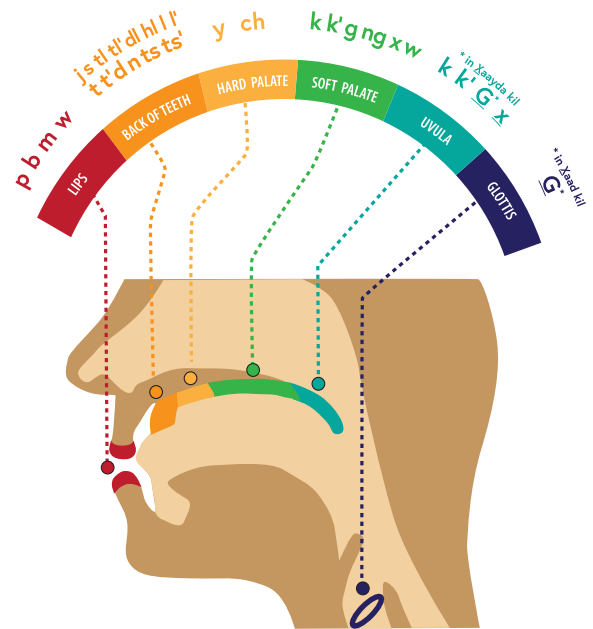




# HAIDA WORD GUIDE

## GREETINGS

English	<u>Xaad</u> kíł	<u>Xaayda</u> kíł
Good morning	sáng.áay 'láas	sing. <u>Gaay</u> 'láa
Good afternoon	sántajée salíi 'láas	sintaajii <u>Ga</u> 'láa
Good evening	sángyáas 'láas	singxyas 'láa
Hey	jáa	jah
How are you?	Gasán.úu dǎng <u>Gíidang</u> ?	Gasing.uu dǎng <u>Gíidang</u> ?
Where do you live?	Gitl'áan.gu dǎng náagang?	Giin gii uu daa naa.uu?
Are you hungry?	Dǎng gu k'ud?	Dang gwa k'ud?
Are you thirsty?	Dǎng gu kat'uu?	Dang gwa kaat'uu?
What are you doing?	Gúusd.úu dǎng 'isdang?	Guusuu da isdasang?
Is it ok?	Húu gu 'laa?	Uu gwa 'láa?
Thank you	Háw'aa	Haawa
I will see you again.	Háwsán dǎng Hl <u>kíngsaang</u> .	Ising dang hll <u>kíng</u> Gas ga.



## PLACE NAMES

English	<u>Xaad</u> kíł	<u>Xaayda</u> kíł
Old Massett	<u>Gaw</u> Tlagée	-
Skidegate	-	Hl <u>Gaagilda</u>
Port Clements	'Wáan Kún	Gamadiis <u>Lnagaay</u>
Queen Charlotte Village	-	Daajing <u>Giids</u>
Sandspit	-	K'il Kun
Rennell Sound	-	Chaahluu <u>Kaahlíi</u>
Tow Hill	Taaw Tldáawee	-
Tlell	-	Tll.aal
Hiellen Village	Hl'yaalan 'Lingée	-

## FLORA & FAUNA

English	<u>Xaad</u> kíł	<u>Xaayda</u> kíł
Black bear	táa.n	taan
Deer	k'áad	k'aad
Halibut	<u>xagu</u>	<u>xaagu</u>
Killer whale	sGáan	sGaana
Eagle	<u>Gúud</u>	<u>Guud</u>
Raven	yáahl	<u>xuuya</u>
Berries	Gáan	Gaan
Sitka Spruce	<u>k'áang</u>	<u>kayd</u>
Western red cedar	ts'úu	ts'uu
Yellow cedar	s <u>Gahláan</u>	sGaahlan

## Xaayda kíł and Xaad kíł Consonants

Lips	p, b, m, w
Back of teeth	t, t', d, n, ts, ts', j, s, tl, tl', dl, hl, l, l'
Hard palate	y, ch
Soft palate	k, k', g, ng, x, w
Uvula	k, k', G (in <u>Xaayda</u> kíł), x
Glottis	G (in <u>Xaad</u> kíł)

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Bottom: Pesuta shipwreck.

Photo – Jessica Fairweather







Gwaii Haanas

National Park Reserve, National  
Marine Conservation Area Reserve,  
and Haida Heritage Site

Réserve de parc national, réserve  
d'aire marine nationale de conservation,  
et site du patrimoine haïda

Gwaii Haanas

Gwaii Haanas

'Laanaay 'waadluxan Tilga Kaaganda,  
Tang.gwan 'Laanaay 'waadluxan  
Kaaganda, ad Xaaydas Giinaa.ah 'Laana

# Yahguudang

*Travel with RESPECT. Be prepared.*

*Voyagez avec RESPECT. Soyez préparé.*

Welcome to Gwaii Haanas - a place like no other.

Bienvenue à Gwaii Haanas, un endroit qui  
ne ressemble à aucun autre.

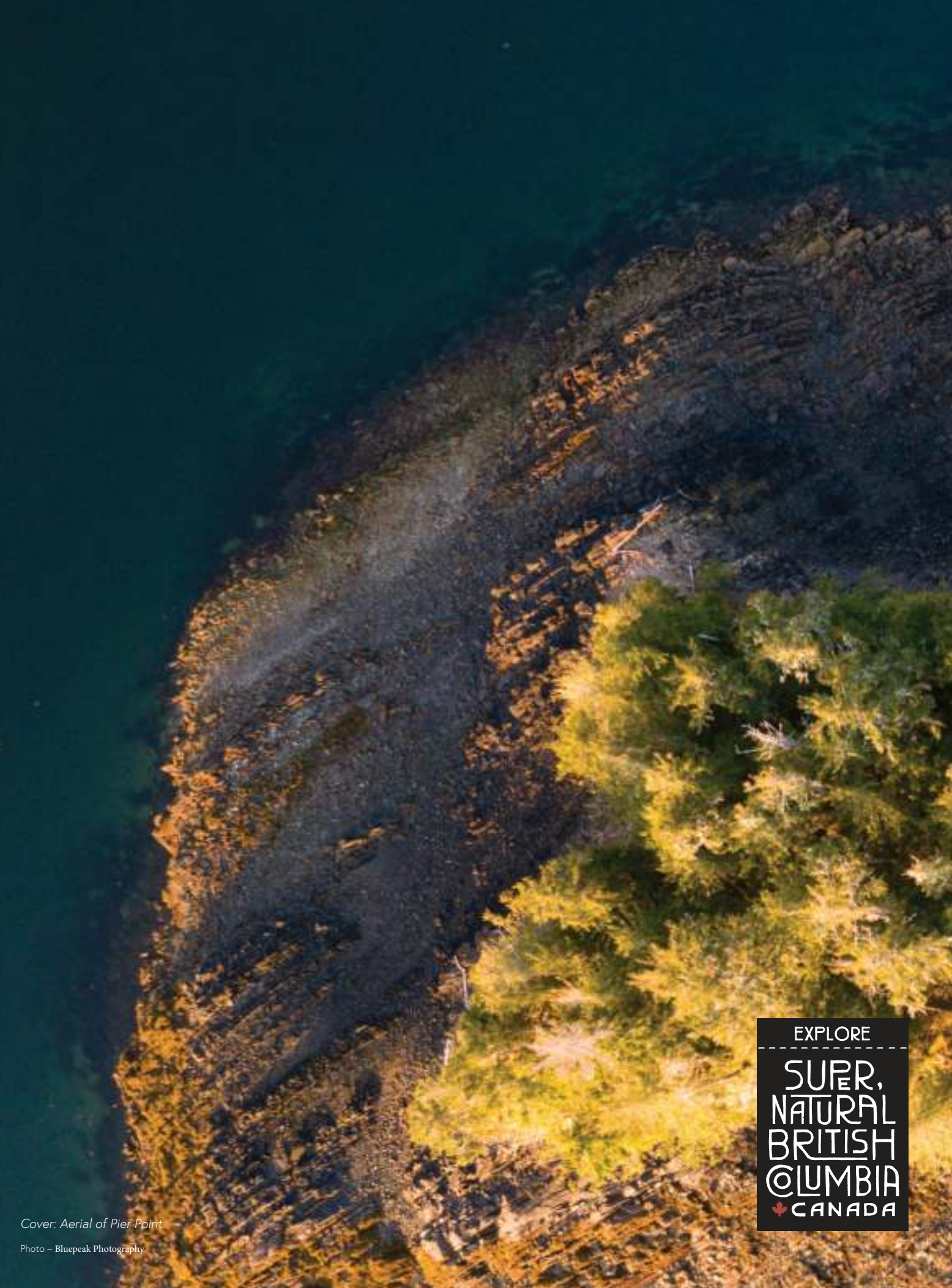


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[parcs.canada.ca/gwaiihaanas](https://parcs.canada.ca/gwaiihaanas)

Canada

 HAIDA NATION





Cover: Aerial of Pier Point

Photo – Bluepeak Photography

