



POLISHING THE CHAIN SEMINAR SERIES, PART 5: THE SO, CALLED TORONTO PURCHASE

[Edited Transcript]

SEMINAR VIDEO:

<https://www.youtube.com/watch?v=2OdRR-UvbB-c&t=4406s>

FOREWORD:

This is the fifth seminar in the Polishing the Chain, 2021-2022 EUC Seminar Series. The event will welcome Margaret Sault, acting executive director of intergovernmental affairs for the Mississaugas of the Credit First Nation (MCFN); former chief of the MCFN, Bryan Laforme and Carolyn King, former chief of the MCFN and creator of the Moccasin Identifier Project who will discuss the history and legacy of the 1787/1805 Toronto “Purchase.” Speakers will discuss Mississauga oral history and knowledge of the agreement. What was the spirit and intent of this agreement, from a Mississauga perspective? What kind of authority or recognition has come out of the 2010 Specific Claim related to the “Purchase”? What efforts are underway for the Mississaugas to maintain, and strengthen relations with the Lands and waters of the GTA? How should we, as Torontonians, honor this agreement?

PRESENTERS:

- Margaret Sault Acting Executive Director of Intergovernmental Affairs for the Mississaugas of the Credit First Nation
- Bryan Laforme former Chief of the Mississaugas of the Credit First Nation
- Carolyn King former Chief of the Mississaugas of the Credit First Nation; Creator of the Moccasin Identifier Project

HOST:

- Dr. Martha Stiegman Assistant Professor at York University

DR. MARTHA STIEGMAN:

Hello, my name is Martha Stiegman, I’m an assistant professor here at York in the faculty of Environmental and Urban change, and it’s my pleasure to welcome you all to polishing the chain - which is this year’s edition of our faculty’s annual seminar series. It’s always great to know who’s on the call with us so I encourage you all to use the chat and say hello, and tell us where you’re joining us from.

Today we’re going to be talking today, or the focus of today’s talk is on the so-called Toronto purchase of 1787, it’s confirmation in 1805, and the related Mississauga specific claim settlement of 2010. Today’s event is one of six that are being held over the course of this academic year that are exploring what it means to be a treaty person here in Toronto. It seems like, oh wow we got lots of folks, we got folks from Garden River First Nation, from Curve Lake First Nation, from the Mississaugas of the Credit First Nation, from Six Nations of the Grand River Territory, from York, from Armstrong Theater in Tkaronto, from Manitoulin, Lake Simcoe, Georgina Island, amazing. Chi-miigwech and nya:weh for joining us today. Many Indigenous Nations have long-standing relationships here, that long perceive the establishment of York University. York acknowledges its presence on the traditional territory of many Indigenous Nations. The area known as Tkaronto has been care-taken by the Anishinabek, the Haudenosaunee Confederacy, and the Huron-Wendat, and it’s now home to many first Nation, Inuit and Métis communities. We acknowledge the current treaty holders who are with us today: the Mississaugas the Credit First Nation. We also acknowledge that this is territory that is subject of the Dish with One Spoon Wampum Belt Covenant, a peace agreement between the Anishinaabe and the Haudenosaunee Confederacy, as well as the 1764 Treaty of Niagara, the Covenant Chain and many others.

There’s a web of interconnected and sometimes conflicting historical treaties that have been negotiated on these lands, and there are agreements that hold continued relevance and possibility for the present. With our seminar series, Polishing the Chain, we’re exploring the spirit and intent of Toronto Treaties, we’re learning about the ways Indigenous people have and continue to uphold them, the extent to which they are and are not reflected in contemporary Indigenous state relations, and we’re asking how we can take up our treaty responsibilities as both Indigenous and non-Indigenous Torontonians. We’re very lucky to be joined today by Margaret Sault who’s the acting Executive Director of Intergovernmental Affairs for the Mississaugas

of the Credit First Nation, former Chief of the Mississaugas of the Credit Bryan Laforme, and Carolyn King who's also a former Chief as well as the creator and founder of the Moccasin Identifier Initiative. Margaret, Bryan, and Carolyn are going to discuss the history and the legacy of the 1787 so-called Toronto Purchase and its confirmation in 1805. They're going to share with us Mississauga oral history and knowledge of the agreement and they're going to help us to understand the spirit and intent of the agreement from the Mississauga perspective. We're going to learn about the herculean efforts that were involved in pursuing the 2010 specific claim related to the purchase, what kind of jurisdictional authority or recognition has come out of that modern claim, and we're going to hear about some of the efforts that are currently underway for the Mississaugas of the Credit to maintain and strengthen relations with the lands, waters, and peoples of the GTA. Before I introduce our first speaker, I just want to take a few minutes to thank the many people and organizations that have helped to make this series possible. So, firstly, I want to acknowledge Jumblies Theater and Arts Talking Treaties project York's Center for Indigenous Knowledges and Languages, Deb McGregor's Indigenous environmental justice project - who along with the Faculty of Environmental and Urban Change are co-presenting the series as a whole. I also want to thank the Toronto Biennial of Art, the Osgoode Hall Law School, York's Vice President of research and innovation, the Indigenous Teaching and Learning Fund, YUFA's Community Projects, and Lisa Myers Research Chair and Indigenous Art and Curatorial Practice for their support.

I also want to acknowledge Ange Loft and Victoria Freeman who are my collaborators as part of the Talking Treaties project, because a lot of the conceptualization and the research for this series came out of a project that we're working on together called A Treaty Guide for Torontonians which will be launched at the Toronto Biennial of Art this spring. I want to say *chi-miigwech* to my colleagues Deb McGregor and Lisa Myers who've helped with the conceptualization and fundraising for the series, and to my amazing research assistant Tara Chandran who makes everything happen behind the scenes - and so with that it's my pleasure to introduce our first speaker.

Margaret Sault is a member of the Mississaugas of the Credit First Nation. Prior to taking on her current role as the acting Executive Director of Inter-governmental Affairs, Margaret was an elected Counselor from 2015 to 2017 and she was also the director of "Lands, Membership and Research" for the Mississaugas of the Credit First

Nation since 1977. She has successfully settled four land claims and has served her First Nation by doing public speaking on the history of her people and by developing several booklets as public education tools as well as a video of New Credit's history. She was the 2012 recipient of the Queen Diamond Jubilee Medal and in February 2020 she was presented an Eagle Feather by the Mississaugas of the Credit First Nation and the Historical Gathering Planning Committee. Please join me in welcoming Margaret Sault.

MARGARET SAULT:

Hi, good afternoon, aaniin. I'm going to be doing the history and it's been a while since I've done it, but you know it all comes back in a little while when you get talking about it. It's one of the biggest land claims that we have. But, before I start, I want to tell you a little bit about the Mississaugas of the Credit: they are part of the Mississauga Nation, along with Curve Lake, Alderville, Scugog, Hiawatha and Mississaugas of the Credit make up the Mississauga Nation that signed the treaties, and they come - historically they come from the River Credit area. In 1847 they relocated here at the Mississaugas of the Credit First Nation and we're adjacent to Six Nations, and it seems - well it doesn't seem - the Mississaugas of the Credit had come full circle to end up still on their traditional lands. And in 1784 the American revolution took place and the British come to the Mississaugas and asked them if they wanted to make a surrender, it was called 'Between the Lakes.' And they did that. They needed lands because if they lost the war then they had to find a home for the Iroquois Confederacy and the United Empire loyalists. So, that's the first time the Mississaugas and the Iroquois Confederacy met and so it was agreed between the two of them that Mississaugas would take the surrender of 3 million acres so that if they lost, they would have a home for, well, their traditional [internet cuts out]. Then in 1840 they met again at the River Credit when the Mississaugas were looking for a place to go, because they didn't have land and they were being pushed back by the settlers. So, the [Haudenosaunee] Confederacy came to them again and told them that we remember what your ancestors did for us and gave us a home, so we want you to have a home. So, they invited them to come and they gave them the land in 1847, and then they give them additional land in 1865. So, they came and settled here (that's why I say they come full circle).

So, I'm going to talk about the history of the Toronto Purchase in 1787. The Crown felt that it was vital to secure a military communications route from Lake Ontario to Lake Huron, and they didn't want to go through the other one, the other routes, because they feared being attacked. So,

they took routes through the Niagara, Lake Erie and past Detroit. Then in 1785 Lieutenant Governor Hamilton sent out to John Collins to explore a new passageway, so they looked at that-- they didn't like that one, so they thought "we better get another way." In 1787, they wanted to go along the north shore of Lake Ontario and go up from Toronto to Lake Simcoe so they could avoid all those things -- so, that's why they wanted to get the land.

In 1787 Sir John Johnson (head of the "Indian Department") called a Council at the Bay of Quinte to distribute presents. And these presents were for the Alliance of the Mississaugas and there was other First Nations present. So, at the council Sir John Johnson discussed a number of potential land claims along the north shore, and particularly, he wanted to discuss the potential purchase of the Carrying Place from Toronto to Lake Simcoe. That's what they thought, so there was no treaty that took place! A law clerk found-- a law clerk was going through some documents, and he found the purchase, and the land description was blank. So, he went and he told these higher-ups that you know we don't have this land - this was in the late 1700s. So, then they went back and forth and what I say here is that the Federal Government or the British Crown in the day, they wrote everything down, there's correspondence going back and forth about you know: 'We got to tell them', 'no we don't want to tell them', 'no we got to tell them'; just back and forth what they were going to do. So, they thought well we better tell them because there might be an uprising and we'll be going to war - so, they decided they had to take it. And the reason why they had to retake the treaty was because they were already settling there and they were already building the capital there at York, so they had to get the land - so they took it. In the meantime, they went to Sir John Johnson in 1798 and they said to him "what did you get from the Mississaugas?" and he said, "Well a 10-mile square at Toronto and two to four miles on each side of the Carrying Place up to Lake Simcoe." So that's what he said: it was a 10-mile square, two to four miles each side of the Carrying Place up to Lake Simcoe, that's a bit pretty big space there that actually took place there. So, then they wanted to survey the land in 1788. The surveyor they sent out *inaudible name of Surveyor* ran into some difficulties because the Chiefs there [the River Credit Chiefs] came up and said 'No, that he was going to measure to Ash Bridges Bay' and then he [the surveyor] said 'no, you are only going to the Don River.' And so that was in the east, and so in the west when they went there: the same difficulties. They [the surveyor] were going to the Tobiko River and it was supposed to be the Humber River. So, then they're going talking, and he only did the coastal

or the "frontage" -- what I call it -- of 14 miles there. He [the surveyor] took it and he had Butler's Rangers come in because they feared for their life what they were going to be doing. So, they had to do something, so what it turned out to be is they went in 14 miles frontage, and 28 miles back - and so that's what it ended up. It was funny because when they were doing the land claim the DOJ, the justice lawyer at the time, said he couldn't believe that there was so much history wrote about the Toronto Purchase in 1787 and then taken again in 1805. So, it was quite the controversy.

So, when [the Crown] were going to take the 1805 Treaty they went to the Mississaugas and they said 'what land did you give up?' and [the Mississaugas] said 'well, we don't know because our ancestors are all dead so we don't know what they did' and [the Mississaugas] said 'we'll trust you to do to it'. Then [the Crown] had prepared four maps; but when they asked them that and they knew they didn't know so they just showed them the one with 14x28 [miles] they didn't show them the 10-mile square so that that's how they ended up getting the 14x28 when they did it in 1805. So, that was a lot of stuff that happened in there.

So, that was basically the history of that -- and then they said even in the 1787 [Toronto purchase] if they went by to the Don River and if they were going to Etobicoke, or even the 10 mile square they wouldn't have been, they wouldn't have involved the Islands. And I don't think they would have surrendered the Islands, and I don't think they would have surrendered the Islands anyway because if you go back in time and there, the Islands were attached. Like, every seven years it would flood. There wouldn't be islands, it was a peninsula. When we did the claim, to go by the specific claims policy, we said that Toronto Purchase was a valid claim. So, we had to do a lot of work in there. So, it's been a big claim on there. So, we did a lot of work on the on the claim. We've got a lot of history on the claim. And so, when we negotiated it, submitted -actually it was first submitted in 1986 by the Mississauga Tribal Claims Council, and it was rejected in by Canada in 1993. And then, has you know - maybe you don't know - but in 1990 Oka happened, and prior to that, First Nations weren't able to surrender-- or they weren't able to submit claims to the government for pre-Confederation, they all had to be post-Confederation. So, because all of our treaties were before Confederation, there was very few that we could take through, and the only ones we could take through was lands that were sold after 1867. So, in 1990, that bar was lifted. And at that time, they created the Indian Claims Commission because before that, if we had a claim, and we didn't like the way they were treating us or they we didn't like their attitude - take it or

leave it attitude - there was no recourse except court. And First Nations didn't have the money to do that. It wasn't until 1972 that the Government gave up money, gave First Nations money to actually research or they couldn't even have lawyers on there, looking after their claims. So, in 1990 it created the Indian Claims Commission. So, what that meant was that all pre-Confederation Treaties could be submitted in. So, that was good for us because in 1923, the Williams Treaty was signed, and we weren't able to-- and Mississaugas of the Credit weren't signatories to that to that treaty. And we always say it's out of out of sight out of mind, because in 1919, they were going to-- the Williams Commission came out and they were talking about what they wanted, and what they were going to do. And so, the Mississaugas said they weren't going to go there because they were talking about the northern lands with the other Mississaugas and the Chippewas at that time. So, they didn't want to take part - because of things that were happening here at the First Nation, they decided not to go. So, when 1923 came along, the Government had thrown in any lands, the "basket clause" of it—any surrendered land that was thrown in this treaty, and they gave up all their hunting and fishing rights in the whole of Ontario. So, it benefit us - we Mississaugas, that weren't there - so, that was good for them. But Mississaugas was weren't signatories to that. So, we were able to take claims in as the Mississauga of the Credit. So, we were able to use that process to our advantage and we asked for an inquiry into that independently. So, we had some sessions on the Toronto purchase, and I'm gonna let Bryan talk about that.

I'm gonna go back to some of the things she talked about - the spirit and intent of the treaties, I guess. It all depends on who you're asking what the spirit and intent was, but I'm gonna give it to you from the Mississaugas or even First Nation. So, I was looking at this because it's something that comes up all the time when you talk about treaties, 'what was the spirit and intent?' And you have to remember that there was a big language barrier: the First Nations couldn't speak English and the English couldn't speak the First Nations language. So, language was a barrier. And what the First Nations thought they were doing was they were sharing. They thought they were sharing their resources. They thought there was permission to cross over in their territories to hunt and I just like passing through, and that they would be peaceful towards the settlers at the time. And so, their understanding - which didn't happen - was I was looking up this term anyway, I was telling you to do this, and it says 'understanding and upholding' the agreements people negotiated. They were seen as related, really peaceful alliances securing assurances for both parties to

share the wealth with First Nations lands and ensuring the respectful right for each party to retain their own way of life. To me, I don't think that really happened. They didn't share the wealth. The rules were put in place how land was taken.

So, the Royal Proclamation to me put up a monopoly on the lands for the British Crown. It was the only game in town. So, it did a lot of a lot of damage. And when you talk about sharing the resources, or the sharing the wealth - that never happened! Because when lands were put up for sale, you'll look at the records and the First Nations probably got like 10% - so they sold land for \$100, they got \$10! So, they never went in and it would come down - like Indian Affairs would take their part off, the surveyor to their part. So, they all took a part of it. So, maybe sometimes the First Nation never got any, because some of these people that bought the land would come to the Government and they'd say "oh well, we had a hard year we were in drought. We didn't do this." You know, all excuses. So, sometimes the Government would say well, okay, you can just have your land patent and they didn't have to pay for it; and they didn't let the First Nations retain their own way of life soon as they surrendered land-- and the whole concept of land surrenders... The fences started going up - you know, they're clear cutting the land. And so, the resources, the animals, you know, were taken away, or they moved because they couldn't survive-- the fisheries.

So, in the 1800s, they were in a pretty rough place where they had to survive. So, you know, and then they talk about what the treaty says: they didn't take into consideration the promises that were made to them to say, well, you know, you can now work, you can do this or you can do that. We'll give you this, your hunting and fishing will be protected. And they never - and they never did that. You know, it was their way or no way, I guess. So, when you talk about spirit and intent, they never lived up. They never respected the First Nations. They never they took surrenders giving up the subsurface rights and saying, you know, they were invested in Her Majesty you know, when they put the First Nations on reserve, what other people are on reserves? You know, like what other First Nation has the Indian Act and all the things that were put in place, they said were for our benefit? You know, and I don't think any of the things were put in for our benefit, it was always for the benefit of the of the British Crown. So, they never upheld the promises that were told, what was in the treaties.

My final part is relationships. They talked about what treaty relation sets up between the Toronto and Mississauga, as

well when we are negotiating the claim - and Mel Lastman - I think that's his name. Anyway, he was the mayor of Toronto for years. So, but people were pretty—they didn't know about the treaty. Some of the newcomers to the to this land, didn't know that they were, they were living and working and on First Nations lands. So, I think looking back that we have come along a long ways. I'm not going to say that we're-- the Truth and Reconciliation is there, because I have my own views on that. So, but I think we've come a long ways, and the education part, and working together where they're actually recognizing the First Nations and where they come from, and whose land and whose resources [the settlers have] taken. And it's, it's always an uphill battle to inform people about First Nations because they'll say, 'Oh, you surrendered the land'... Yeah, they might have surrendered the land, but they didn't give up their interest in the land, or they didn't give up their stewardship of the lands that they were given by the Creator to look after the lands and, and a lot of things have been put in place since that time, and the Mississauga has always wanted their presence known in the city of Toronto. And we're getting there. People say baby steps. We're in a lot of negotiations with proponents and the City of Toronto and the federal and provincial governments and hopefully we'll kind of rectify some of the things, and have the presence of the Mississauga. And Carolyn, one of the ways is Carolyn's got The Moccasin Identifier - that's one good way, but I think there's other ways that we have to make our presence known. We gotta go back there, I think, and establish those relationships more. And we have some good people, I'll say, in the Government, that are willing to do that. And then you have the other ones that aren't so willing. So, I think I'm just going to end my talk there. I must be pretty close to the end of my 30 minutes. So, I want to thank you and if anybody has any, any questions, I don't know when we're going to take them, now or at the end? So, I can wait till after Bryan and Carolyn have spoken. Miigwech for listening.

MARTHA:

Chi-miigwech for that, Margaret, thank you so much. We are going to hear from Bryan and from Carolyn and then we're gonna open the floor to questions and discussion. But miigwech for sharing that history with us. For walking us through, from 1787 up until today and for talking, and for sharing with us the spirit and intent of these agreements - and maybe in quotation marks "agreements", because it's not clear there was an agreement in terms of common understanding - but for sharing with us the spirit and intent from a Mississauga perspective. In our last seminar a couple of weeks ago, we had Hayden King with us, and he talked about the way the British used treaty as

a "strategic tool of dispossession" were his words. And I think that the history that you just walked us through in terms of you know, a meeting in 1787 to distribute gifts as an acknowledgment of an alliance that is recorded with a blank deed, and then, you know, in 1805, the Mississaugas of the Credit were strong-armed into, into a land surrender with these maps - or 4 maps - really speaks to the spirit and intent of the Crown from that perspective, you know, using treaty as a strategic tool of dispossession. So, miigwech-- and also just the-- those map differences that you were talking about, of what Sir John Johnson remembered, and what was negotiated in 1805. The graphic that we have for today's talk is a kind of artistic rendition of that. In case people were wondering what those two maps were.

So, I'm going to open the floor now to Bryan Laforme, former chief Bryan Laforme. Bryan was born on New Credit and later moved to Buffalo, New York. He joined the US Army in 1962 and was honorably discharged in 1968. He's been married to his wife, Liz for 53 years. So, Happy Valentine's Day there, Bryan. Bryan Laforme worked for the Mississaugas of the Credit First Nation for over 30 years, and he was chief for 14 years consecutively. He's retired now and he's living part time in Colorado, part time at New Credit. He's joining us from Colorado today. And I believe it might also be his first time on Zoom. So, chi-miigwech for joining us, Bryan. It's an honor to have you with us.

BRYAN LAFORME:

Thank you. Can you hear me? Okay, good. Thank you. First of all, I would like to say hello to everyone, aaniin, and thank Margaret for her presentation, because that's the start of the whole process that we went through when we started the negotiations. So, Margaret did a good job bringing us up to the time that we started our negotiations with the Government.

My presentation is going to be a little bit about the tactics that they used to try and prevent us from negotiating in a really respectful manner. And one of our intents of the whole process of negotiations was to have a win-win situation for both parties. And it seemed that every level of our negotiations, there was always something put in place to prevent us from reaching that goal. And when we started the process, we signed the agreement to negotiate our land claim. And I'm hoping I'm getting the dates right because it's been a while since I've reviewed this. They accepted our negotiations in July of 2002. And I had to write a letter to the Minister after we said after they decided that they wanted to sit down and negotiate with us, I had to kind of remind them that, you know, we're in our negotiation process. And I had to write a letter in November, asking the

Minister to appoint a senior negotiator. And at that time, it was very difficult because no one was up to speed on the Toronto Purchase or even knew what it meant! And so, when we did finally get a senior negotiator - I believe his name was David Walker, if I remember correctly - he came on board with no knowledge whatsoever of the land claim, what it meant, what we were trying to do, what we were trying to accomplish, and what we were trying to achieve. And it took almost, I would say, six months to a year to bring him up to speed on the process. And this is just one of the tactics that they tried to use to prolong the process, and hoping that we would settle for peanuts - or, taking us back to 1805: 10 shillings and leaving at that at that. Well, during the process, an election happened and they broke the Parliament and after the election they never reappointed a senior negotiator for the land claim process. And again, I had to write a letter to the Minister asking him when were they going to appoint a senior negotiator.

In the meantime, through this whole process. I had met with a friend of mine who was the previous mayor of Toronto, David Crombie, and I explained the situation to him regarding the process and again, he was very unfamiliar with the whole process. But he did some homework and came up to speed on it. And he was finally appointed as the senior negotiator for the whole process. But in the meantime, we were sitting down with the negotiating team for the government, and we presented them with a proposal that we would have liked to see for the settlement of the land claim. And part of that was a kind of a like Recreation Center, a tourist attraction center of some sort. Toronto Island was a big part of the negotiations as far as our homeland territory and what we wanted to do with that. They wouldn't even look at it - wouldn't even consider it, and told us to go back to the drawing board. In the meantime, when we were talking about the settlement, the government came to us and made an offer. And this was about maybe three or four years into the process of the negotiations. They offered us \$17 million for a settlement - which was a total insult to our team that you know, you're taking us back 150 years now to the 10 shillings that were offered at that time. And so, it was a big insult and I was very frustrated with the process anyway and where we were going, because there was things out of it that we wanted as a First Nation and part of it was recognition and communicating to the City of Toronto that you know, those were our homelands, that was our territory originally and now, we're fighting like heck to get recognition for that. The Government totally disregarded some of the discussions on what we wanted to do with the land and how we wanted to create a tourist attraction and those kinds of things.

When we started negotiating about the money, they started to nickel and dime us because you have to go back to what Margaret was alluding to about the gifts and some of the things that were given to us as part of gifts - and exactly what they were. But they started to use that against us in the negotiations and saying well, you got bonnets that cost so much; you got suits for your Chief, that cost so much; you got bonnets with frills on it that cost so much. And they started deducting and trying to make it sound like the gifts that were given to us were going to be included as part of the deduction for the negotiation. And that kind of upset our process because in our minds, those were gifts. Those were gifts that were presented to us for other interests that we had in our community, or what we did for our neighboring community which was Toronto, or York at the time. And so, it was very frustrating because every time we tried to do something, they would put roadblocks in the way. They started talking about the currency of the day. You know, they had pounds and how do you calculate pounds into dollars? In those times? They talked about Sterling; how do you convert that into the dollars of the day and today, and how do you calculate the interest back then in 1810 or 1805, and bring it up to date? And in how do you convert the pounds into dollars for the present day of the negotiations?

So, they threw all kinds of little tactics like that in front of us to-- I don't know - what my feelings were is that they were trying to discourage us from sitting at the table and making it as hard as possible for us to really come to an honest and fair resolution to the whole land planning process. Where in fact, what we tried to do was just have a win-win situation for both sides. Where both sides could be happy. As the process went along, David Crombie came on board and he had no authority to approve or disapprove of anything. I think his main job was to sit there and listen to what was going on because he had no authority to make any hard-line decisions on what we were talking about. But they called him the "Senior Negotiator", and he had very little input into the process. And that was a discouraging fact to us, even though David Crombie did his best to try and move the process forward, but there were roadblocks put in his way as well. And the whole process was really time consuming. It took a lot of time out of our day for other issues that we needed to deal with. They sent us back to the table to do more research and Margaret was involved in a lot of the research as well as some other independent research companies that came on board to help us with some of the game-playing that Indian Affairs was doing to us. A good example was that of the gifts again, you know, we had

to re-emphasize that those were gifts. Those weren't part of the settlement for the land. And so - long process!

The final outcome was they made an offer of \$145 million. So, our next process was to develop a ratification policy for our community that would approve or disapprove on how they wanted us to move ahead with this proposal, and this offer that Indian Affairs had made. And as you can imagine, when you take something like this to your community, you have many different ideas and many different suggestions on how to go about approving the dollars that were suggested in the negotiations. A lot of the people had a misunderstanding of the whole process and thought this was all about land, and how we get the land back. And that wasn't the issue at all. It was about the dollars for the land that was taken, and that they had paid for it initially with the 10 shillings. So, we had to really make it clear to our community members that this wasn't the case- this was about dollars and cents for fair compensation for the land that was sold at that time, or that was bought. And so, it was a lengthy process doing that, and a lot of people felt that we should- and some people I'm sure think today that we should have gotten something back in return, like land instead of the dollars.

So, it was a long process to try and ratify the land claim and the final outcome was with the with the land claim process. After several meetings with our community, we used to have monthly meetings updating our community on the process that we were taken with negotiations and where we were at - and some of the pitfalls that we had to deal with during the course of that whole process. They felt that some people should- we should get all the money as a payment, it should be divided up equally, maybe we should get yearly income from it; all kinds of scenarios were put forth. And Council had to deal with all those, and some of the Council meetings that we had would go into the middle of the night, into the next morning sometimes- trying to figure out how we could come to deal with the issues that would meet the community's approval, and have them understand what we were really trying to do with those dollars. So, when we took the vote, when we took the vote for the ratification of the land claim it was a real high percentage of them that were in favor of accepting the land claim. And so, with the moving forward of that, then the council had to decide how they were going to utilize those dollars.

So, they come up with several ideas - that they would do an annual distribution based on the interest that was accumulated through the interest from the 145 million, it was put in a corporate trust. And every year now the band mem-

bers get a certain amount of dollars based on the interest that was secured through the yearly process. They have a wellness fund, which allows it if one of our tribal members pass away, there's a fund that they can access to help with the burial of the family member. There's a category for education: there was money put aside for education. There was money put aside, I believe, for housing and for water. And one of the things that the Council wanted to do was to make sure that this money would benefit the community. And then you had the issue that council had to deal with was, well, what about the people that live off the reservation? Off the reserve? How do you accommodate their needs? Well, my argument was always: well, they have access to more than we do here in our own community. They have community centers; they have places they can go, they have gyms that they can go to. And so, we were trying to bring our community up to speed to the same as the communities on the outside. And I think we've done that to a certain point. We're not there yet. But with the Council of the day and the Chief of the day, I think they're working hard on following through with that to make our community the same as any other community in mainstream society, which is what we need! And I agree with Margaret, you know that there's a lot of things that need to happen now, in order for us to get the proper recognition that we're entitled to as people of the land, and the respect that that goes along with that.

I know maybe this is getting off track a little bit, but we had an opportunity to really showcase ourselves when the Pan Am Games came to Toronto. And that was a fight all on its own, because we felt that we were the hosts, or we should be the host of the Pan Am Games because after all these games were being held in our traditional territory, and it took almost a year just to negotiate the process on how we would take part in these Pan Am Games. We were recognized as the host community. We were part of the opening ceremonies. We were part of the closing ceremonies. We were part of awarding medals at the games. So, that helped build up the recognition that Margaret was making reference to earlier in her presentation. And again, I have to emphasize that that's just in my view, a start of that recognition and it needs to go a lot farther. A lot farther at one point we had we had a Council in the City of Toronto that would sit with the mayor. And since then, that's been disbanded and I have no reason or no inkling as to why. Before I left as Chief, we tried to re-establish that committee where the First Nations that were living in Toronto plus us Mississaugas of New Credit, would be sitting on that board and help make decisions for the City of Toronto as well as for our residents on the First Nation and recognizing that

we are the landowners and title holders of the Toronto area. And part of the Pan Am Games that we really had to fight for was the recognition. And again, I have to refer to what Margaret was talking about was the other five Mississauga nations that weren't recognized - when we did the Pan Am Games, they were recognized in that process. And they-- all the chiefs of those other nations and Mississauga nations, were recognized as dignitaries for that process and for the Pan Am Games. The National Chief Perry Bellegarde was recognized as a dignitary and treated as such, only rightfully so. So, we have to take our place in society. And, you know, we're going to have to fight tooth and nail to achieve that goal. And I think with the process that we're doing now, with the existing Council and the Chief, we're making headways because some of the street signs are being changed into the Ojibwe language.

And so, I think, you know, it's a long process, but I think the challenge is there and I think we're up to the task to be able to manage through that, and achieve some of the things that we want to achieve as the as the landowners of Toronto. I appreciate the opportunity to share with you some of the tactics that were used against us through the negotiation process. I appreciate all the work that Margaret and Carolyn have done through this whole process and some of the, the issues that we had to deal with because Margaret, myself and Carolyn have worked together for many, many years. We know a lot of the pitfalls that we faced as a team because we've done a lot of this at speaking engagements to try and bring Toronto up to speed with what we are, and who we are, as a First Nation. And I honestly and truly believe that if we can continue to do that, we will be successful. So, again, miigwech for the opportunity to do this presentation as brief as it is... If there's any questions, I'll be glad to answer them the best I can. Thank you very much

MARTHA:

Chi-miigwech for that, Bryan. Thank you for walking us through that negotiation process leading up to the 2010 settlement that sounds very limited and overdetermined and frustrating and often disrespectful towards your Nation. And for giving us a sense of the relationship that you envision between the Mississauga and the Crown and the people of Toronto - Indigenous and non-peoples of the land. Maybe we can get into what that relationship might look like, or does look like, or is becoming, you know, thinking about the settlement not as an endpoint, but you know, just a bump on the road. Things are not "settled".

Our next speaker is Carolyn King. Carolyn is a nationally recognized advocate for Indigenous First Nations people

in Canada. Carolyn was appointed as a member of the National Order of Canada in 2021 for her advocacy of Indigenous-led initiatives, and efforts to improve Canadians' understanding of First Nations. She's also the creator and founder of the Moccasin Identifier Initiative (<https://moccasinidentifier.com/>). Carolyn has over 40 years of work experience in the field of First Nations community and economic development and communications. And she served on many organizations from the local to the national level. Carolyn King is a member and resident of the Mississauga Credit First Nation and is also a former elected chief of her First Nation community. She was married to the late Fred King and has two children and five grandchildren. Carolyn, miigwech for joining us today. Take it away!

CAROLYN KING:

Okay, so there's gonna be two parts - two people here from the Moccasin Identifier team, Susan Robinson is going- we work together on that project. Susan is our coordinator and does a lot of our support work and getting funding, that type of thing. But anyway, we're going to do a Power-Point that takes you through what the Moccasin Identifier is, what we're working on, and what the future plan is. I just wanted to say thank you to Margaret and to Bryan. It's always good to hear the story over again. And as Bryan said, we've worked together on many things over the years, like literally building the community. So, you know, Margaret deserves to be honored and respected for you know, settling four claims - like who gets to do that in the world, eh? I've been part of it - I was on the side, and working next office to her and living right next door to her. And Bryan came to work for us too at the Band office, when they came back and did our education and then then became Chief. So, we've been in supporting roles on many things. And it's just interesting to hear the talk and what we went through. And so, it's in the claim.

I was chief before Bryan, in 97 to 99. And that the, you know, the process, we were in like, we gotta remember that, what did Bryan say that there's a whole team behind it. There's legal counsel, I think Bryan mentioned researchers- they cost - I think all the people have to realize the cost of doing [internet cuts out] work. And the First Nations might be aware that all these people get paid, and that when the settlement comes, they take their share too. And so, but we have to, you know, respect their role to do all that. Bring all those researchers and a lot of paper you know, research documents that you have to understand as to what happened and why it happened. And you know, the ending results. So, I think we've got a good handle on what has happened with that. And lots of the First Nation

has lots of information booklets that have been prepared through Margaret's office. And now we have more people in communications and different departments that are, like now that the duty to consult and accommodate that has come into play. And just more recent, like 2009 after the Delgamuukw [case], Margaret can correct me on that, that they started a program to consult with the First Nations so we've been in that under Margaret- so that I've been in many roles. I was a fellow employee with Margaret and Bryan, and then I worked under Margaret, and then I became the Chief, so they were all working for me [laughs]! So, it's just really how, you know, a small community has to bring the resources together and work toward a common goal. And I think that we've done that over the years. It just reminded me of a lot of things that you know, that we've been part of, about how the system works, and how over the years, the people, the First Nations people- and they're basically the only ones with land claims, Inuit in the far north, and then the First Nations - the Métis haven't been able to be recognized the same way as the First Nations who were put on the Indian reserves, as they call it 'set aside' or 'set apart' in the legal context, to say that this land was designated for our people. And that's kind of like where we've been. But as Bryan noted that, you know, we've been on this - always trying to talk back to the Government about how things weren't working, you know- the intent of the negotiations and the settlements and what was supposed to happen and what didn't happen has always been contested by I think, everybody.

And so, I think for the listeners out there who may not know that, you know, the treaties are a colonial document. That's the process they put in place to settle the land. And, as Margaret said, put up the fences. But the other thing is they start to put lines on the land. And I call it the straight lines. If you look at some of those treaties, some of them are pretty straight about how the things are going to happen. And that's the influence of that existing Government. And if you didn't realize that February 10th (last Thursday) was the anniversary, the hundred-year anniversary of the treaty of Paris, where the French country got beaten by Britain and Britain got all their own occupied lands. So, that just happened and Margaret was, you know, alluded to, you know, what happened there and how we got the British. And so when the fences went up, when the lines went up on the land, that we lost access. And it's just- it's been a turbulent affair. And I remember doing different talks where I talked about the intent, and what happened to us being sidelined, left aside and told, you know, stay over on your own lane type thing- that it divided us all up, all the nations of this country got divided up. And when

we look at how we need to be back together, it's, you know, that's a process in itself. The Mississaugas are in partnership with the Mississauga nations now, and looking to create that, and many First Nations across the country are looking to get, you know, be able to do self-government. Or there's all kinds of names for it, but just to have a greater say in what they can do or not do so, you know, the traditional territory- so we got treaty lands by the governments of the day, and then we have traditional territory - that we call. And those don't always line up the same way, if we look at them on the map. And the traditional territory is more about the understanding between the nations about where they live, and you know, all we got to do is look at a map across Canada to see all the different nations and where they are. Ontario gets a little unique, BC is unique, you know, and the numbers they have and the small size. Ontario was involved in this settlement, maybe with Eastern *inaudible* forever, maybe since day one. So, it was a sharing of the land and I often say when we're doing some of the [internet cuts out], they're looking to understand about the sharing of land.

And to me, the traditional territory and sharing of the land is a human right. And it's just the basic, you know: people need access to resources, you know, where we lived along the waters. And, you know, the food, the hunting and fishing - that's the way we lived. And so, to get the people of today to understand it- a couple of 100 years - it's not a long-time ago, when the settlement started to happen in North America. So as I mentioned, in biometric recognition, wanting to be recognized, I see that all the time- that people ask me, what do you people want? And we'll say: first of all recognition. And you know, that we're there, and we're still here, and we're in the law. And then the next thing is respect for who we are, and what we do and the way that we live, and what we've come through as a people. And then the next thing I said, 'we want to build a relationship with you'. It's the same process, and in what we've been working on, I have a long history working for the band. Not as long as Margaret *laughs*, but definitely been there since 1980. And my kids, or people ask me, 'When did you become an advocate for the people?' And I said, I was born Indigenous. And they said: 'No, but when did you start to do stuff?' And I say: 'the day I was born'. And so, they don't get that, right. Well, maybe what I'll say is that I started to really push for the history and understanding when my children were born. I have two children and I wanted them to know about who they were as a people in history. *inaudible* I'm just telling you this because it's kind of where the Moccasin Identifier started, and that... it came because you know, we were doing all that.

Margret, Bryan, me, we were out there traveling and we're like the travelers and we went out to talk to anybody who'd listened to us, as Margaret and I would say, anybody who would listen to us. We went out there to set up in the booths and in, in some places pretty controversial. Some people were like, 'who do you people think you are?' People who don't know anything about the history, demanding that - somebody even told us to go home! We're like 'we are home!' And so, there's just things that our people deal with still today. It was, you know, ignorant questions or ignorant understandings about who we are as a people. And I'll say I'm optimistic that things are improving, and, you know, lots of media-- social-- you know, colleges and universities are coming on board to teach that history. And, you know, when so many people know the history of the making of this country, including the Indigenous people, it'll be a different mindset. That's what I'm hoping for. That is going to be a different mindset.

That's my Moccasin Identifier behind me on the wall. And so, it's always been an uphill battle to get recognized, you know, you go into the room, and unless you're wearing a traditional outfit, they won't know that you're Indigenous, you know, until you rightly identify yourself and maybe get welcomed or not welcomed. So, to move to what is the Moccasin Identifier: I was under the duty to consult and accommodate process that was brought into the country after Supreme Court rulings. And I go out to do a lot of presentations to municipalities and talk about, you know, the history of the First Nations and what the duty consult is, and why they need to do it. And we were up there talking in a Toronto area, and somebody put up their hand and said, 'Why do we need to do this? Is it written in the law?' Like, you know, your jaw just dropped. What? I said, "what does six Supreme Court rulings tell you? - why isn't it the law?" The municipalities all pushed back and say, they're federal, we don't deal with them. But we live in what they call their "municipalities". So, there's always this education and trying to develop a good relationship. And I think the Mississaugas are, or have been good at that - always looking to build a relationship and have the other party understand who they are, and why, and things like that without going through the whole history lesson with them, which we they all should have. But the future, like I said, the future is going to be different. And I hope that the Moccasin Identifier is going to be part of that - change the world. I love to do my talks, and I say I have a dream too: that this province is going to be covered with Moccasin Identifiers in the next decade. And they will forever know whose land they're on. And in this case, we're starting over with the

children. Right from the early classrooms, they're going to get an education about whose land they live on. And if in 10 years of going through the school system - more, you know, 12 up to you know, post-secondary and stuff like that. Maybe I'll say 15 years of going through the education system, and it being included as part of the curriculum, that it will change the world. Hopefully it won't be the same as it was before. And there are new people in this country who need to understand, who maybe are coming from even worse situations. I don't know how much could be worse but people tell me there are worse situations in the world. So, anyway, the Moccasin Identifier is about 10 minutes here in our PowerPoint here, and we'll start. So this is our goal: covering Canada in moccasins. And you'll see what we've been trying to do. This is a quick video [video plays]. Here's my statement - it's on the front of our kit: "If we as First Nations people don't get a marker on the ground today, we will be lost forever". Some of the inspiration comes from research that we were doing. How we started out - we were doing an arc - like a research project, I was working under Margaret, to mark significant sites for the Mississaugas in our treaty and traditional territory area. And so, the idea was to put a digital dot on a map and then when people got there, they could use their smartphone and they could find out the history of that space. And we were researching up there - West of Collingwood - Catherine Sutton, some call her Nahnee for short, a Mississauga credit Indigenous rights leader. She's designated as a nationally significant person. In pre-confederation, she fought for her land, fought for the land of the Indigenous people, wrote letters, traveled to Europe to meet the Queen - all of that. During the investigation on her site, the archaeologists said, "when all the archaeology resources are removed from the significant site, how will we ever know that you people were here?" And I'll tell you I have some statements out there. I said, "our stuff is, I call it our hunting stuff, our tools, you know, sacred sites where there's villages and stuff like that. Especially in our artifacts and things like that, that if we are on the walls, we are in the drawers, we are in the pockets of the people of this country, yet we as First Nations people have to go to the court to prove that we exist. That's what the Supreme Court rulings are - to just to get recognized and to make it you know, required that you got to know about us. And it's just so frustrating, you know, what we as First Nations people have to do."

Photo 1 - "In the Beginning" (screen capture from "The So Called Toronto Purchase" Seminar)

Here, at the beginning here (referencing slideshow) [see Photo 1] you see that's a moccasin and that's the Inuit Moccasin and we'll talk about why we have the Inuit and as

well. We started off by using the technology to help guide, so that public can find out about the historical significance of sites and to share Indigenous relationship with land through digital mapping. At a historical gathering presentation, which has been, you know, managed and administered by Margaret's office – I was presenting there and one of the historical attendees- Jane Beecroft who now passed away - she asked, “what will I see if I don't have a phone?” My answer was nothing. It will be covered up, plowed up, or paved over. And I was there. I was on that site. As part of the research. We went and walked out with Donald Smith, the historian with the archaeologists. There was only remnant farm stuff- now it's a golf course. From that question, it was suggested that we consider a permanent marker or a plaquing system so that all the public will know the Indigenous history of the land. From there, it was my job to find a symbol. What will it be? And the question was what will identify us and connect us to the land? And I went back to my office in the old council house at New Credit, and I wrote on the whiteboard that question, what will identify and connect us to the land? And I read it every day when I went in, and on the third day I said, it's our footwear, and the idea was born. And so that's how I claim to be the creator of the Moccasin Identifier. And we've moved on, we started a research process. Next, it was suggested by friends who heard about the idea that we need to go to the Bata Shoe Museum.

So, if you didn't know Bata Shoe, it is a large privately owned, open to the public, little Museum in Toronto. And it's the largest of its kind in the world. The late Sonja Bata - is a creative founder of all that. At that location, there are two vaults. I've been privileged to be in the vaults, two stories down. They're both the same size. One is the Indigenous population, the other is the rest of the world. And I said that there are a few things in this world that stop me from talking or take my breath away. Walking into that room was one of them. It's leather, it's smoked, and it's somebody's footwear. And that - I can still almost feel it. So, the moccasins that we have selected for this program is that - they are real. She [Sonja Bata] had a real interest in Indigenous people. She travelled the world and the Bata Shoe Indigenous collection is circumpolar. So, there's Tibet, Siberia, and Inuit. And then North America, and then all the different groups of North America and there were only two Anishinaabe Moccasins in there and we use both of them.



Photo 2 – “Indigenous Linguistic Diversity in Ontario” (screen capture from “The So Called Toronto Purchase” Seminar)

And you'll see in here [see Photo 2] that, so when we look to use them as a marker, then we started to investigate the history, just all the history that's been pulled about: who all lived on the land, and the different layers of people who lived here, the Huron Wendats - we use the Seneca moccasin in here, we use that in the educational kit, because that was the group that come in from the United States to settle in Ontario. And there are settlements all around the Toronto area. There's a number of sites that were there for about 50 years. Today, there's all people here, but in the historical context, that's the history that we use.

The Cree in the north- there aren't Cree in southern Ontario, but they are the largest populated group literally in Canada. And so, they come from the Maritimes, right across Quebec, right over to Alberta. And so, they got a beautiful, beautiful Moccasins and you see there, and as I said, these are all real moccasins in the Bata Shoe, and so they give us full access to their collection. So, this is all curated material and we get to go there and look at them if we need to go look at them again. And remember the other side of that holdings is the rest of the world. So, we have very good presence there. And we still work with them. They were our first big partner and still are, and we'll be going back to look at the collection again – they're opening up this month. So, it's just amazing.

So, you can see the Anishinaabe there- that is the one that we use for the wall at Ontario Place as our signature site, and that is the more decorated one. And these are all drawn. The research was done by Philip Coté who's a well-known artist in Toronto. He did the research on how we came to these four designs. And then he did the pictures of those moccasins and then redrew them. So, he didn't create them - he redrew them for us. And then he did the stencils. And so, from the real moccasin, to the drawing to stencil. You see those are the two Anishinaabe in Ojibwe, the puckered seam. I mean, Ojibwe means “puckered seam

gathered up” so you can see that’s, you know, a group of people who can be identified by looking at their footwear, if they’re wearing their true footwear. So, the moccasins and the stencils became, and he did the stencils- drew them out, which is quite a task. And we’re using those for stencils today as our as part of our educational kit. We will be making more, you’ll see later.

So, the stenciling of the moccasins is really an interactive activity of recognizing treaty. You know, when you say that they’re going to research whose land their school is built on, or what treaty area they’re in, and that information is online. And it’s in the little brochure for us. So, people can easily take and learn. So, the idea is that we’ll take that information and make a nice little simple, non-threatening activity, that can bring in that history and that treaty into the minds of the young people. And I say that we want them to change the world and it’s one moccasin at a time and we’re starting over with the children. We have a strong focus on the children. But now we’re getting pulled into bigger broader themes, which we’ll see.

This is Ontario Place; the rebuilding of Ontario Place - we opened it in June 2017. But it started way back when- the letter came from the Ontario Government - Liberal at the time - to the Mississaugas to participate or come and see and give input on the rehabilitation or redevelopment of the Ontario Place - the eastern side of that site. So, I was sent by the council to go to that first meeting. And so, when the minister of the day presented their concept designs and they said do you have any questions? Well, first of all, I went with my vest on and you know, sort of traditional dress, and sat right in the front row. And I said, you know, as soon as the questions, I put up my hand and I introduced myself and I said if you’re going to do anything on our land, you need to talk to us. You need to bring the Mississaugas of the Credit in and I said, and we’ll help you. The process started - we’re still working with Ontario Place in anything that they want to do. Bryan was there probably in different events and things that happened there. Now today our current chief Stacy Laforme is there. They just were at the opening of the new, you know, the new revamped things for what’s going to happen with Ontario Place. So, we’re still very much involved and that you can see how impressive - the Ontario Place.

Photo 3 - “Eastern-Side Entrance to the Trillium Park & the William V Davis trail” (screen capture from “The So Called Toronto Purchase” Seminar)

This [see Photo 3] is the entrance on the eastern side to the Trillium Park and the William V Davis trail. And not only

did we get the moccasins in there, but we have our signage as you walk through there. And then you go into the park. There’s winding trails, there’s Carolinians, BC plants, a few medicine plants. We have the fire pit. First Nations people, if you want to go there and have a ceremony you have to - well, unfortunately - you have to book it but you can go there and have a ceremony right on the water in a pit - not a barbecue thing - where we can have a fire. The City of Toronto and municipalities are now opening their rules to say that we can actually have a ceremonial fire in the city, which is kind of unheard of, but it’s happening. It’s happening at the Ontario Place. And so, this is our signature site and we use that for our promotional material.

Our vision is to cover Canada in moccasins. So, we’re not just talking about the Mississaugas of the Credit and their treaty now. The project today covers Ontario, but we have a goal to go even further to advance treaty - our mission to advance treaty and Indigenous awareness through education in a network - we want everybody involved - for the benefit of truth and reconciliation. When the Truth and Reconciliation ruling came out and they said that everybody should be educated on this, well, we’re helping, and the Moccasin Identifier is just a little tool that can help. But as we do it across the territory, across the province, across the country- it’s gonna make a difference. I believe it’s going to make a difference.



Photo 4 - “The Huron-Wendat Moccasin” (Screen Capture from “The So Called Toronto Purchase” Seminar)

This [see Photo 4] is the Huron-Wendat moccasin, you see how pretty and different they can be. If you look at what we have on our website - themoccasinidentifier.com - you can see some of the activities that we’ve done and the different ways that people will mark it. So, the Huron-Wendat - they’re real moccasins, it’s traditional, naturally made. There’s no beads on there, because if there’s no beads it’s pre-contact. And then after, the beads and thread and stitching and all that stuff came in, you get what we see

today. But this one here is dark. It has its leather and it's moose, moose hair, and porcupine quills, and sinew. So, it's very natural.

So, in moving on to our strategic objectives: facilitate a cultural shift in Canada by sharing treaty history with children through the distribution of an accessible educational kit. We developed a coordinated branding program to mark significant Indigenous sites to the benefit of public awareness. Working with groups you'll see in our sponsors and partners: trails, conservation authorities, you know, huge environmental groups are looking to be partners with us. So, that's an overwhelmingly bright looking future. We want to form partnerships with communities and organizations to build understanding, agreement and support. We want to create a network of knowledge and treaties to restore harmony between Indigenous and non-Indigenous people. The dialogue needs to continue; it needs to happen and that people on both sides understand.

Photo 5 - "Our Programs" (Screen Capture from "The So Called Toronto Purchase" Seminar)

Okay, you see some of the pictures [see Photo 5], or you see me up there- that's at Fort York. We go there during Indigenous history month, during the Indigenous week, and we present- the First Nation has a booth there and, you know, tell their story. We've been in Toronto so many times, Margaret and I've been sitting on that front line for many, many years. You see I'm up there talking with Kim Wheatley from, I think, Shawanaga First Nation and you see the little picture in the bottom there-that's kind of like what's in the kit - the first stencils. It has a brochure. It has a card and has a pin. So, nothing real crazy elaborate. And the program "teach treaties" using the Moccasin Identifier education kit. There's lots of events now happening in this country that include the Moccasin Identifier at events like Indigenous History Month in June, Indigenous Peoples day on June 21st, the National Truth and Reconciliation day now, formerly Orange Shirt Day. Treaty Recognition Week is the first week in November in Ontario; that is an Act put out by the Ontario government recognizing- and it's not that old either- actually, it was even done under this PC government. The *inaudible* day and then Sacred Path Week, which is a Gord Downie week, and I'm sure there's more that I'm not getting. But these are opportunities for people to, that you can step in and be part of it and stencil the moccasin on these days, just a recognition of our peoples' history. The Moccasin Identifier installations that go beyond the school, that we can install in your community, public space or work environment, and we'll gladly be there to help unveil it and we have people like Martha - they're taking the stencil and having their children stencil

the street. You know, during the - I'll say the month of June - during the significant time.

So, what we've accomplished from funding? You've seen from the start that our main funder has been the Greenbelt Foundation and support by the Mississaugas of the Credit First Nation. Our brand has been defined, website developed, our community threads posted, educational kit piloted, educational kit redeveloped and launched online - that was November 3rd, 2020. Indigenous Placemaking Committee launched, you'll see it here. We're trying to always go back to the people, to the people who are going to use it (and ask) does this work? Is it enough? Is it enough? Keep checking to see if it's the right thing, and that the teachers have been key to help us redirect - what we had and how they can use it in the classroom. And on a need to know note here, that this has been an outreach program. We have not gone into the First Nations. It's all been going out there in our treaty area. And mostly we target Toronto, but we go to London. I've been all over the place, giving the talk and having people stencil. University of Western or what's it - Huron University? They do the Indigenous course there and every September we stencil, and now they recognize whose treaty they're on - which is a treaty with Walpole Island. Six and seven, I think are now formal plaques at that entrance, or sort of gathering spot there. And they got permanent moccasin designs on the floor - on the ground and the university students do it, so it's always rewarding to see that things are being taken up.

So, going on. We have the Deloitte partnership, Indigenous Tourism Ontario partnership formed. The New Granting applications submitted. The business plan development is underway. We're driven to make sure that you know, we're on the right path. Having granting security until 2023 and that's with the with the Greenbelt Foundation. And then some other First Nation we get, you know, space and support for the business plan and other administrative things that we have to do. We've joined up with Indigenous Tourism Ontario to do an augmented reality app, and it's underway and we're going to do it at Ontario Place. And the idea is that I'm going to become an avatar, like an eagle, and I'm going to fly over and I'm going to tell the story - that's going to be crazy *laughs*, but it's going to be fun *laughs*. And we were like, you know, just thinking about those things that we're doing- it's kind of out there!

Photo 6 - "Phase II: Moving Into Action" (Screen Capture from "The So Called Toronto Purchase" Seminar)

This is me [See Photo 6]; this is at Ontario Place and I'm

talking to the early-on group. These are young students, and I'm talking about what it is and you know, there we just went out and stenciled on the grass because and there's a little bit of sidewalk outside of our location there. So, we just went over there and let them handle it. We gave them moccasins to look at. They have samples of different moccasins.

Our next set of goals under this funding that we receive from Greenbelt is: partnership development in accordance with the business plan, which is to say underway. Developing sites through Indigenous placemaking, distribution of the educational kit and into schools and library systems. Beginning of this month we just presented to the Ontario Library Association super conference as one of their one of their presentations. We're creating Moccasin Identifier site installation and design guide. Municipalities and organizations are saying, well, what can I do? How should it look? One of the big questions is what shouldn't I do? And so, in the design guide, we have, as mentioned, we have the Indigenous Placemaking Committee, and there's people from all different things, artists, architects, who we engage in that. We say, what what's possible up there, what can we do, how can we do it? And what shouldn't we put out there? And we don't even give away all of our stuff because that belongs to us. So, go back up. I don't think I'd finished there Susan. The video production for broader distribution. We're getting lots of questions, lots of requests. Let's just get somebody videotaping. And what we found in the school was people were taking, especially the teachers, they're non-native people who are now hired engaged to teach this curriculum, and they're not they're not always that comfortable doing it. So, they've been asking for videos and other groups and then add COVID, you know, we can't get together and they want people - somebody like me - to show them how to do that. And I need to note that I'm really pushing that we keep focusing on that the next generation of people who are doing the Moccasin Identifier is going to be our children, that they will teach the other children how to do it. And we hope that these young ambassadors (we call them) will be able to take up the Moccasin Identifier. We're proposing to have a Moccasin Identifier symposium for fundraising - that's scheduled for next March (2023). And then we, as usual, we keep on doing municipal engagement as people hear about it, and we ask them to support the Moccasin Identifier in ways that we've experienced to date and so we're just helping them - like these past couple weeks with municipalities, council, mayors, and councillors and you know, head people telling them you could use this, you know, just add it into your system. And what will keep on changing the world.

Photo 7 - "Cover Canada in Moccasins" (Screen Capture from "The So Called Toronto Purchase" Seminar)

We talked about covering Canada in moccasins, developing the new Moccasin Identifier plaques across Canada, and we're in partnership and they're paying us a little bit of money to work with them. Deloitte's head offices are using each Indigenous communities unique moccasin style, and this is happening at Halifax, Montreal, Ottawa, Toronto, Calgary, Vancouver, and we're participating with the local community to identify the land. I mean Deloitte already has land acknowledgements, so we're not dealing with land acknowledgements, we're dealing with adding the Moccasin Identifier to it. So, you see that one at the top [see Photo 7]. That's the Mi'gmaq one, they're acknowledging the ancestral and unceded territory of the magma. And so, it's Deloitte and the Moccasin Identifier is going to be on that plaque. So, this is like great. And then here we got the one for Toronto. That is the three the Anishinaabe, the Huron Wendat, and the Seneca Haudenosaunee one. So, gives you an idea of what the what they're going to look like. These are going to be plaques; they're going to be the welcoming things on the wall. They could be on an actual stand as anyone who enters those corporate offices. Amazing exciting work, you know, and what it's taken to get to this point.

Photo 8 - "Covering Ontario in Moccasins" (Screen Capture from "The So Called Toronto Purchase" Seminar)

Photo 9 - "Natural Partners: MCFN Treaty Area and the Greenbelt Map" (Screen Capture from "The So Called Toronto Purchase" Seminar)

So, we're moving across the country [See Photo 8]. This is, you know, our, the Greenbelt [Foundation] that funds us. We have in our agreement there that we will have multiple sites across the Greenbelt and the Mississauga the First Nation treaty area, and you can see on there - this is green belt and includes all the waterways - so many of our preview, we're all in the Greenbelt and so, and then we're picking sites and we've done archaeological work, we've got the maps, we got to use archaeology people to identify those maps and so, keep just working to get down to the number that we need. We can do that. We can do a whole bunch more as long as we get, you know, money to do it or partners put it in place for us, but based on solid history, archaeological things, and we're not leaving anybody out. That's what I say. We're trying to include everybody. We're trying to tell our whole peoples All of our peoples story. And so, you can see here [see Photo 9] when we talk about

our partners in the Greenbelt, that's the map from the First Nations website. That's our tradition, our road map or what we call land claim settlements and the treaties that were signed. And that you can see that and Margaret talked about the treaty three, they're in between the lakes and how much land was taken there. The Toronto purchase (the orange one), the *inaudible* that's on the side there, that's up and coming one, the Niagara treaty down there, the four miles on the west side of the Niagara River was taken into what's called Treaty One Pre-Confederation (it's not treaty one that is out west). But there's these numbered treaties that get renumbered after Confederation - after Canada was formed. So, some of these are done before Canada was Canada. And so, you see, the Greenbelt is basically all within our treaty area, so we've developed a good partnership with them. This is me at Fort York, you see some of the designs and boards that have used before now we use digital and you know, it's a different thing. We invite people to connect with us to explore these opportunities in your school programming.

These are our partners. We have more who we're in discussions with but you just see, that doesn't mean that they've given us money, but they can do things that maybe we can't afford or is not in our budgets, like eco schools, they did the translation for French, and hopefully with them, you know, just working with the Mississauga Nations that they may be able to take the moccasin kit and put it into Anishinaabe so it'd be relevant to you know, our individual First Nations communities.

The Credit Valley Conservation has been pretty active with us and we have worked with them for several years and it comes out of the duty to consult and accommodate that they will include our history along the Credit River, even within the city of Mississauga and the Credit River that people don't realize who and why it's named that. You know, that's been lost. So, we're working diligently to make sure that that space has it. We've got a meeting coming up this Friday to talk about what this year's plans are within with Mississauga heritage. So, things are happening.

I have a plaque in Mississauga, and that we have a Moccasin Identifier stencil there and we're doing more. For anybody who is willing to take the project and work with us to mark the ground and tell our story - we're in. So, Credit Valley Trail there. That's me on November 3 opening up. We're in a partnership there's a new trail being developed, and the new trail will include the Indigenous people and you can see that little green symbol there. That is the Indigenous experience plan. That's the symbol in there. It's the

green feather - green leaf is for the environment, and the blue is for the Indigenous people. And we have an Indigenous working committee that includes different ones of current Lake giant - we have people, the water *inaudible* are part of our little team, and we give input as to what the park should look like, what can be included, and the Credit Valley Conservation just received, with a letter of support from us, \$700,000 plus to initiate the first site that's at the source of the credit in Orangeville and it's called Island Lake Conservation Area. We will give input on its structure, circle, teaching circles, paths with moccasins identifiers on it, and we'll have benches where people can sit around a fire. We're recreating a space that everybody can use, but it's very Indigenous in design. So, we're trying to include people to not be a threat. So, I think that's part of the way to get through some of these hardships that we're in. So, that's our website there - www.moccasinidentifier.com - Chi-miigwech. Thank you for listening.

MARTHA:

Chi-miigwech, Carolyn, for all of your work and for taking the time to share with us today.

Q & A WITH AUDIENCE

MARTHA:

We have a little more than 10 minutes that are left together and I wonder if there are questions or comments from the audience. You can raise your hand or you can put your question in the chat. I have one: you all you all spoke about; you know the so called Purchase and its settlement in 2010, you know, the financial compensation that came out of it and a little bit about the kind of relationship that it that it sets up between Mississaugas and Torontonians. Is there any jurisdictional authority or decision-making power that has come out of the agreement or is that something that's sort of evolved with the duty to consult and accommodate? I'm wondering if you can talk a little bit about the, you know, the political relationship between the Mississauga credit and the City of Toronto in that regard.

CAROLYN:

Okay, well, I won't, Margaret can, maybe Margret and Bryan can more do that. I just go in and I tell him that this is what we're working on and you need to partner with us, And they say "Yes. Okay." So, the Mayor lets me paint anywhere I want and the learning the Official Plan, the moccasin identifier, and I think working on that relationship - our chief [Laforme] has a good relationship with the current mayor [John Tory]. But I want to go back to what I didn't say was that you know, this is part of the you know, this is

titled polishing the chain. I think the Moccasin Identifier is going back and polishing the chain, because it's coming together and understanding who we are and you know, with the covenant chain, and that it's reaffirming what that relationship is supposed to be. And so, I think the moccasin identifier can play a key part in doing that. So, it's what I think [laughs]. But anyway, the bit about the city of Toronto, you know, Margaret and Bryan can answer.

MARGARET:

Okay, I'll try to answer that. I was just kind of thinking like jurisdictional. I don't think we have the power for jurisdictional but we have the influence with relationship building because of the duty to consult that we could change the minds of some things. So I'm not going to say we have direct or the power for jurisdiction, but we have the influence through the duty to consult and relationship building that we can have it indirectly. I don't know maybe Bryan wants to [comment] if he's still here. Is he still here?

BRYAN:

Going on what Margaret said - we did have a committee that was set up at city hall in Toronto, with the First Nations from the inner city, as well as the Mississaugas. The mayor would meet once every month and go over some of the ideas and some of the plans but when the new mayor got in, that committee was disbanded and we no longer have input into any of those discussions that happen around the table anymore. I would like to think that through some of the presentations and some of the dialogue that takes place with the City of Toronto that maybe that committee could be re-established and have the Mississaugas included in that committee to continue on with some of the things that were discussed here this morning, like the building on the relationships and, making it more common knowledge that, you know, we're here, we're not going anywhere. And, you know, Toronto is our traditional territory.

MARTHA:

Miigwech for that Bryan. We have a question from Joel.

SEMINAR AUDIENCE MEMBER - JOEL:

Yes, please. Oh, thank you very much for this fascinating and very informative discussion. My question is to do with food cultivation and environmental protection. To what extent are you influencing the Ontario curriculum on environmental education? Because the land, it needs to be protected and we need safe food for eating. Thank you.

CAROLYN:

I'll take a crack at that. The moccasin identifiers that we've just been talking about, like say why is that place important? And bringing in food sovereignty and why it was important to show the food you know, the foods that we had at those places. We have a partner who's come on. He's the biologist, Jonathan Ferrier, out of Dalhousie, and he is all about food. He you know, in our why is the place significant, we're adding that to our curriculum or our area of learning.

One of my other roles is the co-chair of the cultural committee and we have a little project called biodiversity and it talks about the plants and trees and the environments we have here at the Mississaugas of the Credit, at Hagersville. We partner up with different groups in Toronto, and in Mississauga, and along the Credit, and we've been doing youth sharing back and forth, to get them to understand about our foods. One of our elders, Marky, he does the teas and so he goes in and he teaches the students along the Credit about the different plants that are there that were used for medicinal or just as a daily use. And so, Jonathan is adding what you would call the scientific side of it. So, we get this modern and Western combination together, and it's putting depth to what we're saying. So, your question about food: we haven't done that. I'll say we - I can't say well, for whatever reason, but we are including that. So, thanks for that question.

MARTHA:

Margaret and Bryan, do either view have any comments or thoughts about the kind of stewardship role that the Mississaugas of the Credit are able to play, or are playing right now?

BRYAN:

So, for some of the things that that are open to the community, not only to our First Nation community but to outlying areas and communities is - we haven't done it in a couple of years because of the COVID situation - but it's our powwow and the powwow was open to anyone that would like to come out and see who we are and what we're about. Taste our traditional foods and, you know, just experience the atmosphere of our community. The other thing that we do and Carolyn alluded to - Mark, he has a harvest every year, and that is open to not only the community but anyone that wants to participate in it. And that's where we teach young people how to do the wild rice, how to clean it, how to fillet fish, how to make bannock, how to make jams out of all the traditional berries and fruits that are that are local in our community. How to identify different species

of birds and you know, know the difference between a hen and tom turkey *laughs*, and just those kinds of things. And it's all hands-on kind of an experience, for especially for the young people, to give them a general knowledge of what their culture is like and anyone that wants to participate in that. That's a good experience. And you know, it could be a lot of fun for the young people as well.

MARTHA:

Miigwech for that, Bryan.

BRYAN:

Thank you.

MARTHA:

Norma is here with a question.

SEMINAR AUDIENCE MEMBER – NORMA:

Carolyn, it's Norma from the Harmony Project. Nice to see you. When they [TTC] build the Ontario line, I'm hoping that you'll be able to get your Moccasin Identifier on the station as a form of art.

CAROLYN:

Excellent, yeah, I'll watch for that.

SEMINAR AUDIENCE MEMBER – NORMA:

You might have to push for that.

BRYAN:

That's not unusual [laughs].

SEMINAR AUDIENCE MEMBER – NORMA:

We have to push for everything *laughs*. But it would be nice to see those moccasins on the walls of the subway station!

CAROLYN:

Right. Good idea. Yeah, we think that, and I don't know. The band talks - the First Nation talks with Metrolinx. Now I'm not sure whether they got that on the table. Yeah, so maybe I'll have to go be a tag artist and just paint it myself. Who knows? I'll need help, by the way [laughs].

SEMINAR AUDIENCE MEMBER – NORMA:

Okay, you know, you've got our number.

MARTHA:

[laughs] yeah okay, thanks for that suggestion, Norma! Kiran, the floor is yours.

SEMINAR AUDIENCE MEMBER – KIRAN:

Hi, there. I had a question about the settlements for that Toronto land claim. Because I know that there is some concern that land claims legitimize Crown sovereignty over Indigenous lands and that they, in some ways, exhaust aboriginal title in particular ways. And I was just wondering, especially what Bryan thought of the idea that land claims in general are not to the benefit of First Nations who are otherwise trying to pursue aboriginal title.

BRYAN:

Well, yeah, that you're right. But one of the things that can never be taken away from a land claim is the traditional lands that were once ours. We certainly have certain rights in those traditional lands such as fishing and hunting and those kinds of things - and gatherings. But as far as jurisdictional authority, we have none. Unless Margaret can maybe add to that but with the Toronto purchase, it wasn't about land in the first place. It was all about reimbursement for the injustice that was done when they when they paid us originally for the land. But that doesn't take away the fact that that land is still traditionally ours.

MARGARET:

I think in the chat, saying I think it was Kiran that had another question about the fisheries and the Etobicoke. And yes, Mississauga still have the fisheries in there. That was one of the fisheries they never surrendered in their land claims, or we got a water claim where we never surrendered the waters. And one of the treaties, Treaty Brant Tract (Treaty No. 08), I think it was, when they were taken, the Chief asked (I don't know who it was, I can't remember) one of the whoever was taking the treaty at the time asked him if he they wanted the water and they said no, we don't want the water we want the land. So, that's the basis of our water claim. But yes, the Mississaugas still have never surrendered their fisheries in the Etobicoke.

CAROLYN:

Maybe I can make a comment. We you know, that's always in our story about telling you know, trying to tell our story. And I have this idea still in my head that I'm going to make a movie about the land claim process. So, the idea is to get caught fishing in the Credit River, because it has all the parameters about what was supposed to happen in the claim. And so, one of the stories is we - we did the powwow in Mississauga. And so, I told everybody to take their fishing poles and to go fish - it's against the law right and we don't get a card. So, we have a right to hunt and fish on our treaty and territory. And so, I said that the trick is to get caught, and ideally, it'd be one of our children get caught -

[we're] waiting for somebody to sacrifice themselves up for the cause - we just do anything and everything - is good to keep us in the present.

So, we're down there on the - at the credit river there and we're fishing - we took our fishing poles, we're throwing them out and there's a conservation guy there. And he's like, I keep saying "fishing! no card!" So, finally he comes over and he says "Ma'am, do you have a problem?" And I said, "I'm a member of the Mississaugas of the Credit First Nation and we're fishing and we don't get a card and we're not going to get one" and he says, "Oh", he said "did you catch a fish?" And I said, "No." He goes "well, it's not against the law to FISH. It's against the law to catch a fish." So, they never arrested us [laughs]. So, it's just tactics, eh? Like you know and I say if we get caught and get charged, we'd have to go to court and all the stuff comes out. And we would push the agenda one step forward. So, you know, if we talk about our stewardship and our rights, that we should be able to exercise easy enough. You know, we've gotta do something, do things that will you know, we're not big enough to battle so we have to be creative in other ways to do it. So, getting, we're gonna call it our way of claiming the land. We say that that's the colonial way - our way is to go back and use it as it was intended.

BRYAN:

Carolyn made reference to doing a movie back in the - I think it was 2012/2013. We did a video on the Mississaugas called The Sacred Trust and that would be a good resource for a lot of people to maybe bring them up to speed a little bit on the Toronto purchase. I don't know whether it's available at the Band office or not. But I know there's it's out there somewhere. So, those that are interested could access that that will give them a little bit of background on the Toronto purchase.

MARGARET:

Now, it's also on our website, too - If you go to www.MCFN.ca The Sacred Trust [movie] is on there.

MARTHA:

Okay, we're over time. But Karen, I'll give you one last question.

SEMINAR AUDIENCE MEMBER – KAREN:

Thank you for that. Thank you. So, there's currently a planned development subdivision, I believe in Fort Erie and I was wondering - it like it's on woodlands right by the beach - and I was wondering if the duty to consult extends to that, or if it's too far away because it's on the municipal level? Or if it's still delegated down from the Crown regard-

less of it being municipal?

MARGARET:

So, it would come under the "duty to consult" and they would have to contact - send notice to the duty to consult department here and they'll look after it. There's probably archaeology - our archaeology guys would go out there. They would talk and do the consultation. And then if there's other things then it goes to somebody else. So, the first thing [to do is contact the] Department of Consultation and Accommodation.

CAROLYN:

Just a further comment to that. I was told in part of my work, that like sort of small residential development is not part of the required notifications. And, you know, just in one of the experts that was helping us is saying that the First Nations really need to deal with that, because some of those places are the key archaeological sites and they just get sort of pushed through the system easy, while major ones and more are being included, but that's what I was told that the Land Use Planning Act of Ontario (Planning Act), and then you get into the municipal and then their official plans and where the consultation happens. It's kind of like not required, and so they do it out - in some cases, maybe just courtesy, you know? But yeah, there's a glitch in that system that, we should be contacted and given, you know, position in there. So, that's one thing that I learned. Now, hopefully, maybe it's changed. I don't know. That's just my comment.

MARTHA:

Miigwech Carolyn. Carolyn, we also had a session in November with the Indigenous Affairs Office at the City of Toronto and Leela Viswanathan, who's done a lot of work with I know sort of trying to push forward the Ontario Planning Act to recognize a greater role for First Nations in in the planning process and Bob Goulais. So, Tara, maybe you can drop the link to our YouTube channel in the in the chat, so that people can access that and then our other previous talks as well. I think we'll wrap it up there. It's been a really rich, wonderful two hours with the three of you and with all of the folks here on the call. Chi-miigwech for sharing your knowledge and your wisdom and for your tireless effort to uphold our treaty relationships and you know to for the benefit of your Nation and indirectly for the rest of us as well - being in a relationship with you.

MARGRET:

Oh, Thank you for having us!

CAROLYN:

Yeah, thank you and hello to everybody, all my friends who are online. I see some names there – I know them!

MARGARET:

We've probably got the three people that can talk the most [laughs]. My sons don't let me and Carolyn talk too much if we've got a time limit because they say that "if mom's going down to see Carolyn, you're not going to see her for a few hours!" [laughs].

BRAIN:

[laughs] Yeah, okay chi-miigwech!

MARTHA:

Bye everyone!

ALL:

Miigwetch!

