

NEEGAN BURNSIDE

Credit Valley Trail Indigenous
Experience Implementation Plan

Credit Valley Conservation

March 2020



Credit Valley
Conservation
inspired by nature



CREDIT VALLEY
TRAIL

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We also wish to recognize the generous support provided by the Friends of the Greenbelt Foundation and the Ministry of Heritage, Sport, Tourism and Culture Industries.



Possibility grows here.



Miigwetch, Tiawenhk, Ona, Merci, Thank you to all the Indigenous Roundtable participants for contributing their time, experiences and enthusiasm to the development of this Implementation Plan.

“This document was developed under the leadership of Natalie Faught, Senior Coordinator, Credit Valley Trail with support from Terri LeRoux, Senior Manager PARCS and Andrew Kett, Senior Manager, Education and Outreach. We wish to thank Natalie for her guidance, energy and dedication to this project and Terri and Andrew for championing this initiative on behalf of Credit Valley Conservation”

The Credit Valley Trail Indigenous Experience Implementation Plan would not be possible without the valuable input of the Indigenous Roundtable (IRT) Members.

IRT Members included:

- **Brian MacLean**,
Community Volunteer
- **Carolyn King**,
Mississaugas of the Credit First Nation
- **Catherine Tammaro**,
Seated Faith Keeper Spotted/Little Turtle Clan,
Wyandot of Anderdon Nation;
Wendat Confederacy
- **Diem Marchand LaFortune**,
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- **Faith Rivers**,
Mississaugas of the Credit First Nation
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Peterborough Sacred Water Circle
- **Jeannine Aaron**,
Mississaugas of the Credit First Nation
- **Jonathan Ferrier**,
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- **Kim Wheatley**,
Anishinaabe Consultant
- **Maxime Picard**,
Huron-Wendat Nation

- **Melanie Vincent**,
Huron-Wendat Nation
- **Myles Brown**, Mississaugas of the Credit
First Nation

We also wish to acknowledge the IRT/contributors to the 'Water is Life' Indigenous Experience Plan, convened by People Plan Community in 2017.

Also key to the development of this document were the various CVC staff and CVT Implementation Committee members who provided thoughtful comment and support.

This document was developed under the leadership of Natalie Faught, Senior Coordinator, Credit Valley Trail. We wish to thank her for her guidance, energy and dedication to this project.

1.0 What is the Credit Valley Trail?

The Credit Valley Trail (CVT) is a legacy project that has been explored by Credit Valley Conservation for over 60 years. The CVT will be a continuous 100 km pathway through the Credit River Valley. Stretching from the Hills of the Headwaters in Orangeville to Lake Ontario in Port Credit, it will connect people to the beauty of nature, rich cultural experiences, Indigenous heritage and values, and to the sacred, sustaining waters of the Credit River.

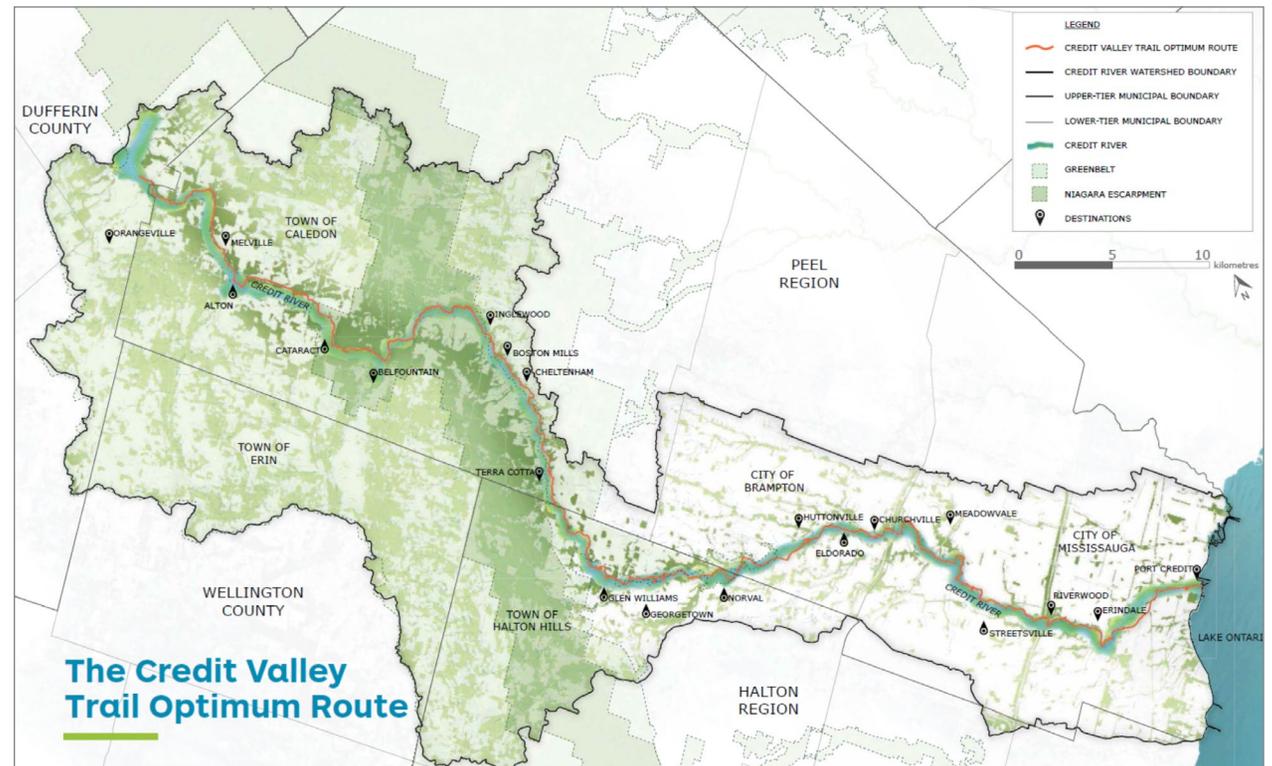
Development of the trail is a collaborative process involving the CVT's municipal, community and Indigenous partners. The work to develop and build the trail is guided by the CVT Strategy. Developed over the course of two years (2015-2017) and approved by the Credit Valley Conservation Board in December 2017, the CVT Strategy establishes the collaborative vision, mission and values of the Credit Valley Trail. It defines the goals and priorities for the next 25 years and provides a framework for measuring progress and shared success. The CVT Strategy will underpin all future planning, design and management decisions for the trail.

The vision for the trail is to provide:

“A journey along the banks of the Credit River that inspires, connects and empowers infinite generations of river guardians who will value and protect the watershed.”

(Credit Valley Trail Strategy, 2017).

Figure 1: Credit Valley Trail Route



2.0 What is the Indigenous Experience Plan?

The Credit Valley Trail Strategy provides a number of key strategic directions for trail development, one of which is to:

- Share the cultures, traditions, history and aspirations of Indigenous partners.

In order to achieve this goal, the following actions were identified in the CVT Strategy:

- Work with the CVT Indigenous Roundtable to identify areas of Indigenous significance in the main valley of the Credit River through traditional knowledge and archaeological evidence.
- Support the CVT Indigenous Roundtable in creating and implementing a CVT Indigenous Experience Plan that includes animating the CVT optimum route through interactive storytelling experiences, interpretive signage, public art installations, trail markers and other culturally appropriate amenities.
- Work with the CVT Indigenous Roundtable and watershed Indigenous communities to plan the trail in a manner that values and honours the sacred, sustaining waters of the Credit River.
- Engage and nurture the energies of strong collaborative relationships with Indigenous partners throughout the project's lifespan.

In order to achieve these goals, the Bimaadiziwin Nibi Aawan (Water is Life) Indigenous Experience Plan

(People Plan Community, 2017) was developed. The Plan was created by Indigenous Roundtable (IRT) Members from:

- Mississaugas of the Credit First Nation;
- Huron-Wendat Nation;
- Six Nations of the Grand River;
- Credit River Metis Council;
- Mississaugas of Rice Lake South Shore; and,
- Peterborough Sacred Water Circle.

Additional IRT members included provincial government representatives, York University staff and an Anishinaabe consultant.

The Bimaadiziwin Nibi Aawan (Water is Life) document identified three core themes as follows:

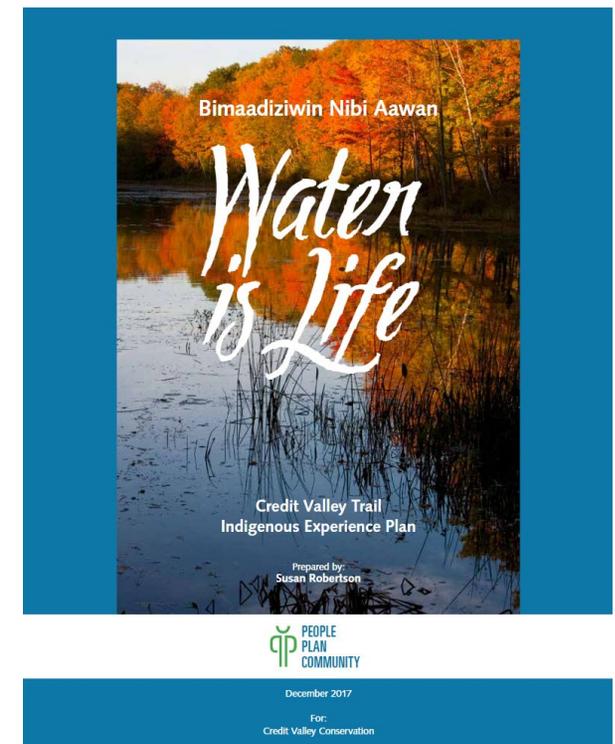
SPIRIT TEACHINGS Spirit teachings of all the Credit's Indigenous cultures encompass the morals, values, structures, ceremonial practices, spiritual beliefs of the culture and nation. These teachings vary from nation to nation and are shared with cultural sensitivity and cultural appropriateness in mind.

WAMPUM HISTORY Wampum Belts were used to mark agreements between peoples and are highly significant in treaties and covenants made between Indigenous peoples and European colonial powers. Sharing Wampum Belt history through the thoughts and words of the Credit's Indigenous Communities is the goal to this core theme, so that Canadians as Treaty

people can understand and appreciate history from an Indigenous viewpoint.

CONNECTIONS TO LAND, WATER, PLANTS

Connections to the land and water are central to Indigenous ways of life, with the ability to access, protect or make use of the lands and resources being an important part of Indigenous identity and culture. The goal of this core theme is to share these connections and promote broader understanding.



Water is Life identified that the purpose of sharing these core themes along the trail route is to:

- Teach Indigenous history, traditions and culture.
- Share Indigenous language.
- Reinforce relationship to land, water and plants.
- Ensure inclusivity that's reflective of all ancestral Nations either at each site or at selected and agreed upon sites.



3.0 What is the Implementation Plan

The Indigenous Experience Implementation Plan builds on the Bimaadiziwin Nibi Aawan (Water is Life) Indigenous Experience Plan and provides a framework for the future approvals, fundraising and construction of the Indigenous Experience elements.

In order to develop the Implementation Plan, the IRT gathered on four occasions in 2019.

IRT members discussed the Water is Life document in addition to providing fresh brainstorming and candid discussions. The purpose of each meeting was to provide further direction on key elements to incorporate along the trail route. Neegan Burnside Ltd. was contracted to facilitate IRT meetings and develop designs based on the vision and goals identified through IRT discussions.

Through the four meetings with the IRT, it became clear that the core themes identified in the previous Water is Life document remain valid. In particular, members indicated a strong desire to ensure that the Indigenous elements can be used to teach both Indigenous and non-Indigenous youth. The importance of reflecting all the Nations who historically lived by, and received sustenance from, the Credit River was also highlighted.

The authors acknowledge this report's limitations. We had hoped to include translations for key headings and site names in this document. Despite this shortcoming,

we believe this Implementation Plan reflects the intent of the message and experience that IRT members wished to convey.

This Indigenous Experience Implementation Plan is a roadmap to bringing the Water is Life Indigenous Experience Plan to life.

The Yellowhead Wampum

The Yellowhead Wampum tells the story of the final peace that was made between the Ojibway and the Iroquois. The Ojibway were spread across the lands and kept Five Council Fires.

The First Council Fire is located in Lake Superior in the area now known as Sault Ste. Marie. This fire was kept burning by all the dodems or animal clans working together and thus was not represented by any animal in particular.

The Second Council Fire is located in what is now known as Manitoulin Island. This fire is was kept by the Great White Fish. The Mississaugas of the Credit believe this fish to be an albino catfish, while the Six Nations view it as a fish that is white due to its white, pure heart. It is this heart that allowed the peace to be attained.

The Third Council Fire is located on Beausoleil Island, where a beaver was placed to look after the fire. It is believed that the wisdom of the beaver also helped to bring about peace.

The Fourth Council Fire is located at the narrows, known today as Rama, watched over by a caribou (white reindeer).

The Fifth Council Fire is located at the mouth of the Credit River where a Great Bald-headed Eagle resided atop a White Pine tree. There he watched all of the other council fires so no winds blew upon the land. If there was a disturbance, he would fly to all the other council fires and warn them of the disturbance. This is how peace was maintained.

~ As told by Elder Garry Sault,
Mississaugas of the Credit First Nation

4.0 Key Sites

Five key sites were identified to be the focus of the Indigenous Experience Plan. The sites were selected based on property ownership, with public properties being preferred. Sites were also selected to include broad geographical distribution across the length of the trail. Sites with existing educational programs or opportunities to reach a large number of students or members of the public were also considered.

Ultimately, the five sites selected were:

- Island Lake Conservation Area, Town of Orangeville
- Capstone Property, Town of Caledon
- Meadowvale Conservation Area, City of Mississauga
- Riverwood, City of Mississauga
- J.C. Saddington Park, City of Mississauga

The Credit Valley Trail is in the process of purchasing the Capstone property in the Town of Caledon. This property may be used as an alternative to the Forks of the Credit site.

Two additional future sites were also identified and include:

- Glen Williams Park, Town of Halton Hills
- Brampton Eco-park, City of Brampton

Future sites require further discussion with the IRT before a design is confirmed.

A design concept for each key site is presented in Section 4.3. Each design concept incorporates an Indigenous experience narrative (key stories, teachings and symbology) as well as a number of other key elements. The Indigenous experience narrative and key elements are described in the following sections.

The location of each of the five key sites and the two additional future sites is shown in Figure 2.

4.1 Indigenous Experience Narrative



The Yellowhead Wampum and other key stories and teachings have been used to create the Indigenous Experience narrative. A conceptual design has been developed for each of the five key sites. Each concept highlights the importance of, and key narrative to be highlighted, at each site. There is flexibility to alter the site scale and specific design elements through future detailed design processes. Each site introduces a dodem and uses numerical symbology to represent historical associations and teachings.

Dodems

Dodems are animals that represent the various clans of the Anishinaabe. Each of the five key sites are designed to highlight an animal dodem. Turtle, fish, bear, deer and eagle were selected for their connection

or association with each respective site. Dodems will be depicted at each site through animal-shaped flagstone seating areas, as follows:

**Site #1: Island Lake Conservation Area,
Orangeville**

Identified as the turtle site due to the presence of turtles in the Island Lake wetlands. Water is Life suggested turtles as key symbols at this site. This was reinforced by the IRT.

**Site #2: Capstone Property,
Town of Caledon**

Identified as the fish site because of the important habitat for Brook Trout and historical presence of salmon in this area.

**Site #3: Meadowvale Conservation Area,
City of Mississauga**

Selected as the bear site to symbolize the use of clans to denote family lineage in Anishinaabe culture. The bear is one of the clans. The clan system as well as other interpretive materials about the Anishinaabe, Huron-Wendat and Seneca who historically occupied these lands can be provided.

**Site #4: Riverwood,
City of Mississauga**

Selected as the deer site as there is archaeological evidence of deer hunting and processing in this area.

**Site #5: J.C. Saddington Park,
City of Mississauga**

- Selected as the eagle site due to the significance of the mouth of the Credit River and the great eagle told in the Yellowhead Wampum. The Water is Life document also recommended the use of eagle imagery at this site.

Additional designs for otter and goose have also been created and could be used for future sites at Glen Williams Park in the Town of Halton Hills and the future Brampton Eco-park.

Numerical Symbols

Each site incorporates groupings of garden beds, sitting stones and other elements. The groupings are based on numbers that have some significance in historical teachings or storytelling. For example:

- **Three** plant groupings or sitting stones may be used to symbolize the Council of the Three Fires, representing the alliance between the Ojibway, Odawa and Pottawatomi.
- Groupings of **five** may be used to symbolize the five Council Fires told in the Yellowhead Wampum Belt.
- **Five** also represents the Five Nations of the Iroquois Confederacy, comprised of Mohawk, Onondaga, Oneida, Cayuga and Seneca.
- Groupings of **seven** may be used to symbolize the Seven Grandfather Teachings. **Seven** will be used

in particular for the large sitting stones at each site. The stones can be symbolic of the heated rocks used in a sweat lodge, which are often called “grandfathers”.

- Groupings of **seven** also represent the Seven Sacred Directions: North, South, East and West on the Medicine Wheel are the Four Sacred Directions, represented among the Ojibway by the colours Yellow, Red, Black and White. The remaining directions include the sky above, the Mother Earth below and the self or individual spirit, at the centre of the wheel.
- Groupings of **thirteen** may be used to symbolize the 13 phases of the moon.

4.2 Key Elements

Several key elements will be repeated at locations along the trail route to create a cohesive Indigenous Experience. These elements include:

- Moccasin identifiers;
- Canoe gardens;
- Marker trees;
- Signage;
- Fire pits; and,
- IRT components for trail heads.

Each of these elements are described in detailed in the following sections.

Moccasin Identifiers



Moccasin stencils and etchings have been used in a number of locations in the Greater Toronto area to pay tribute to the original footprints on these lands. The Moccasin Identifier Program, developed by Carolyn King of the Mississaugas of the Credit First Nation, is becoming well established and the moccasin is becoming more recognizable as a symbol of the significance of Indigenous communities both past and present. Carolyn King is an IRT member and CVT Leadership Council Representative for Indigenous Partners. Further information about the Moccasin Identifier Program can be found at <https://moccasinidentifier.com>

Several moccasin designs have been developed to signify the Anishinaabe, Huron-Wendat and Seneca people who originally inhabited this area.

Designs were created by Philip Cote, an artist and Young Spiritual Elder from the Moose Deer Point First Nation. Further information about Mr. Cote's designs can be found at: <https://tecumsehcollective.wixsite.com/philipcote/miniature-villages>

The Moccasin Identifier Program offers an opportunity to develop an educational program with school-group involvement. The current program, provides opportunities for school groups and the broader public to stencil moccasins on pavement, trails and stepping stones while learning about Indigenous history. There is an opportunity to further this program at various locations along the trail route.

Design:

- Three moccasin designs will be carried throughout the trail route and incorporated into key signage (refer to signage details in later sections of this plan).
- The moccasins can also be etched into marker stones and placed along the trail route. Large sized stones will be used. This will allow for informational signage to be added to each stone, if desired.
- Although multiple moccasin designs have been developed, the Anishinaabe, Huron-Wendat and

Seneca designs should be used to represent the communities that historically lived in this area.

Canoe Gardens

Canoes are a reminder of the importance of the Credit River to the Indigenous Peoples of this area who used the river for travel, sustenance, trade, commerce and spiritual guidance.



Design:

- Canoes are recommended at the northern and southern trail heads at Island Lake Conservation Area and J.C. Saddington Park, respectively. Additional optional locations include the Capstone property, which will be designed with a specific water-theme or Marina Park in Mississauga where marine based access and a canoe launch are planned. With the exception of Marina Park,

further information about these sites is presented in Section 4.0.

- Canoes can be placed in other sites, as desired.
- The IRT identified that natural-looking canoes in a red colour are preferred. However, canoes made of wood or other traditional materials may deteriorate quickly when filled with soil and left outside. Other-longer lasting materials were discussed.
- Canoes should be made of metal and include drainage to create a “natural looking” canoe that will have longevity. Copper or CorTen steel (self-weathering) that naturally rusts to a reddish/brown could be used.
- The moccasin logo can be added to each canoe.
- Gravel should be placed at the bottom of the canoes to promote drainage. The gravel should be overlaid by landscape fabric and a thick layer of soil. Some native grasses and wildflowers prefer nutrient-poor soils. The type of soil to be used should be identified once the plant selection is confirmed.
- Any wildflowers native to the site can be used for canoe plantings. Gardens may also incorporate traditional ceremonial and medicinal plants. The actual plant selection should be based on the specific site characteristics, including shade and exposure to wind etc.

Plants may include:

- Sage*
- Sweetgrass*
- Tobacco*

- Plantain*
- Virginia Mountain Mint, *Pycnanthemum virginianum*
- Wild Sarsaparilla, *Aralia nudicaulis*
- Comfrey, *Symphytum officinale*
- Sweet Cicely, *Osmorhiza claytonii*
- Bloodroot, *Sanguinaria canadensis*

*species to be determined through further consultation with Indigenous medicinal plant experts.

Canoe gardens can require extensive maintenance to control weeds and ensure sufficient drainage and/or water. It is recommended that a maintenance plan be developed with each landowner prior to commissioning the canoes.

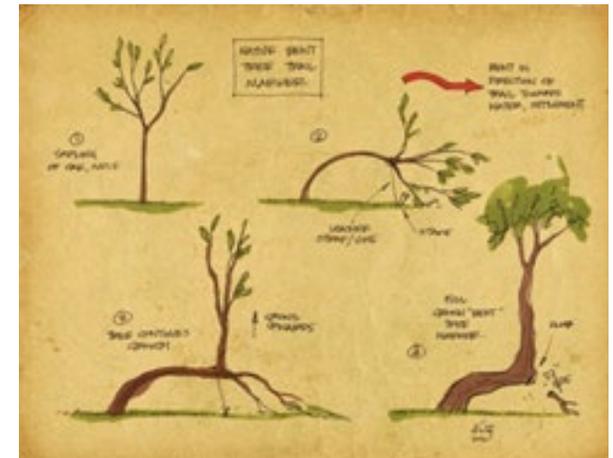
Marker Trees

Marker trees were used by Indigenous people to provide direction.

“Favorite tree selection for these trees were oaks, maples and elms. These species were selected for their flexibility in youth, but hardwood in maturity. Marker trees were bent in the direction of a frequently visited destination such as a water source, campsite, or a safe river crossing. A traveler through the woods might happen into a meadow area and find himself unsure of the correct path. A marker tree bent in the direction of the destination would lead

the way.” Source: <https://www.deeproot.com/blog/blog-entries/the-history-of-marker-trees>

The creation of marker trees can be used as a key educational opportunity. Students should be involved in the planting, bending and pruning of the trees.



Source: <https://ottawarewind.com/2016/08/07/strange-things-old-native-trails-once-marked-by-bent-trees/>

Design:

- Although existing trees may be used, it is recommended that native maple and oak trees be planted as whips or slightly larger caliper-sized stock that is still young enough to remain pliable. Traditionally, a variety of species were used and thus there is flexibility with which maple or oak species can be used.
- Marker trees should be planted at the head and mouth of the Credit River (Turtle and Eagle Sites)

and at the Deer Site (Riverwood) where focus on education is recommended. Trees can also be placed in additional locations as desired.

- Each tree should be bent in the direction of the trail.
- Stone markers with moccasin etchings and signage to describe the bent tree process should be included at the base of each tree.

Signage

Interpretive signage is important to ensure that the purpose, meaning and historical significance of design elements are understood by visitors.

Several types of signage will be used:

STONE BOULDERS: These will be etched with moccasins, as described previously. They may be best used at the base of marker trees to describe the purpose and design of the trees. The focus of these signs will be the moccasin etchings and where small amounts of information are being provided.

METAL STANDING SIGNS: Signs will be constructed of metal and will be allowed to weather to a natural rusted red. The central information board can be sized to suit the story and educational material at each site. Each sign will include a moccasin marker to ensure that key theme is incorporated into all Indigenous experience elements along the trail.

SMALL PLANT LABELS: Smaller signage should

also be developed to provide names for medicinal or ceremonial plants used in surrounding gardens. Expert involvement will be required to ensure that accurate translations of plant names and medicinal uses are included.



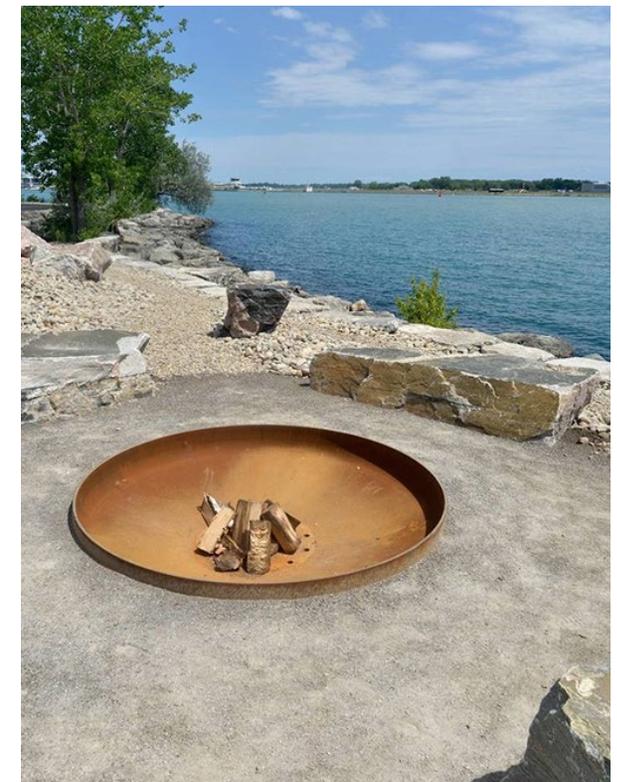
Design:

- The text for each sign will be developed in collaboration with the CVC, IRT and CVT Implementation Committees.
- Signage will need to be integrated into the overall CVT Sign Design Guidelines, to be developed in 2020.
- Signage will include key titles in the following languages:
 - Iroquois-Wendat
 - Anishinaabemowin
 - English
 - French
- The number, size and type of signs required will

be determined through further discussions and development of the interpretive material at each site.

Fire Pits

Areas along the trail may be used for ceremonial purposes. The IRT identified the desire for fire pits to be used for gatherings, ceremonies and educational purposes.



The construction and use of fire pits will need to occur in compliance with any local bylaws and will require supporting infrastructure and management plans (hot ash pits, fire suppressant sand, fire wood storage, monitoring and permitting uses).

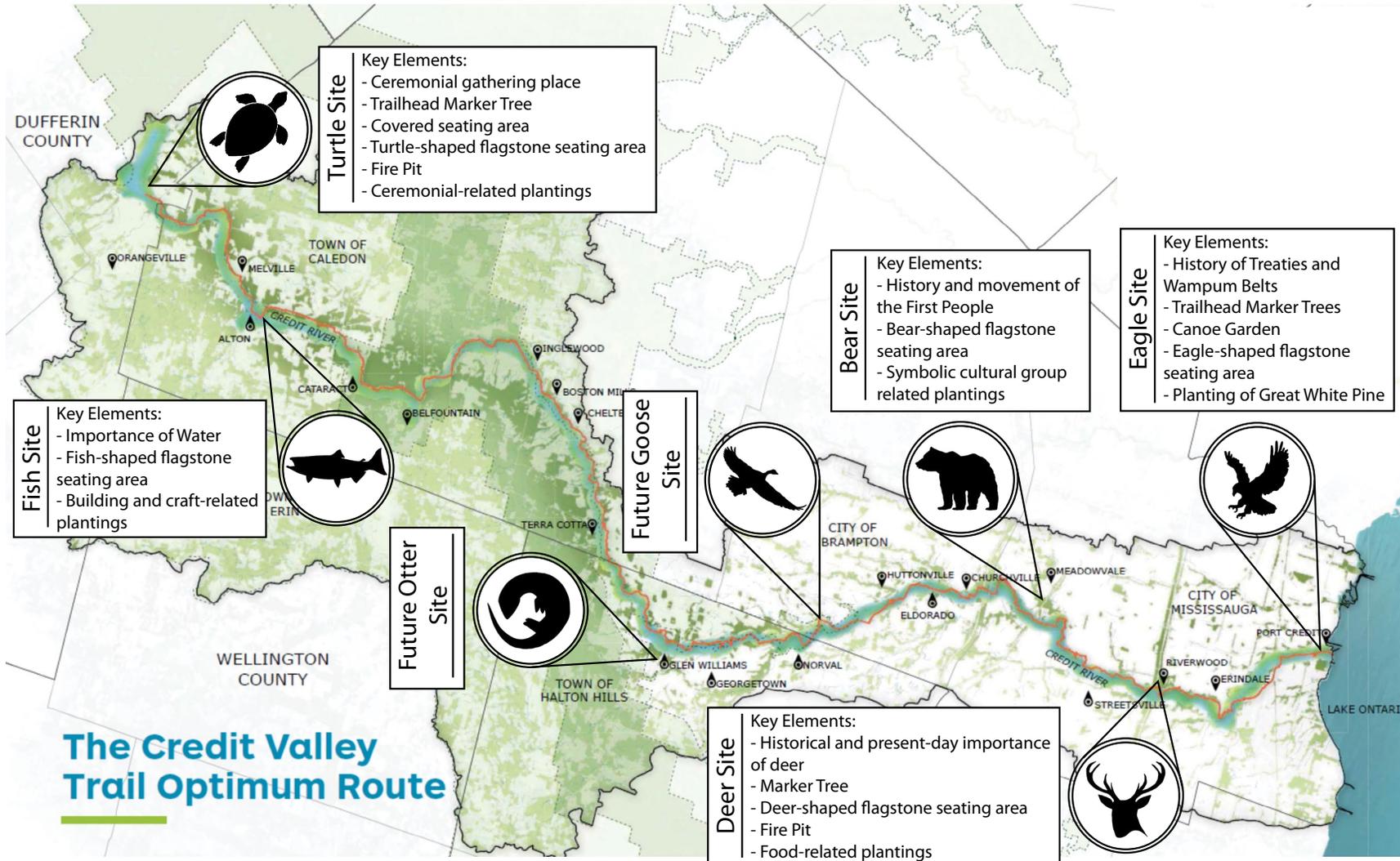


4.3 Design Concept for Key Sites

For each key site, the following are provided:

- A description of the site's significance, as noted in the Water is Life document and by IRT members;
- Any archaeological findings identified by Archaeological Services Inc. in a study of the area provided under separate cover;
- A vision for the site or key narrative to be highlighted;
- A description of the Indigenous Experience elements that can be developed at each site, including any flagstone dodem gathering areas, fire pits, key signage and interpretive materials, plantings, canoe gardens and marker trees as recommended for each site.

Figure 2: Indigenous Experience Implementation Plan Overview



KEY SITE #1 - TURTLE

Location:

Island Lake Conservation Area

Site Significance:

The Water is Life document identified the site as a key space for sharing traditional knowledge. This was re-iterated by the IRT. The site is significant for its location at the head of the river and trail. The lake and wetlands at the site can be used for water walks, which are key in sharing knowledge. The public accessibility and size of the site make it ideal for larger gatherings and ceremonies.

Archaeological Findings:

None to date.

Vision:

- To provide a key ceremonial and interpretive space.
- To act as an introduction to the Indigenous Experience elements along the trail route.
- To help denote the site as the northern terminus of the CVT.

Indigenous Experience Elements:

The following elements will be incorporated into the site:

FLAGSTONE SEATING AREA

- A native turtle-shaped flagstone seating and ceremony area will be created. The turtle flagstone

area will have 13 scales on the shell to represent the 13 cycles of the moon (or 12 scales with the 13th being represented by the central fire pit).

- A fire pit will be located in the centre of the flagstone turtle.
- 7 large boulders will be placed around the turtle to provide seating. The boulders will represent the Seven Grandfather Teachings.

SIGNAGE

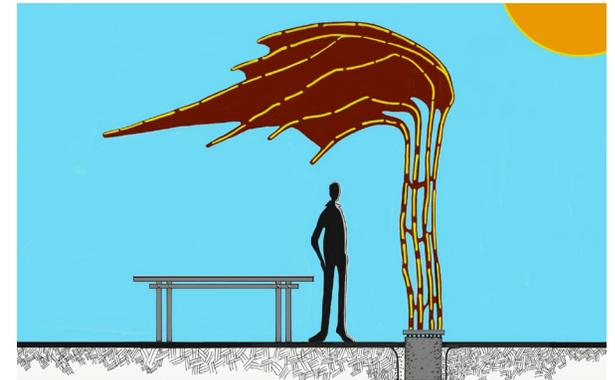
Signage may include interpretive text:

- Indicating the northern terminus of the CVT.
- Providing users with an overview of what to expect with respect to Indigenous Experience along the trail route.
- Describing the sacred teachings of turtle, near wetland areas.
- Identifying the marker trees along the route and their significance.
- Describing the purpose and meaning behind the moccasin identifiers along the route.

COVERED SEATING

Covered seating and ceremonial area/shelter that can be used for gatherings and feasts. Seating will be around a central table that can hold food and ceremonial elements. The shelter can be designed to mimic a white pine with overhanging branches that provide shade and shelter. This could be designed as a timber frame structure or CorTen steel (self-weathering) that naturally rusts to a reddish/brown.

Figure 3: Sample Seating Area Design



MARKER TREE

A marker tree with moccasin-etched stone beneath to mark the trail head.

Indigenous MEDICINAL PLANTS

- Surrounding plant beds will include grouping of 3, 5, 7 or 13 plants.
- The site was identified as a location where regular gatherings or ceremonies may occur. As such, plantings may include a variety of ceremonial plants, which may include:
 - Cedar
 - Sweetgrass
 - Tobacco
 - Sage
- Species planted will be native to the area and will be determined through further consultations with IRT members or other Indigenous medicinal plant experts.

- The planting plan will be further developed once a location for the plant beds has been identified. Plantings should include species native to the area, selected according to soil type, moisture, shade and exposure.
- It is noted that there may be an opportunity to integrate plantings into the new natural playground area that is under construction at this site.



Example of a dry garden site (top) and wetland site (bottom).

Source: Top: <https://landscapeontario.com/these-native-plants-love-clay> Bottom: <https://ontarionature.org/who-will-stand-up-for-wetlands/>, Pickerel weed in wetland © Rusty Clark CC BY 2.0



KEY SITE #2 - FISH

Location:

Capstone Property

Site Significance:

No specific site significance was noted in the Water is Life document.

According to Jonathan Ferrier, Dalhousie University, there is evidence of early trailheads originating in this area and heading west. These trails would have led to Mississauga winter camps. The winter grounds contain many seasonal wigwam locations and burial mounds. There was a close kinship with wolves in this area as wolves could help to hunt deer. Some clans in this area also kept otters as pets. Traditional gatherings would have been held in this area in the spring “when the sweet water flowed from the maple”. Trout was abundant in this portion of the Credit River and its tributaries.

The Capstone property includes a portion of the Credit River that currently maintains significant Brook Trout habitat. Brook Trout would have been fished extensively by early Indigenous communities. This species continues to be important today.

Archaeological Findings:

- None to date.

Vision:

To potentially provide education about the importance of the river to the original inhabitants of the area.

Indigenous Experience Elements:

The following elements will be incorporated into the site:

FLAGSTONE SEATING AREA

- A Brook Trout-shaped flagstone seating area will be developed at this site.
- 7 large boulders will be placed around the fish to provide seating. The boulders will represent the Seven Grandfather Teachings.
- The centre of the fish may include a sculpture in the form of a fish net.

SIGNAGE

Signage may include interpretive text noting:

- The importance of the river to the First People of the area;
- The use of the Credit River for sustenance, including how fishing would have occurred and some of the tools used; and,
- The spiritual importance of the Credit River.

BUILDING AND CRAFT-RELATED PLANTINGS

Surrounding plant beds will include grouping of 13 plants. Plantings will be selected based on site conditions but include a variety of plants that would have been used for canoe building, basket weaving and other crafts, if possible, including:

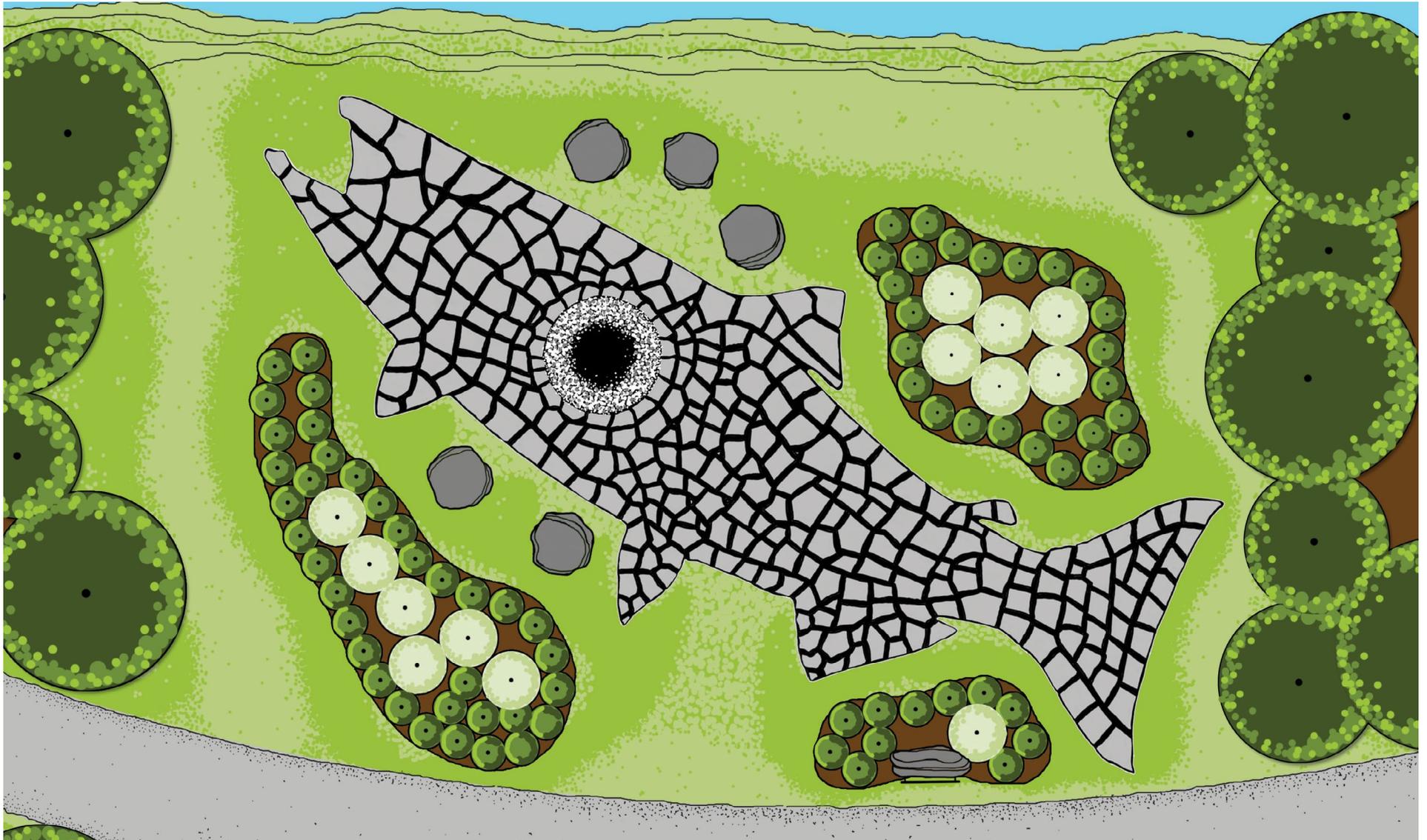
- White Cedar, *Thuja occidentalis*;
- Black ash, *Fraxinus nigra*;
- Willow, various native *salix* species; and,

- Milkweed, *Asclepias syriaca*, or other native milkweed species.



Example of a fish trap made from willow.

Source: <https://lsvejda.wordpress.com/category/wa-swa-goning/>



KEY SITE #3 - BEAR

Location:

Meadowvale Conservation Area

Site Significance:

Archaeological sites in the area provide evidence of early Huron-Wendat presence.

Archaeological Findings:

- Several archaeological sites are located in the area, including the River site which documents part of a cluster of Huron-Wendat sites.
- Other sites in the vicinity document early agricultural use and evidence of two longhouses.

Vision:

- To provide the early history of the Huron-Wendat in the region as well as other nations that occupied the site.
- To describe the use and meaning of clans in Indigenous society.

Indigenous Experience Elements:

The following elements should be incorporated into the site:

FLAGSTONE SEATING AREA

- A bear-shaped flagstone seating area will be developed at this site.
- Three large boulders will be placed around the bear to provide seating. The boulders will represent the Anishinaabe, Huron-Wendat and Seneca.

- A fire pit may not be required at this site. Therefore, the centre of the bear may include an additional large seating boulder or a plant bed.

SIGNAGE

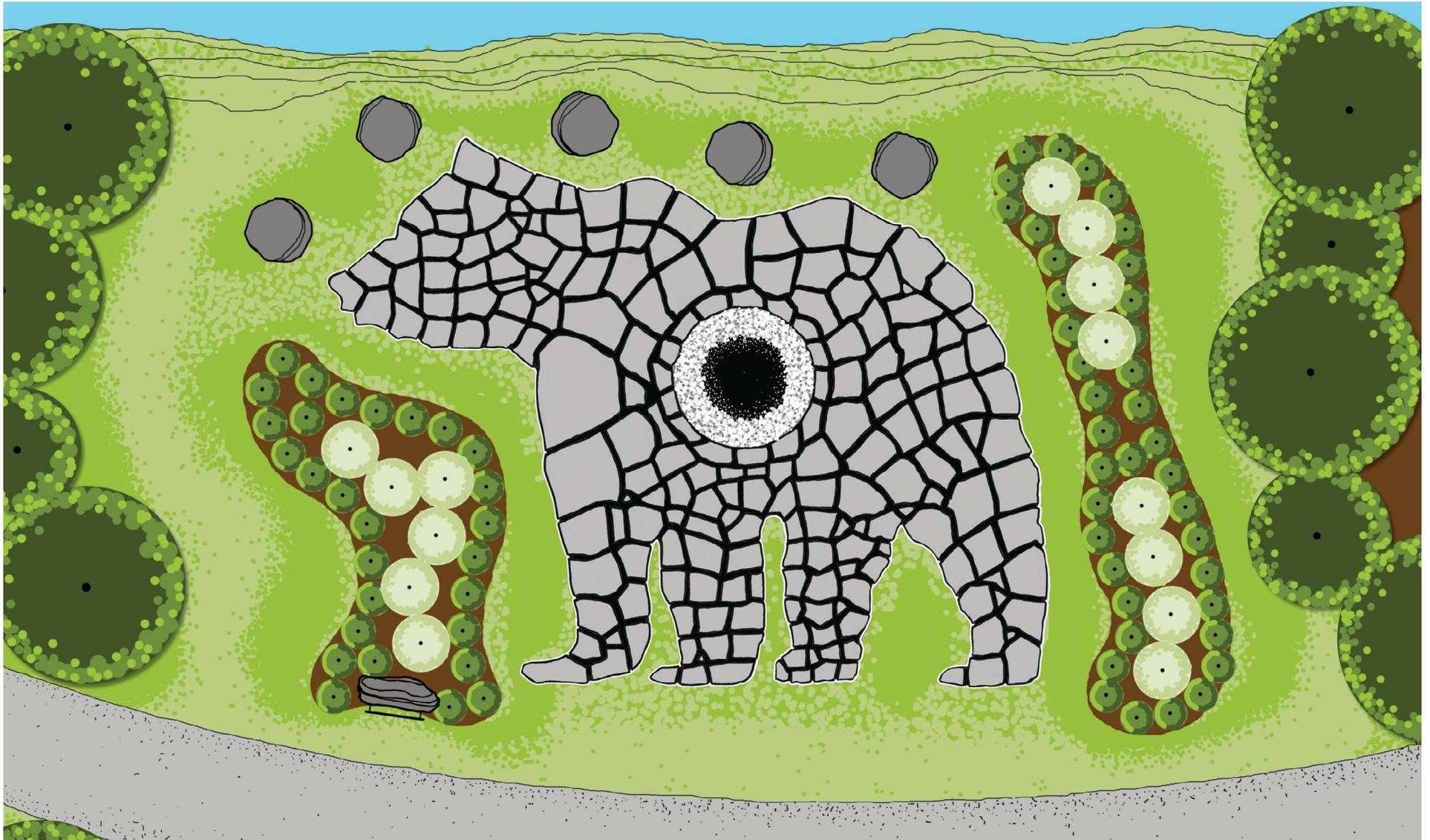
Signage may include descriptions of:

- The history of the area and the movement of early First Nations, including the presence of the Huron-Wendat and other nations that occupied the area over the ages.
- Clans, their meaning, and how they get passed down to each generation.

SYMBOLIC CULTURAL GROUP-RELATED PLANTINGS

- Three plant beds will be created. Each will have a different shape and composition of plants to represent the different cultural groups that occupied the area.
- Although plants are not group-specific, the differences between each plant bed will symbolize the unique aspects of Anishinaabe, Huron-Wendat and Seneca history and culture.
- Signage will be included to describe each group, its traditions and how they interacted.
- The IRT discussed the value of describing the clashes between these groups and the understanding that prior to European contact, peace was challenging to achieve.
- As with other garden beds, the garden composition should include only species native to the area and

plants should be selected based on each site's individual site conditions.



KEY SITE #4 - DEER

Location:

Riverwood, City of Mississauga

Site Significance:

The site marks the First Peoples' ancient relationship with the deer. This relationship continues today with ongoing hunting and traditional use of deer meat and products.

Archaeological Findings:

Excavation of the site revealed faunal remains (20,000+) and ceramin and lithic samples, suggesting the remains of a seasonal base camp with a focus on the procurement and processing of deer. Occupied AD 1400-1450 by one of two nuclear families.

Vision:

- To provide an area for Indigenous and non-Indigenous youth to learn about the area's history.
- To document the history and importance of deer at the site.
- To provide an educational space for learning about both ancient and contemporary Indigenous life.

Indigenous Experience Elements:

This site could include the following elements:

FLAGSTONE SEATING AREA

- Deer-shaped flagstone seating, educational and ceremony area.

- Because this site is intended to be a key educational site, the flagstone area will include a central fire pit, which can be used in teaching and ceremonies.

SIGNAGE

Signage may include descriptions of:

- The history of deer at the site;
- The edible plants and how they would have been used/prepared; and,
- The marker tree with an explanation of its purpose and how it is created.

MARKER TREE

Marker tree with moccasin-etched stone beneath.

FOOD-RELATED PLANTINGS

- Plantings around the flagstone area will incorporate edible plants that can be used for teaching purposes.
- Depending on site conditions, these may include:
 - Cattail, *Typha latifolia*
 - Elderberry, *Sambucus canadensis*
 - Gooseberry, *Ribes hirtellum*
 - Yellow Birch, *Betula alleghaniensis*
 - Wild Leek, *Allium tricoccum*
 - Wild Sarsaparilla, *Aralia nudicaulis*
 - Shagbark Hickory, *Carya ovata*
 - Staghorn Sumac, *Rhus typhina*



Source: <https://www.highparknature.org/wiki/wiki.php?n=Plants.WetlandPlants>, Karen Yukich



KEY SITE #5 - EAGLE

Location:

J. C. Saddington Park

Site Significance:

- The mouth of the Credit River, where early Mississauga earned “credit” from European traders, giving the Mississaugas of the Credit First Nation their name.
- The mouth of the Credit River is where the last of the native salmon went extinct.
- An important meeting place of Three Council Fires.
- A site where the significance of Wampum treaties can be remembered.
- The southern terminus/trailhead for the CVT.

Archaeological Findings:

- In 1972, Victor Konrad submitted a site record form identifying the site as a historic Mississauga village, the basis on which the site was registered is unclear.
- Possible Mississauga burial ground at west side (based on historical reference).
- Mississauga store and warehouse known as Indian store on maps. Probable remains of the rear wall of a store or warehouse built by James W. Taylor between 1835 and 1843 were found along with a section of a wooden box drain in Marina Park, in close proximity to J.C. Saddington Park.

Vision:

- To create a space that signifies and restores that

relationship of Indigenous people and the Crown, teaching that all Canadians are Treaty People.

- To educate about the use and purpose of Wampum Belts and their significance.
- To provide a ceremonial space.
- To denote the mouth of the river and the importance of the river to ancient and contemporary Indigenous people.

“The mouth of the Credit River is where our ancestral hearts are.”

~ Elder Garry Sault,
Mississaugas of the Credit First Nation

Indigenous Experience Elements:

The following elements will be incorporated into the site:

FLAGSTONE SEATING AREA

- Eagle-shaped flagstone seating and ceremony area to represent the Guardian Eagle that guards the mouth of Credit River.
- Due to the significance of the mouth of the river, the site will also include a central fire pit. Alternatively, the Great White Pine could be planted centrally or between the eagle’s wings.

SIGNAGE

Signage may include interpretive text:

- Indicating the southern terminus of the CVT.
- Providing users with an overview of what to expect

with respect to Indigenous Experience along the trail route.

- Identifying the marker trees along the route and their significance.
- Describing the purpose and meaning behind the moccasin identifiers along the route.
- Describing Treaties, the Royal Proclamation and Wampum Belts.

MARKER TREE

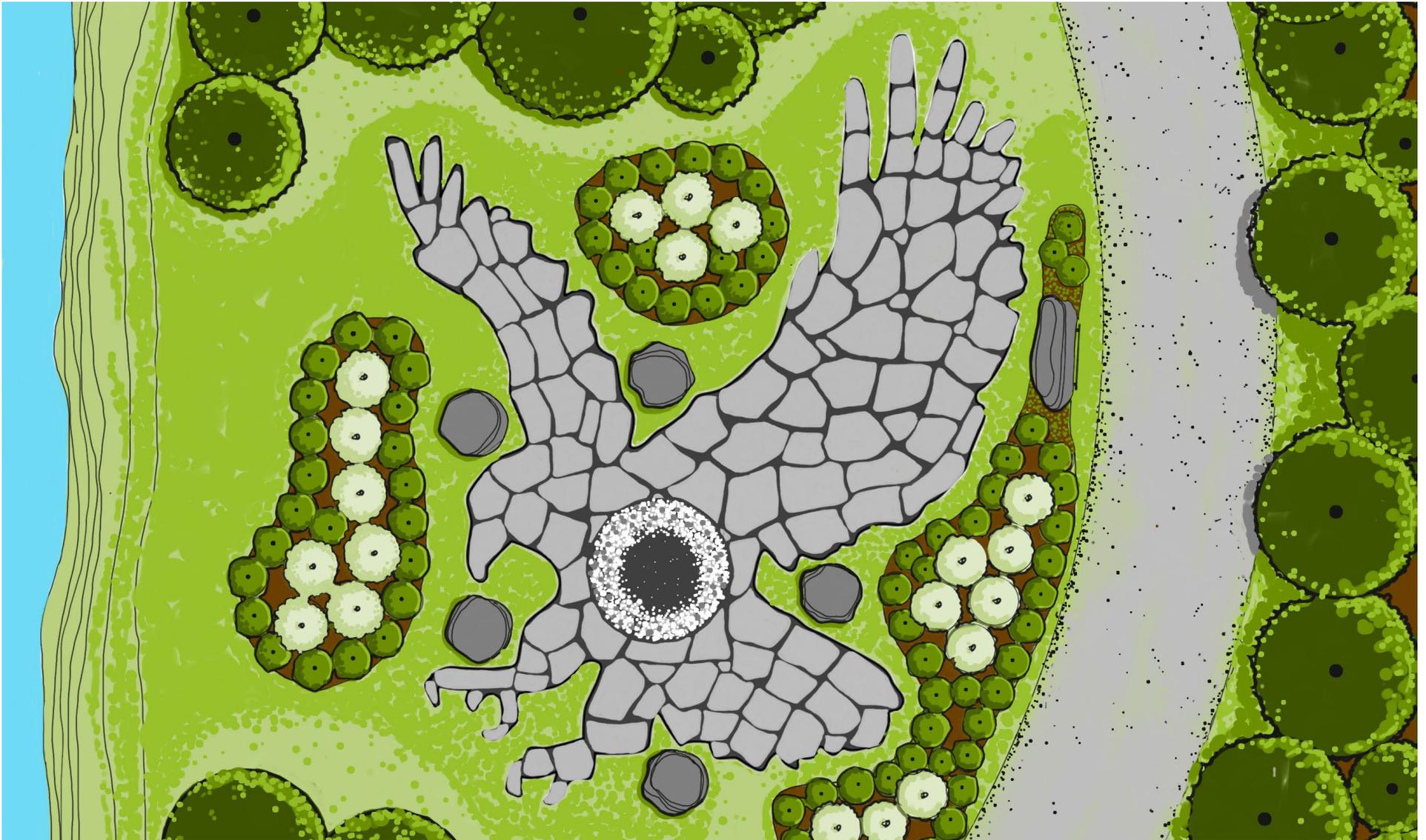
Marker tree with moccasin-etched stone beneath.

CANOE GARDEN

- Canoe garden to demarcate the head of the trail and the importance of the Credit River to Indigenous communities.
- The garden should be designed and planted based on the guidance listed on pages 8 and 9, including the use of long-lasting materials for the canoe and plantings of appropriate native species, suitable to the conditions at the canoe location, once selected.

TREE PLANTING

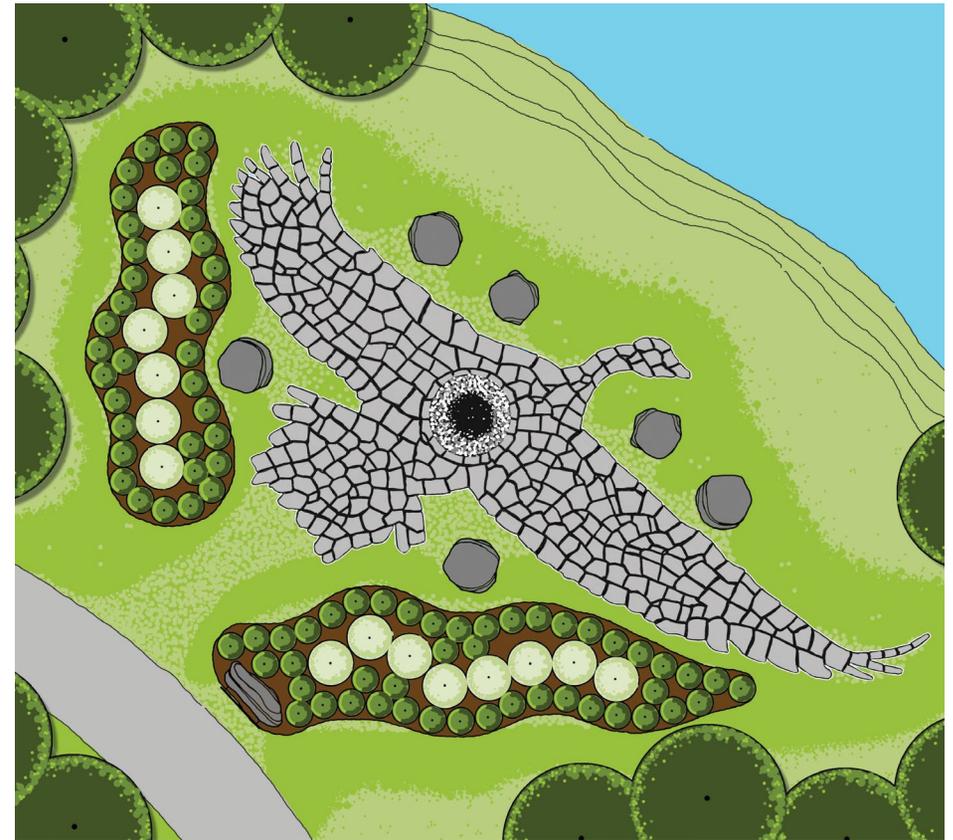
- Planting of a white pine in honour of the Great White Pine mentioned in the Yellowhead Wampum.
- There may be an opportunity to use seed from an existing shoreline White Pine Mast tree (Adamson Estate).



ADDITIONAL FUTURE SITES

Additional future sites may be developed in other locations along the trail route. Designs for an Otter and Goose site have been created and are shown below.

The otter is suggested to be used at Glen Williams Park in the Town of Halton Hills and the goose can be used at the future Brampton Eco-park site. These designs should be confirmed with the IRT before proceeding.



5.0 Moving Forward

5.1 Detailed Design

CVC will consult/work with IRT and Municipal partners to develop these seven sites. Work is required to:

- Consult with, and obtain permission from, landowners.
- Confirm the location of the Indigenous Experience elements at each site.
- Develop detailed design and construction plans for each site (the relative size of most of the elements can be scaled up or down to fit site conditions).
- Obtain Building Permits, as required, for shelter structures.
- Prepare planting plans.
- Confirm the stories, histories and other interpretive text to be included on signage. Building content for installations (including stories, histories/interpretive text) to be a collaborative effort, mainly involving IRT members.

5.2 Additional Expertise

IRT members are from diverse backgrounds and hold a wide range of expertise and traditional knowledge. However, it was acknowledged that some additional expertise may be warranted in some areas. IRT members strongly suggested that new IRT members or Indigenous persons with specialized knowledge should be approached as the project progresses. IRT members also agreed that individuals with expert knowledge of Indigenous histories, medicines and languages should be recognized for their knowledge.

Funding should be sought to appropriately compensate knowledgeable individuals to undertake the following tasks:

- Review and finalize planting lists to ensure that medicinal, edible and craft/construction-related plants are appropriately incorporated.
- Provide language translations to be placed on signage.
- Write the text for interpretive signage.

Due to the distance to the current location of the Huron-Wendat, their participation was limited. It is highly recommended that additional contact be made prior to construction. This is particularly important at the Bear Site as this site is of significance to that community and further input is required.

5.3 Preliminary Costing

Table 1 shown here provides a preliminary cost estimate for each site. Costs are high level estimates at this stage and will need to be refined once the design details have been confirmed.

Table 1: Implementation and Costing Per Site

Element	High Level Cost*
Plant materials	\$4,000 - \$6,000
Installed Flagstone	\$12,000 - \$15,000
Reparations of grounds surrounding flagstone after construction	\$1,500
Fire pit installed	\$1,500
Seating Stones	\$1,500
Shelter	\$15,000 - \$20,000
Signage/storyboards	\$2,000 - \$6,000
Stone Markers	\$1,500 - \$2,000
Total	\$39,000-\$53,500

*Cost are illustrative only and reflect a high-level estimate of materials only. Does not include cost of design, engineering, or work of experts in plant selection, development of interpretive signage text or translations. Costs are subject to the desired size and scale of each element.

5.4 Indigenous Architectural Examples

Some design details need to be examined in further detail before construction. This includes the design of a covered seating area at the Turtle Site.

Some examples of Indigenous-themed architecture are shown below to demonstrate how Indigenous elements can be incorporated into the design of various structures.

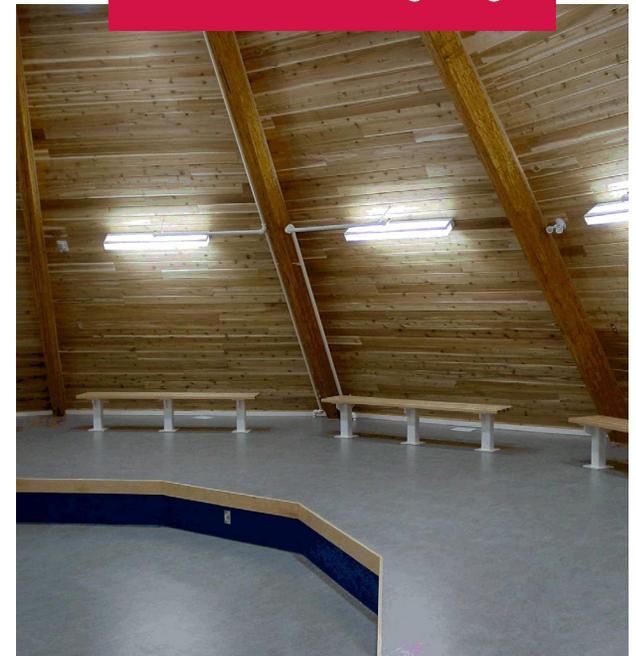
All designs presented throughout this document are considered conceptual and can be revised /refined with the input of the IRT and other partners as the project progresses.



Sioux Lookout Hospital



Willow Cree Healing Lodge



Miigwetch, Tiawenhk, Ona, Merci, Thank you for your interest in this plan.