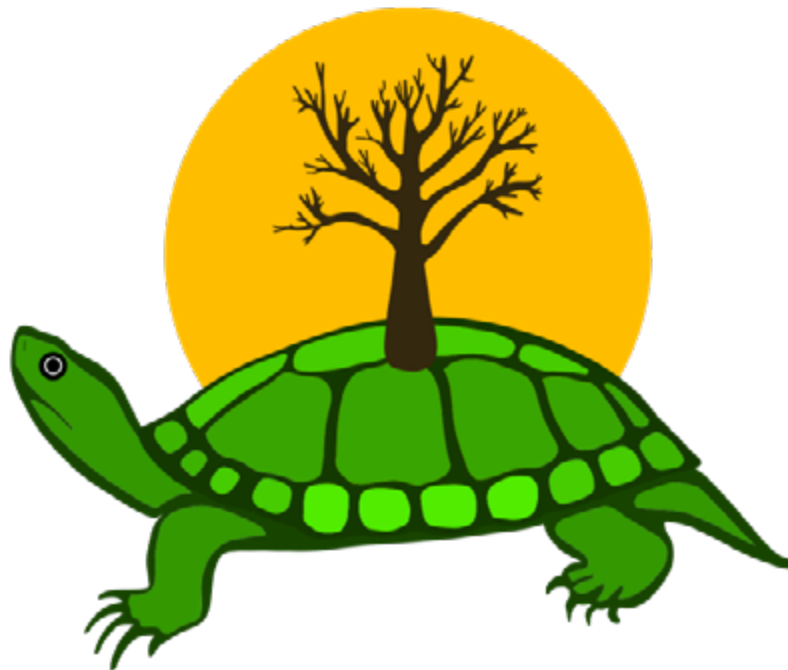


Indigenous History and Treaty Lands in Dufferin County

A Resource Guide



For some Indigenous Peoples, Turtle Island refers to North America. It originates from oral histories that describe the land as having been created on the back of a giant turtle. The turtle is a symbol and icon for creation, life and truth for many Indigenous peoples.

Artwork by: Chief Lady Bird (Nancy King),
Rama First Nations/Moosedeer Point First Nations

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Did You Know? Feathers have important symbolic and spiritual significance to many Indigenous peoples. They are most often viewed as a symbol of wisdom, trust, honor, strength, power and freedom. Feathers are gifted as a means of celebrating and honouring someone who demonstrates these character traits. With this honour comes responsibility. The Eagle feather is accorded the highest respect and is often featured on the headdresses and regalia of community leaders. This is why it is not appropriate for just anyone to wear a ceremonial headdress or even mock-regalia as a costume. It's not "cool", it's disrespectful.

Land Acknowledgment

We would like to begin by respectfully acknowledging that Dufferin County resides within the traditional territory and ancestral lands of the Tionontati (Petun), Attawandaron (Neutral), Haudenosaunee (Six Nations), and Anishinaabe peoples.

We also acknowledge that various municipalities within the County of Dufferin reside within the treaty lands named under the Haldimand Deed of 1784 and two of the Williams Treaties of 1818: Treaty 18: the Nottawasaga Purchase, and Treaty 19: The Ajetance Treaty.

These traditional territories upon which we live and learn, are steeped in rich Indigenous history and traditions. It is with this statement that we declare to honour and respect the past and present connection of Indigenous peoples with this land, its waterways and resources.



Pronunciation Guide:

Tionontati – “Tee-oh-nahn-TAH-tee”

Attawandaron – “At-tah-wahn-da-ron”

Haudenosaunee – “ho-DEE-no-Sho-nee”

Anishinaabe – “ah-NISH-IH-nah-bay”



What are Land Acknowledgment Statements & Why are they Important?

A Land Acknowledgment Statement is a kind of verbal memorial and starting point for reconciliation that recognizes the enduring relationship between Indigenous peoples and traditional or ancestral land.

These statements are a means of bringing awareness to the impacts and legacies of colonialism and subjugation of Indigenous peoples. A Land Acknowledgment Statement is therefore a means of confronting the past that continues to have implications for Indigenous people in the present and future.

Why Land Acknowledgment Alone Is Not Enough

Concerns and criticisms regarding land acknowledgment statements do exist and are an important consideration. A politically correct statement does not atone for centuries of history that cannot be undone. Creating and speaking a statement out of guilt, as a “token gesture” or because it is “trendy” to do so are misguided motivations. If done without meaningful action, the statement becomes a hollow and disingenuous gesture.

A Land Acknowledgment is merely the first step. What is your place in the context of the statement? Will you do as you say? What action(s) are you committing to that will honor and respect the statement?

Introduction

This document has been created to aid in recognizing the long-standing and enduring relationship that exists between Indigenous peoples and the traditional territories residing within present-day Dufferin County. By acknowledging and examining the past, we can become more aware and better informed. We can then use this knowledge to build relationships and a better future where the history, heritage, rights and freedoms of all citizens are respected.

This document was created to serve as an introductory resource. It will provide a starting point for learning with brief overviews and summaries, but will provide links and suggestions for third-party resources to support more comprehensive or in-depth learning.

Attempts have been made in the creation of this document to utilize information from varied and credible sources, but it is by no means definitive. The Museum of Dufferin welcomes input that can add educational value to this resource and will update it according.



Special Thanks To:

Darin Wybenga, Traditional Land Use Coordinator and Land Use Coordinator for Mississauga of the Credit First Nation, Department of Consultation and Accommodation

Dr. Sabrina Saunders, CEO of Blue Mountain Public Library

Andrea Wilson, Curator of Craigleith Heritage Depot



Important Terms

Indigenous Peoples:

Is a collective name for First Nations, Inuit and Métis people who were the original inhabitants of the land that is now Canada and their descendants. As of 2016, 1.6 million people in Canada (4.9% of the population) identify as Indigenous.

Ancestral Lands or Territory:

These are the lands upon which Indigenous people have historically and currently inhabit, including lands and waters used for hunting, fishing gathering, and trade.

Treaty Lands or Territory:

These are lands, which often refer to a portion or section of ancestral territory, that have been included in a treaty agreement.

Ceded and Unceded Land:

Ceded means to give up a territory. In terms of land treaties, it refers to territory in which claim, title or ownership is given up to another entity, such as the British Crown. In many cases, to Indigenous groups, cessation of lands was not interpreted to mean giving up all rights to the land and its resources, but rather was permitting shared use.

Disagreements over the meaning of land cessation has given rise to the term “unceded land” – land which was not given away. In many cases, Indigenous groups feel that failing to live up to the terms of an agreement or treaty make the cessation of lands null or void and that the lands to be transferred to the Crown were taken (misappropriated) rather than ceded.

Reconciliation:

Reconciliation means to restore and build a relationship. It is acknowledging what happened and working on a path forward so that healing can take place. Reconciliation begins with knowledge and education, with an emphasis on empathy and understanding. As the result of past wrongs and broken promises, some in the recent-past, a wounded relationship exists between Indigenous and non-Indigenous people, communities and organizations. Reconciliation is meant to be a path to arriving at a relationship based on mutual respect, trust, honesty, integrity, dignity and equality.

“There is room on this land for all of us and there must also be, after centuries of struggle, room for justice for Indigenous peoples. That is all we ask. And we will settle for nothing less.”

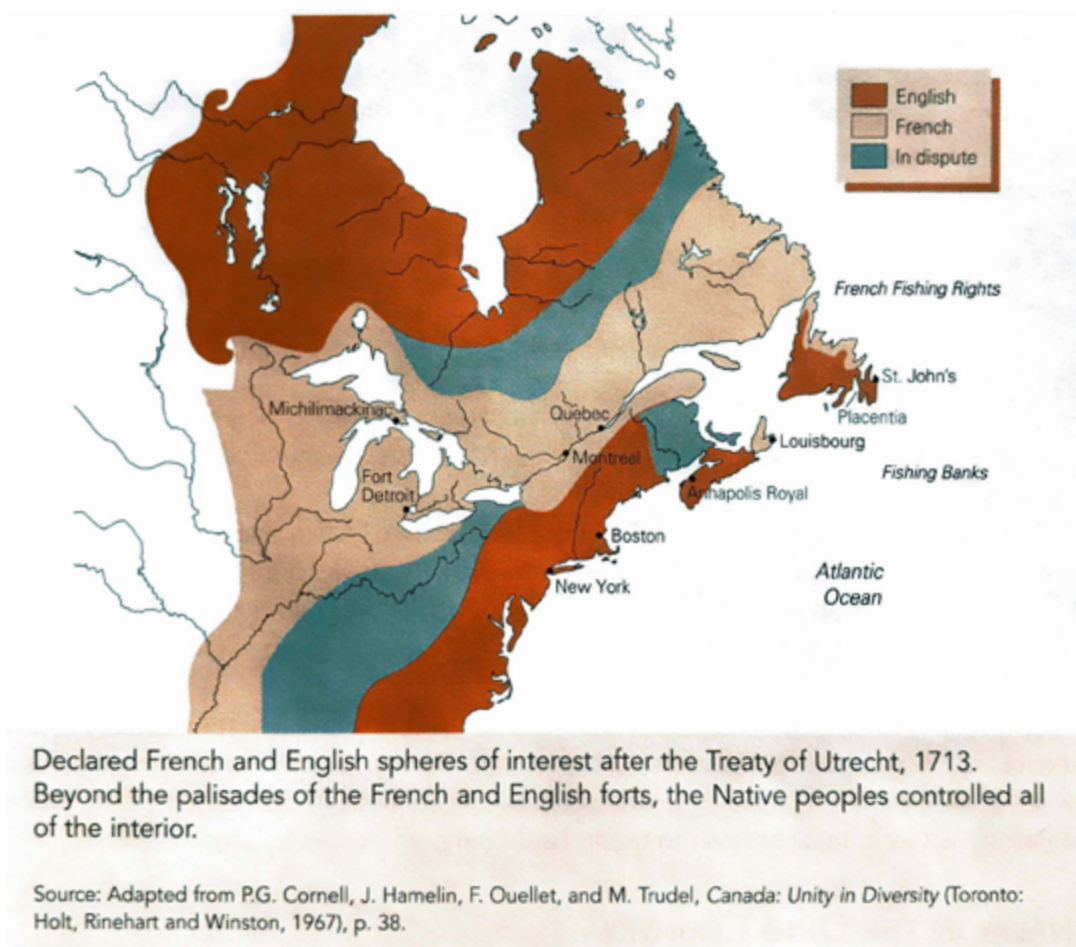
— Arthur Manuel, Unsettling Canada: A National Wake-Up Call

Land Treaties in Historical Context:

The colonization of the lands which would become Upper Canada and later Ontario began in the late 16th to early 17th Century. Motivated to control more land and resources, especially those that supported the rapidly growing fur trade, both the British and French made military and trade alliances with Indigenous peoples to expand colonial influence over North America. Indigenous peoples would play key roles in the success and downfall of colonial powers. This period can be characterized as a high-stakes chess match of conflicts and warfare, followed by periods of tenuous or fragile peace agreements.

In 1701, the Great Peace was established between the Haudenosaunee and French. It attempted to set aside the conflict that had plagued New France and its Indigenous allies for over a century and establish Haudenosaunee neutrality between the French and English. The coming years were marked by an increase in agriculture as the fur trade declined.

Between 1701 and 1713, a bitter fight between France and England took place in Europe during the War of Spanish Succession. The war came to an end with the signing of the Treaty of Utrecht. France made most of its concessions in North America – giving up previously strategic locations such as Hudson Bay and Acadia.



Source: R. Douglas Frances et. al. Origins: Canadian History to Confederation (Transcontinental: Thompson-Nelson, 2005) p. 133

Historical Context Continued:

A period of relative peace between Britain and France and prosperity for New France came to a close with the outbreak of the Seven Years' War (1756-1760), which would be fought in both Europe and the Colonies. This war profoundly altered the balance of power in North America. Following the Treaty of Paris in 1763, France ceded all of Canada to the British.

The fall of New France concerned Indigenous peoples, especially those who had been allies of the French. Indigenous people were not mentioned in the treaty, and the British showed little interest in their fate. A major concern was the difference between French and English policy towards Indigenous peoples. The French had practiced "gift diplomacy" in which they made annual payment in material goods in exchange for use of lands. The British preferred treaties and one-time monetary purchases. Many Indigenous groups were not prepared to acknowledge British sovereignty (authority and rule) over their lands.



The Royal Proclamation of 1763 laid out the rules for treaty-making and guidelines for European settlement across Canada. It issued ownership of North America to King George III. Any land held by Indigenous people was to remain theirs until ceded by treaty. Settlers could not claim land from Indigenous people – it had to first be transferred to the Crown, then purchased or granted. Indigenous peoples were to be compensated for any lands transferred to the Crown.

It might seem like Indigenous people were given a choice, but the proclamation was written without the input of Indigenous peoples and was intended to impose governance. In reality, any agreements to respect Indigenous lands were ignored by the influx of non-Indigenous settlers, particularly following the American Revolutionary War (1775-1783) and the War of 1812 (1812-1815). Being outnumbered, reliant on British trade goods and growing more impoverished, Indigenous leaders had little to no choice but to give up large portions of the land their peoples had been guardians of for generations.

Left: These maps show the colonial territory ceded to the British in 1763, followed by the establishment of the provinces under the Constitutional Act of 1791.

Source: Canada History Development Maps, <https://www.canadahistory.com/sections/maps/Development/Development.html>

Historical Context Conclusion:

The conflicts and political maneuverings of the 17th, 18th and 19th Centuries that were shaping Canada leading to Confederation in 1867, sent Indigenous People's autonomy over their land, culture and way of life went into an intense decline. In other words, Canada's nation-building came at great expense to Indigenous populations. The consequences of these events on Indigenous Peoples have rippled through the generations and are still evident today with wounds that have not healed.

Important Dates:

- 
- c. 500 The Indigenous peoples of the great lakes region begin to grow corn, resulting in agricultural-based societies.
 - c. 1475-1525 The League of Five Nations Haudenosaunee is established.
 - 1649 The fall of Wendake (Huron). The Haudenosaunee defeat the Wendat. Dispersal of Wendat & allies.
 - 1701 The Great Peace of Montreal ends nearly a century of on and off conflicts between the Haudenosaunee and French.
 - 1713 Treaty of Utrecht. France cedes Hudson Bay, Newfoundland and Acadia to England following the wars of 1689-1697 and 1701-1713.
 - 1756-1760 Seven Years' War. The British conquer New France.
 - 1763 The Treaty of Paris cedes Canada to the British. A Royal Proclamation outlines the process for acquiring Indigenous lands. Pontiac organizes resistance against the British.
 - 1775-1783 The Thirteen Colonies declare Independence from Great Britain resulting in the American Revolutionary War.
 - 1781-1818 The Mississauga "surrender" large tracts of land on the north shore of Lake Ontario and Niagara peninsula to the British.
 - 1782-1785 Approx. 5500 non-Indigenous Loyalists depart for settlement in British North America.
 - 1784 Approx. 2000 Haudenosaunee Loyalists, led by Joseph Brant are resettled along the Grand River.
 - 1791 The Constitutional Act of 1791 divides the Province of Quebec into Upper and Lower Canada.
 - 1812-1814 War of 1812. Indigenous people play a significant role in protecting British North America from American expansion.
 - 1818 The Government of Canada agrees to pay annual payments or annuities in perpetuity to Indigenous peoples for land purchases. Purchased lands are granted to incoming settlers from America and Europe.
 - 1830s-1840s Thousands of Anishinaabe and Oneida people move to Upper Canada to escape the American removal policy. They are restricted to reserve lands.

Exploring and Interpreting Land Treaties

Between 1760 and 1923, 56 land treaties were signed between the British Crown and Indigenous Peoples. The purpose of these treaties was to form agreements and partnerships that would establish pathways for shared land use. These treaties outline the rights and obligations to be upheld by the signing parties.

The Crown pursued these treaties in order to free up land for settlement, advance colonization Westward, and access natural resources including farmland, water and minerals. This was especially important to Britain following the American Revolutionary War (1775-1783), which resulted in weakened British control over North America and an influx of Loyalist settlers to Upper Canada and New Brunswick. Fearing encroachment from the newly ceded United States, Britain sought to increase their control over land and resources north of the 49th Parallel. When making land treaties, representatives of the British Crown saw land as a commodity and thought they were purchasing land or rights to land once and for all.

Indigenous signatories had a different relationship to the land. Semantics (word meanings) combined with cultural and spiritual beliefs and customs played a significant role in how treaties were interpreted; as they were being created and thereafter. While the British placed emphasis on the written text, Indigenous negotiators gave weight and power to the spoken word and ceremonies that took place before and after the signing of a written document. They often entered into these treaties believing their lands were held in common. Premised on a long-standing and deeply spiritual connection to their ancestral lands, Indigenous peoples did not believe that land could be 'sold', or that the use the land and access to resources for food and living could be absolutely and permanently signed away.

Differing perspectives on treaty interpretation has led to disputes and legal action, much of which has been going on for years without resolution.

Three major issues arose with the establishment of these land treaties:

- 1. Differences in interpretation over what was agreed upon (treaty terms)**
- 2. Discrepancies and disagreements over how treaties were made (treaty conditions)**
- 3. Disagreements over actions and policies following treaty signing (treaty violations)**

Several important questions are at play when considering land treaty issues:

- 1. Are the contents of the written treaty the same as what was discussed verbally?**
- 2. Were the treaties negotiated in good faith (with honesty and sincerity of intention)?**
- 3. What reparations can and should be made?**

The Tionontati (Petun)

(also commonly referred to as Tionontate, Tionontatehronnon, Khionnontateronnon)

Pronunciation: “Tee-oh-nahn-TAH-tee”

The term Nation du Petun (Tobacco Nation) was a nickname for a group of Wyandot tribes created by French explorers, settlers and missionaries. This was a misleading choice of name, first recorded by Samuel de Champlain, since there is no evidence or record of the Tionontati having grown any tobacco. Other nations may have called them ‘Tionontati’ meaning “People of the Hills”. (At least 65 different names and alternative spellings exist). They likely would have referred to themselves as Wendat or Wyandot (post-dispersal), but considered themselves to be politically independent from the Wendat (Huron) Confederacy to the north-east.

The Tionontati primarily inhabited an area encompassing Collingwood, the Blue Mountains, and Clearview Township from 1580 to 1650 A.D. Following war with the Haudenosaunee (Six Nations), the Wendat Confederacy and allied nations such as the Tionontati were wiped out. Survivors dispersed in various directions.

The major rivers that drain from wetlands on the Dundalk Till Plain (the Grand River, Saugeen River and the Maitland River) and the tributary rivers of the Nottawasaga River (the Pine River, Boyne River and Noisy River) were very important to the Tionontati. This system of rivers, which traverse through Dufferin County, afforded the Tionontati travel by canoe or shoreline trails for the purposes of hunting, fishing and trade. Using the tributaries of the Nottawasaga River gave access to the Grand River, which extends to Lake Huron, allowing the Tionontati to maintain an extensive trade network.

In terms of culture and lifestyle, the Tionontati were nearly identical to the Wendat (Huron) or other Wyandot Peoples to the east. It is likely that the hunting of beaver was a major part of their trade relationships with neighbouring allies.

The archaeological dig site known as “Latimer” was located near Banda in Mulmur (Mulmur-Nottawasaga Townline & Airport Road). It is the most southern known village site in Tionontati territory. Evidence from the site indicates a small village (0.8 hectares) was present between 1600 and 1616.

Following famine and war with the Haudenosaunee between 1640 and 1650, the Wendat and Tionontati peoples were dispersed from their traditional territory. Eventually, the Wyandot settled in Detroit, Michigan and modern-day Windsor, Ontario followed by Kansas and Oklahoma, where they still reside today.

In summary, the traditional territory of the Tionontati peoples likely extended over most of modern-day Dufferin County. These lands were used primarily for seasonal hunting, fishing and gathering. They used the region’s rivers and shorelines to travel for the purposes of trade. At the conclusion of these activities, the Petun would return to their villages near present-day Creemore, Collingwood, Craighleith, and Wasaga Beach.



Francisco-Giusepp Bressani's map of Huronia, 1657. This map shows the Nottawasaga River, its tributaries, and symbols for five Petun villages near Georgian Bay.

The Attawandaron (Neutral/Attiwandaron/Attiwandaronk)

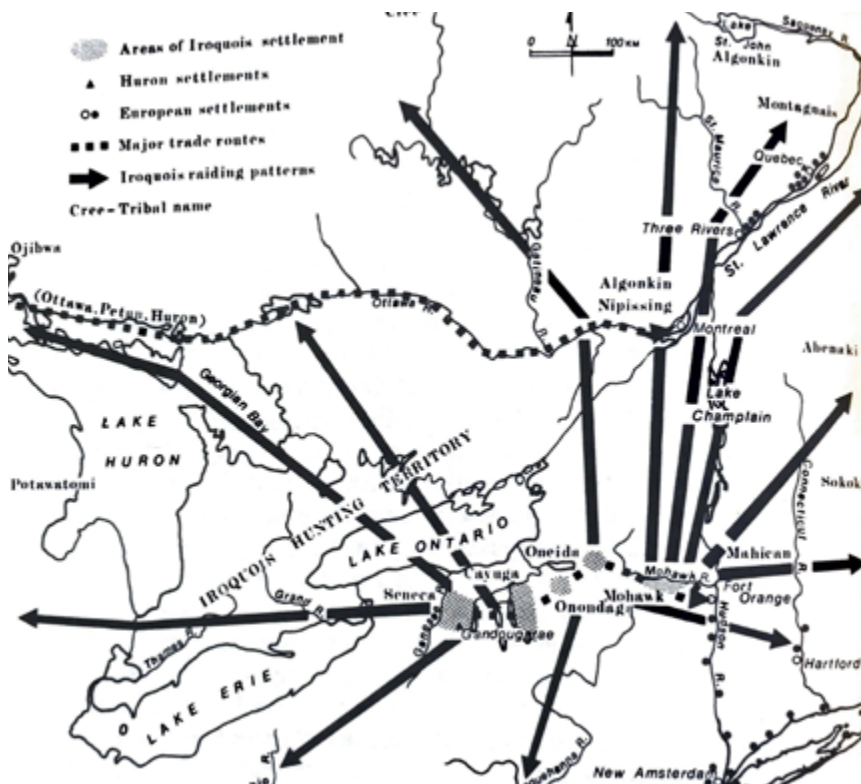
Pronunciation: "At-tah-wahn-da-ron"

The Attawandaron (Neutral) once inhabited present-day Southern Ontario, particularly the Hamilton-Niagara region. Summer hunting and fishing encampments extended along the Grand River, reaching as far as Grand Valley.

The name "Neutral" was chosen by French missionaries and settlers to reflect that the Neutral had relatively peaceful relationships with both the Wendat and Haudenosaunee, who were in a constant state of war with each other throughout the 17th Century. The Neutral may have been known to the Wendat as the Attawandaron (various spellings). The meaning of this name has been interpreted to mean "people whose speech is awry" or "people of a slightly different language".

Similar to the Wendat, Tionontati and Haudenosaunee, the Attawandaron farmed horticultural crops (corn, beans and squash) and supplemented their diets with wild game, fish, fruits and nuts. The Neutral were observed by early French missionaries to be specialists in the extraction of flint to make tools and weaponry, which they supplied to the Wendat and Haudenosaunee.

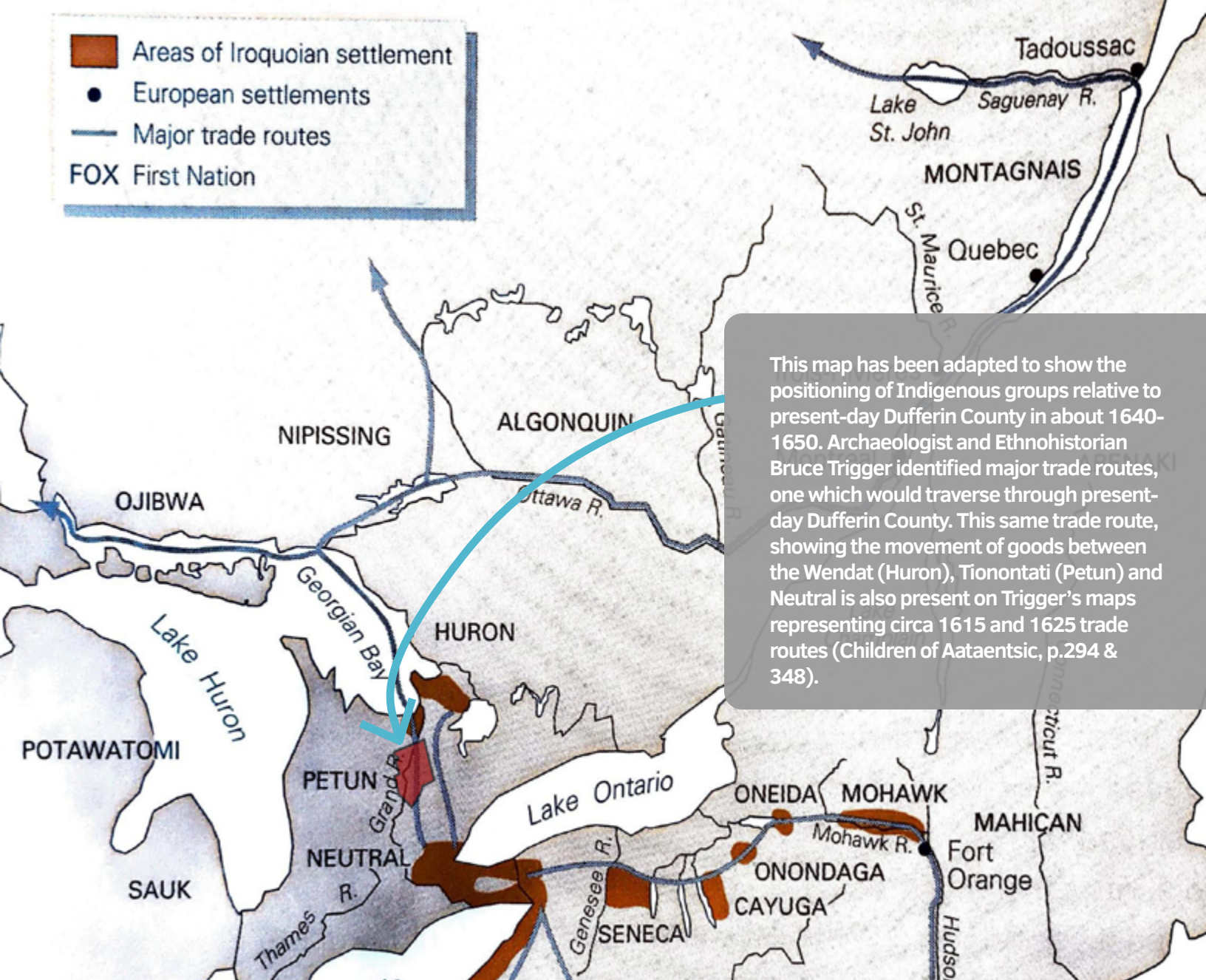
Despite being one of the largest Indigenous groups in the Eastern Woodlands in the 16th Century, there is relatively little known about the Attawandaron, including what they called themselves. Throughout the 17th Century their population steadily declined due to famine, disease and warfare. They were dispersed by 1650 along with the Wendat and Tionontati. The majority of survivors are believed to have been assimilated into Haudenosaunee tribes.



The St. Lawrence Lowlands, c. 1660

This map shows the movement of Haudenosaunee north of the Great Lakes in the early-mid 1600s. They assumed control over hunting areas previously used by the Attawandaron, Tionontati and Wendat who were overpowered and displaced by 1650.

Source: Bruce G. Trigger. *Natives and Newcomers (Montreal/Kingston: McGill-Queen's University Press, 1985)*, p.276



This map has been adapted to show the positioning of Indigenous groups relative to present-day Dufferin County in about 1640-1650. Archaeologist and Ethnohistorian Bruce Trigger identified major trade routes, one which would traverse through present-day Dufferin County. This same trade route, showing the movement of goods between the Wendat (Huron), Tionontati (Petun) and Neutral is also present on Trigger's maps representing circa 1615 and 1625 trade routes (Children of Aataentsic, p.294 & 348).

Source: R. Douglas Francis et al. Origins: Canadian History to Confederation: Fifth Edition. (Transcontinental: Thompson-Nelson, 2004), p. 64. This map was adapted from Bruce G. Trigger, Natives and Newcomers (Montreal/Kingston: McGill-Queen's University Press, 1985), p.228. Dufferin County overlay by Julie McNevin, Museum of Dufferin, 2020.

Learn More About the Tionontati (Petun), Attawandaron (Neutral) and Wendat (Huron):

(click the hyperlinked titles below to access resources)

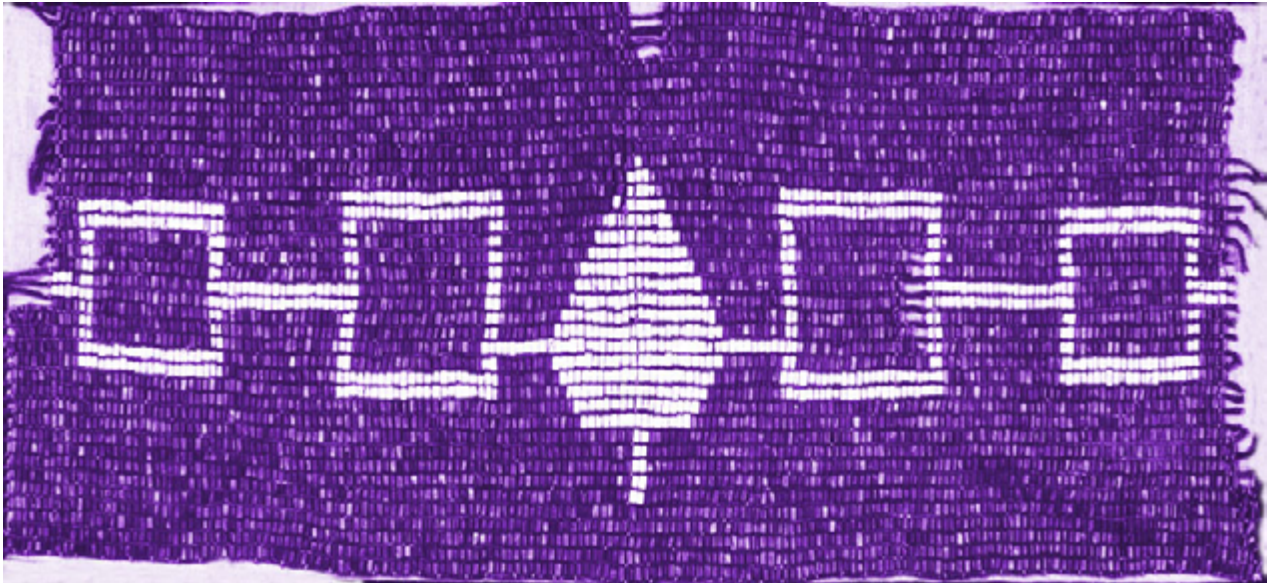
- Wyandotte Nation
- Canadian Encyclopedia: Petun
- Native Land Maps: Petun
- Book: The Petun: People of the Hills by Pat Raible
- Book: Petun to Wyandot: The Ontario Petun from the Sixteenth Century by Charles Garrad
- Book: Natives and Newcomers: Canada's Heroic Age Reconsidered by Bruce G. Trigger
- Book: The Children of Aataentsic: A History of the Huron People to 1660 by Bruce G. Trigger
- Book: Words of the Huron by John L. Steckley
- Video: Indigenous History of the Blue Mountains

The Haudenosaunee (Six Nations)

Pronunciation: “ho-DEE-no-Sho-nee”

The Haudenosaunee or “people of the longhouse” are a confederacy of six nations: the Seneca, Cayuga, Onondaga, Tuscarora, Oneida, and Mohawk.

The Haudenosaunee people traditionally lived in longhouses, but the longhouse was also a symbol of their political organization.



Seneca

Cayuga

**Onondaga
Tuscarora**

Oneida

Mohawk

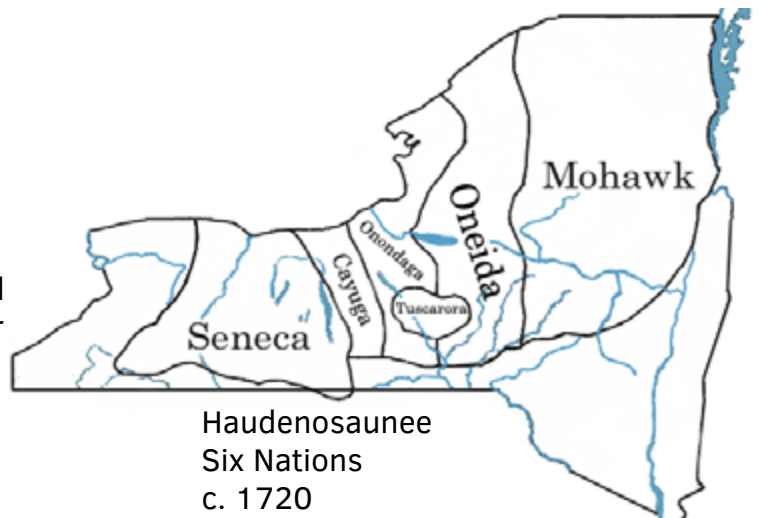
**Keepers of the
Western Door**

**Keepers of the
Central Fire**

**Keepers of the
Eastern Door**

The Hiawatha wampum belt (shown above) depicts the unity of the five original nations. In 1722, the Tuscarora joined as the 6th Nation.

The traditional territory of the Haudenosaunee is in the current states of New York and Pennsylvania, surrounding Lake Ontario and the St. Lawrence River. During the 17th Century the Haudenosaunee territory expanded into parts of present-day Quebec and Ontario. Some groups of Haudenosaunee relocated to Upper Canada in the early 1800s under the leadership of Thayendanega (Joseph Brant).



Haudenosaunee
Six Nations
c. 1720

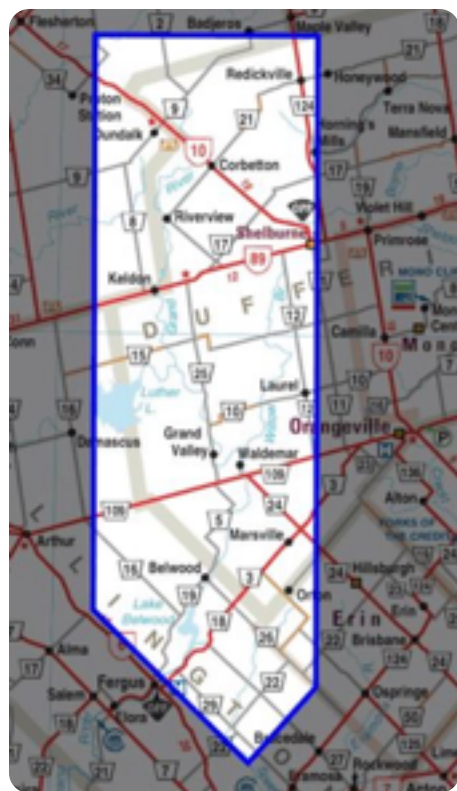
Learn more about Haudenosaunee history and culture by visiting - <https://www.haudenosauneeconfederacy.com>.

Haudenosaunee Treaty Lands in Dufferin County

The Haldimand Tract

The section of the Haldimand Proclamation named “the Source”, is a reference to the starting point or headwaters of the Grand River. It is the northern most section of the lands promised to the Haudenosaunee in the Haldimand Proclamation of 1784. Sections of Dufferin County included in this treaty are: East Garafraxa, Town of Grand Valley (East Luther), Shelburne, Amaranth, and Melancthon.

Sir Frederick Haldimand, the governor of Quebec, signed a decree in 1784 granting the Haudenosaunee a tract of land in compensation for their alliance with British forces during the American Revolution (1775-1783). This land grant gave 10km on both sides of the Grand River, from its source to Lake Erie, to the Haudenosaunee people.



A map showing lands occupied by the Haudenosaunee peoples between 1650 and 1700.

Throughout the late 1700s and 1800s, the Crown and Haudenosaunee disagreed over the meaning and rights to the land title. Also entangled in the dispute were issues of sovereignty – the Haudenosaunee believed they were autonomous allies rather than British subjects, and therefore allowed to sell land to whomever they wanted.

In 1791, the province of Upper Canada was created and the Haldimand Proclamation came under review. It was determined that Haldimand had mistakenly assumed that the headwaters of the Grand River resided within the territory purchased from the Mississauga in 1784. A surveyor was appointed to clarify the boundaries of the tract. This led to lands laid out in the original agreement being with-held from transfer to the Haudenosaunee.

In 1793, Thayendanegea (Joseph Brant) petitioned Lieutenant-Governor John Graves Simcoe for control over the Haldimand Tract. The resulting Simcoe Patent of 1793 confirmed the surveyors new boundaries, limited the Haldimand Tract to 111,000 hectares for exclusive use by Six Nations, and surrendered the rest to the Crown for sale or lease.

Simcoe’s patent was rejected by the Haudenosaunee and therefore the Source (headwaters) is still considered to be part of the treaty agreement. The Haldimand Proclamation is now overseen by the Six Nations of the Grand River in Ohsweken, Ontario (near Brantford).



The Mohawk name for the Grand River is 'O:se Kenhionhata:tie', which means "Willow River".

This map shows the boundaries of the Haldimand Tract from the source of the Grand River to Lake Erie.

Also outlined are the current boundaries of the Six Nations Reserve at Ohsweken, Ontario (near Brantford).

Learn more about the history and heritage of the Haudenosaunee:

(click the hyperlinked titles below to access resources)

- [Haudenosaunee or Iroquois? An Educational Film by the New York State Education Department](#)
- [Haudenosaunee Confederacy History](#)
- [Canadian Encyclopedia: The Haldimand Proclamation](#)
- [Six Nations of the Grand River: Haldimand Proclamation](#)

The Anishinaabe

Pronunciation: “ah-NISH-IH-nah-bay”

Anishinaabe is a name to describe a group of culturally related peoples. Some (but not all) of the groups that identify as Anishinaabe include the Ojibway (also spelled Ojibwe, Ojibwa or Chippewa), Odawa (Ottawa), and Potawatami. They shared many cultural and linguistic similarities, but formed distinct ethnic identities over time. The Ojibway, Odawa and Potawatami are united through the Council of Three Fires or Three Fires Confederacy (Niswi-mishkodewinan), believed to have been created in 796 AD. Anishinaabe peoples form one of the largest Indigenous groups in Canada historically and in present-day.

The Odawa and Ojibway were closely tied to the Wendat through trade and became allies of the French settlers in the 17th Century. The name Odawa is believed to mean “traders”. It is possible that their trade activity brought them to hunt and gather and travel through present-day Dufferin County.

Post-contact, Anishinaabe peoples came to play a more central role in the growing fur trade enterprise. Following the dispersal of Wendat peoples and their allies (1650), and war with the Haudenosaunee, the Ojibway became the “middle-men” of the fur trade and were drawn into a new territory, which they gradually settled. Their expanded territory included much of present-day Ontario stretching from Lake Huron and Georgian Bay into Southern Ontario and Lake Ontario. After 1650, the Odawa fled West, but gradually returned to inhabit areas around the Great Lakes, including Manitoulin Island and the Bruce Peninsula.

Two major Ojibway groups, the Saugeen Ojibway Nation and the Mississauga of the New Credit First Nation, have treaty lands within the boundaries of present-day Dufferin County. The Mississauga are a sub-group of the Ojibway.

This map shows the approximate placement of Anishinaabe nations in the 1760s.

Between the 1680s and 1700, the Anishinaabe and French warred with the Haudenosaunee, forcing them back to the Southern shores of Lake Ontario. A series of defeats resulted in a peace treaty with the French in 1701 (the Great Peace of Montreal).

During the Seven Years War (1756-1763), the Ojibway remained allied with the French. France lost the war and gave up its colonial claim to North America. British colonial policy then took over.

The Royal Proclamation of 1763 was meant to outline the process for acquiring Indigenous lands for the purpose of settlement and was supposed to see Indigenous peoples fairly compensated. The reality was much different and Anishinaabe peoples saw their lands and resources shrink dramatically over the course of the next 100 years.





A map showing the traditional territory of the Saugeen Ojibway First Nation.

Source: Saugeen Ojibway Nation, <https://www.saugeenojibwaynation.ca/about>

Dufferin County overlay by Julie McNevin, Museum of Dufferin, 2020



A map showing the traditional territory of the Mississauga (in green).

Source: Mississauga of the New Credit First Nation, <http://www.newcreditfirstnation2015.com/wp-content/uploads/MNCFN-Traditional-Map.pdf>

Dufferin County overlay by Julie McNevin, Museum of Dufferin, 2020

See also the MNCFN Treaty Map at <http://mncfn.ca/about-mncfn/treaty-lands-and-territory>

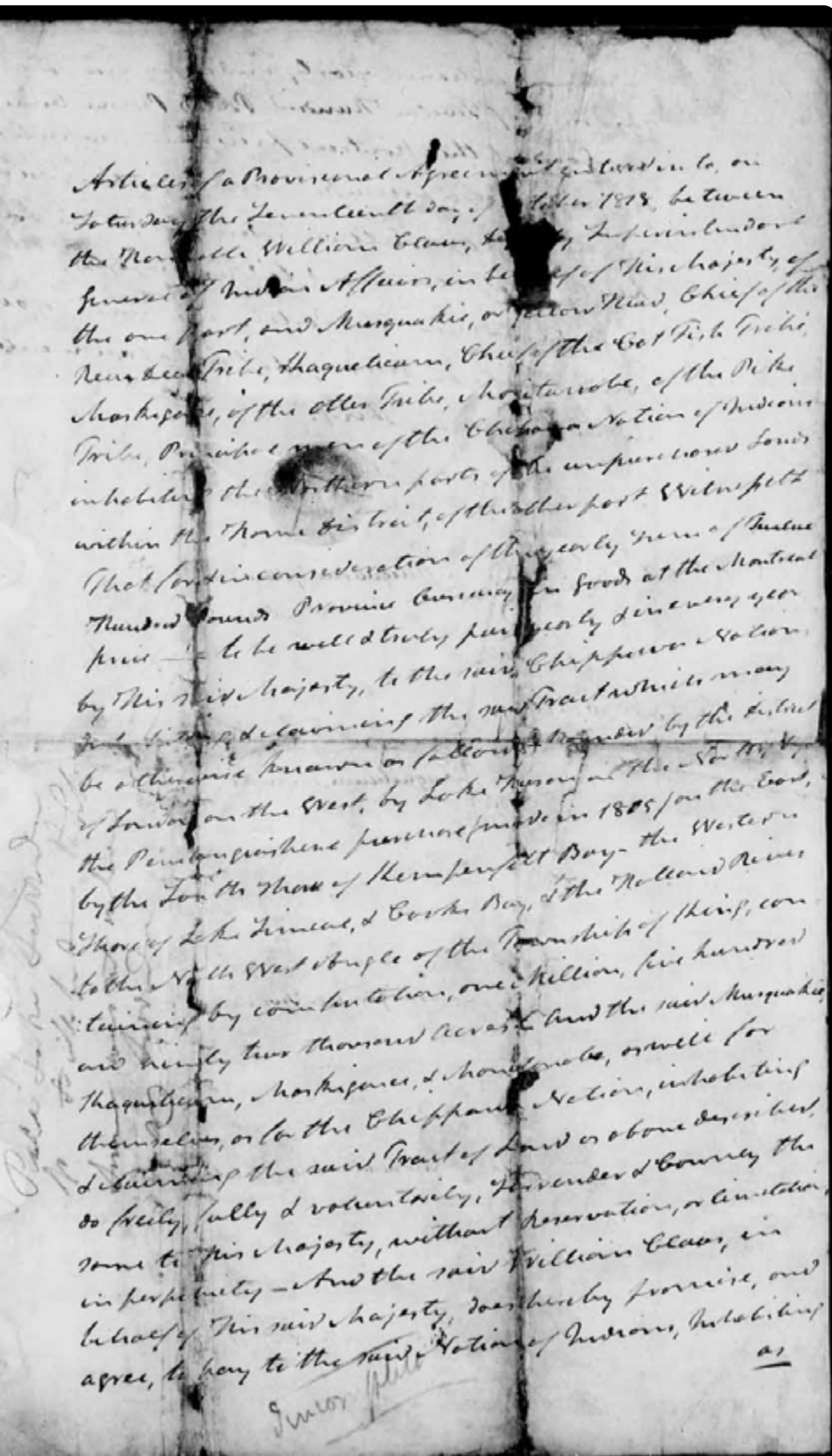
Learn more about Anishinaabe History and Heritage:

(click the hyperlinked titles below to access resources)

- Anishinabek Nation Educational Resources
- The Saugeen Ojibway Nation
- Mississauga of the New Credit First Nations: Mississauga History
- Mississauga of the New Credit First Nations: Treaties
- Ojibwe People's Dictionary
- Book: The Ojibwa of Southern Ontario by Peter S. Schmalz
- Book: Sacred Feathers: The Reverend Peter Jones and the Mississauga

Ojibway Treaty Lands in Dufferin County

Treaty 18: The Nottawasaga Purchase



Treaty No. 18 is the Lake Simcoe-Nottawasaga Treaty. It dates to October 17, 1818. This treaty was made between William Claus, Superintendent General of Indian Affairs and four chiefs of the Chippewa [Ojibway] Nation. The treaty was made to document the sale & surrender of 1,592,000 acres of Chippewa Nation land to the Crown in exchange for a sum of "1200 pounds currency in goods at the Montreal price" paid annually.

Areas of Dufferin County covered by this treaty include: Mono, Mulmur, Melancthon, Shelburne, Amaranth, and Town of Grand Valley (East Luther).

Presently, Treaty 18 and the six other Williams Treaties, are overseen by seven Indigenous Nations who have joined together with the mission to "ensure their rights to and the relationship with the land is respected."

Left: A scanned image of Treaty No. 18. Source: Library and Archives Canada, Online MIKAN no. 3951531, Part of file R216-79-6-E, www.collectionscanada.gc.ca/lac-bac/search/arch.

Mississauga Treaty Lands in Dufferin County

Treaty 19: The Ajetance Treaty

Treaty No. 19 is named after Chief Ajetance of the Mississauga. It was created on October 28, 1818 between William Claus, Deputy Superintendent General of Indian Affairs and five leaders of the Mississauga [Ojibway] Nation which inhabited lands along the Credit River. In exchange for a yearly sum of "522 pounds and 10 shillings Province currency in goods at the Montreal price" the Mississauga Nation would "fully and voluntarily surrender...without reservation or limitation" the lands outlined in the treaty. This amounted to 648,000 acres of land.

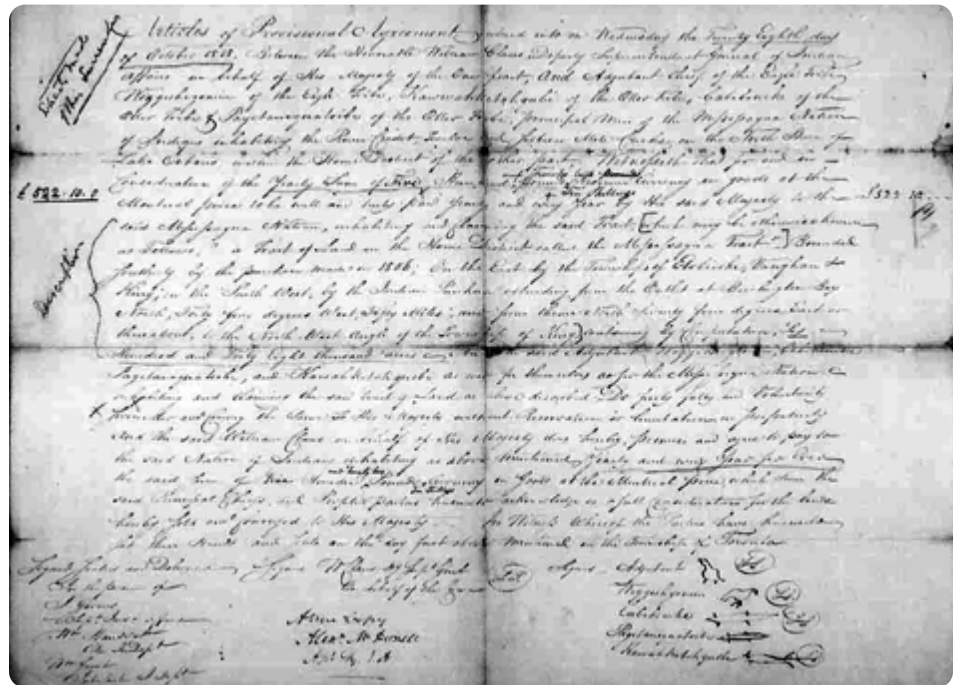
Areas of Dufferin County covered by this treaty include East Garafraxa and part of Orangeville.

The Mississaugas of the Credit First Nation is a subgroup of the Ojibway (Anishinaabe) Nation, one of the largest Indigenous Nations in North America. The origins of the name 'Mississauga' have been lost, but three theories exist. The first and perhaps favourite interpretation suggests the name refers to the Eagle Clan (*Migizi-doodem*) of the Ojibway. A second interpretation suggests the name refers to the mouth of the Mississagi River, which was an important fishing location for the Mississauga people. Still another interpretation posits that "Mississauga" resembles an Ojibway word meaning "people living at the mouths of many rivers."

Right: A scanned image of Treaty 19.

This treaty came at a difficult time for the Mississauga people. By 1818, Chief Ajetance was an elderly man and a representative of a desperate people on the verge of extinction due to the loss of their way of life and disease. This and other treaties signed by the Mississauga were an attempt to preserve what little was left.

In the 1820s, many remaining Mississauga converted to Christianity and adopted an agricultural lifestyle. It is only in the last 20-30 years that Mississauga people have begun attempts to rediscover and reclaim their history and language.



Source: Library and Archives Canada, Online MIKAN no. 3951709, Part of file R216-79-6-E, www.collectionscanada.gc.ca/lac-bac/search/arch.

Indigenous People in Dufferin County Today

On the 2016 census, Dufferin County's population was registered at 61,735 people. It is estimated that approximately 170 citizens identify as having full Indigenous ancestry, where 2,065 people (3.6% of Dufferin County's population) identified as having Indigenous and non-Indigenous ancestry. Out of the 2,235 residents with Indigenous Ancestry, approximately 1,100 (1.8% of Dufferin County's population) identify themselves ethnically as being Indigenous – either First Nations, Métis or Inuit.



Resources:

Click on any of the titles below to visit the website.

Maps:

- [Native-Land](#)
- [Whose-Land](#)

News:

- [CBC Indigenous News](#)
- [Turtle Island News](#)

Arts, Culture and Literature:

- [From Treaty Peoples to Treaty Nation by Greg Poelzer and Ken Coates](#)
- [GoodMinds.com: First Nations, Métis, Inuit Books](#)
- [Historica Canada: Indigenous Arts & Stories](#)
- [The Clay We Are Made Of: Haudenosaunee Land Tenure on The Grand River by Susan M. Hill](#)
- [We Share Our Matters: Two Centuries of Writing & Resistance at Six Nations of the Grand River by Rick Monture](#)
- [Woodland Cultural Centre](#)

more on next page...

Resources Continued:

Click on any of the titles below to visit the website.

Indigenous Advocacy and Governance Groups:

- [Anishinabek Nation Union of Ontario](#)
- [Assembly of First Nations](#)
- [Chiefs of Ontario](#)
- [Dufferin County Cultural Resource Circle](#)
- [First Nations Confederacy of Cultural Education Centres](#)
- [Haudenosaunee Confederacy](#)
- [Mississaugas of the Credit First Nation](#)
- [Saugeen Ojibway Nation](#)
- [Six Nations of the Grand River](#)
- [Ontario Coalition of Indigenous Peoples](#)
- [Ontario Federation of Indigenous Friendship Centres](#)
- [First Peoples Group](#)
- [Nbisiing Consulting Inc.](#)
- [Wyandotte Nation](#)

Government Departments/Agencies

- [Government of Canada:](#)
 - [Indigenous Peoples](#)
 - [Department of Indigenous and Northern Affairs](#)
 - [Indigenous Services Canada](#)
 - [Treaties, Surrenders, & Agreements](#)
- [Ontario Ministry of Indigenous Affairs](#)
 - [Videos: Indigenous Voices on Treaties](#)
 - [Ontario First Nations Maps](#)
 - [Treaties](#)



Resources for Educators:

Click on any of the titles below to visit the website.

- [Active History: A Short History of Treaty Nomenclature in Ontario](#)
- [Anishinabek Nation Union of Ontario: Educational Resources](#)
- [EdCan Network Articles](#) (access up to 5 articles for free or become a member. Articles can be filtered by selecting “Indigenous Learning”)
Some recommended titles:
 - [Indigenous Counter-Stories in Truth and Reconciliation Education](#)
 - [Truth and Reconciliation, K-12: Become a Teacher Ally](#)
 - [Learning Together by Learning to Listen to Each Other](#)
 - [Speaking Our Truth: A Journey of Reconciliation](#)
 - [Our Wisdom: Learning from Our Elders](#)
- [Canada’s History: Treaties and the Treaty Relationship Educational Package](#)
- [Canadian Geographic: The Indigenous Peoples Atlas of Canada](#)
- [Government of Canada: The Learning Circle: Classroom Activities on First Nations in Canada for Ages 4-7](#)
- [Historica Canada: Treaties in Canada: Education Guide](#)
- [Historica Canada : Indigenous Perspectives Guide and Supporting Documents](#)
- [OISE Deepening Knowledge Project](#)
- [Ontario Ministry of Education: Indigenous Education Strategy](#)
- [Smithsonian National Museum: Haudenosaunee Guide for Educators](#)
- [Truth and Reconciliation in Your Classroom: How to Get Started and Who can Help](#)



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