

You are on Indigenous Land

* Whenever possible, Indigenous names are used.
 Traditional boundary of the Town of Flamborough (1974-2001) depicted in light green. The only settler communities identified are Toronto and those in Flamborough.



The only trees not cut down by settlers in this region can be found clinging to the escarpment. Mostly cedar, some of these trees are over 1000 years old.

Gaswéndah [O] (Two Row Wampum) Original relationship between Haudenosaunee Confederacy & Dutch (and English) established in 17th century.

During the War of 1812 many Indigenous People, as well as settlers, sought refuge in Flamborough.

Sacred spring surrounded by cedar trees.

Drumlins may include the site of Tinawatawa/Outinaoutouta

Tecumseh, of the Shawnee Nation, visited this area in 1813. His visit was "... near a great burial mound."

Kahkewāquanāby wrote about the Mamagwasewug [A] that lived in Cootes Paradise.

Evidence of ten thousand years of habitation at Princess Point. Marked as DE-O-NA-SA-DE-O on Lewis Henry Morgan's 1851 "Map of Ho-De-No-Sau-Nee-Ga: or the people of the long house."

18th/19th century Delaware & Onondaga Village Sites.

In Kanyen'kehá:ka (Mohawk), the Niagara Escarpment is referred to as Kastenhraktótye (Along the Cliffs) while it is known in Anishinaabemowin as Gchi-Bimadināa (The Great Cliff The Runs Along).

Crawford Lake. Important 15th century Neutral Settlement. Selected in 2023 to be the marker for the Anthropocene Epoch.

Lake Medad (Important Indigenous space). Numerous Indigenous sites in & around Waterdown dating back thousands of years.

Gi-Chi-Twaa Gimaa Nini Mississauga Anishinaabek AName Amik [A] (The King's Anishinaabek Sacred Place)

Dish with One Spoon Wampum (Ancient Haudenosaunee-Anishinaabek Relationship)

Site of the Credit Village of the Mississaugas (1826-1847)

Nanzuhzawegawog [A] "Having two outlets" (Sixteen Mile Creek)

Ashquasing [A] "That which lies at the end" (Bronte Creek)

During the 19th century Indigenous People gathered on Burlington Beach in Councils & to receive diplomatic gifts.

Carryuseguneececaning [A] "Place where A Small Kind Of Turtles Lay Their Eggs" (Head of the Lake)

Mossquawaunk [A] "Where the deer resort" (Grimsby)

Kahkejewing [A] DA TE-CAR-SKO-SASE [S] (Niagara Falls)

Niagara Commons is the site of the 1764 Council of Niagara (resulted in the Treaty of Niagara).

White lines, including Plains Snake, Mississauga community & birthplace of Kahkewāquanāby (Peter Jones).

Burlington Heights. 18th & 19th century Haudenosaunee Confederacy and other Indigenous Allies to end War of 1812. Council held in 1815 between Crown, Haudenosaunee Confederacy and other Indigenous Allies who exchanged Commemorated in 2015.

"Eagles Among Us" monument by David General. Installed in 2014 at Battlefield Park to commemorate Haudenosaunee and Anishinaabeg Allies who participated in the War of 1812.

Silver Covenant Chain of Friendship Wampum (presented at the Council of Niagara)

Friendship Wampum (Covenant Chain)

1. 18th/19th century Mohawk & Cayuga Villages, including HM Royal Chapel of the Mohawks (est. 1711-12, built in this location in 1784).

Major Flamborough Waterfalls: 2. Webster's Falls, 3. Tews Falls, 4. Borers Falls, 5. Waterdown Great Falls.

Language key: [A] Anishinaabemowin, [M] Mohawk (Kanyen'kehá:ka), [O] Onondaga (Onoñda'gegá'), [S] Seneca (Onódwá'ga')

You are on Indigenous Land Sources:

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Chi Miigwetch to Associate Professor Chadwick Cowie (University of Toronto) and Nyá:wę to Rick Hill for their help with this project.

First unveiled in the presence of Her Worship Andrea Horwath, Mayor of Hamilton, and Councillor Ted McMeekin at a Ward 15 Community Council Meeting at the Waterdown Branch of the Hamilton Public Library on August 24th, 2023.

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This electronic map is based on a mural painted at Waterdown District High School during August 2023 and was created using research available to me at the time. I take full responsibility for any inaccuracies and will endeavour to correct them in future online editions of this resource. Indigenous histories and teachings can only come from their elders, knowledge keepers and communities – I encourage people to engage with their Indigenous partners to learn more about the biography of this land.

Chi Miigwetch to the Kahgee Family for providing the funding for the supplies to create the mural.

N. Tidridge, 2023